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In the History of the LIFE and DEATH of the ever Blessed JESUS CHRIST the SAVIOUR of the World.

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WITH

CONSIDERATIONS and DISCOURSES upon the several Parts of the Story, and Prayers fitted to the several Mysteries.

IN THREE PARTS.

By *Jer. Taylor*, D. D. Caplain in Ordinary to His MAJESTY.

LONDON,

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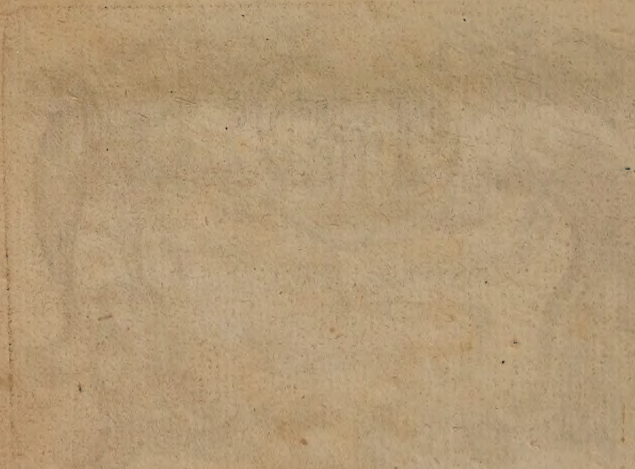

TO THE

RIGHT HONOVRABLE

and moſt truly Noble Lord,

CHRISTOPHER

LORD HATTON,

Baron HATTON of *Kirby*, &c.

MY LORD,

WHEN intereſt divides the Church, and the calentures of men breathe out in problemes and unactive diſcourſes, each part in purſuance of its owne portion followes that propoſition which complies with, and bends in all the flexures of its temporall ends; and while all ſtrive for truth, they hug their owne opinions dreſſed up in her imagery, and they diſpute for ever, and either the queſtion is indeterminable, or

which is worſe, men will never be convinced. For ſuch is the nature of diſputings, that they begin commonly in miſtakes, they proceed with zeale and fancy, and end not at all, but in ſchiſmes and uncharitable Names, and too often dip their feet in blood; In the meane time, he that gets the better of his adverſary, oftentimes gets no good to himſelfe, becauſe although he hath faſt hold upon the right ſide of the probleme, he may be an ill man in the midſt of his triumphant diſputations. And therefore it was not here that GOD, would have mans felicity to grow: For our condition had been extremely miſerable, if our finall ſtate had been placed upon an uncertain hill, and the way to it, had been upon the waters, upon which no ſpirit but that of contradiction and diſcord did ever move; for the man ſhould have tended to an end of an uncertaine dwelling, and walked to it by wayes not diſcernable, and arrived thither by chance, which becauſe it is irregular, would have diſcompoſed the pleaſures of a Chriſtian hope, as the very diſputing hath already deſtroyed charity, and diſunited the continuity of Faith, and in the conſequent there would be no

vertue,

vertue, and no felicity. But God who never loved, that man ſhould be too ambitiouſly buiſy in imitating his wiſdome (and Man loſt *Paradiſe* for it) is moſt deſirous we ſhould imitate his goodneſſe and tranſcribe copyes of thoſe excellent Emanations from his Holineſſe, whereby as he communicates himſelfe to us in mercyes, ſo he propounds himſelf imitable by us in graces. And in order to this, God hath deſcribed our way plaine, certaine, and determined; and although he was pleaſed to leave us indetermined in the Queſtions of exteriour communion, yet he put it paſt all queſtion, that we are bound to be charitable. He hath placed the queſtion of *the ſtate of ſeparation* in the darke, in hidden and undiſcerned regions; but he hath opened the windowes of heaven and given great light to us, teaching how we are to demeane our ſelves in *the ſtate of conjunction*. Concerning the ſalvation of *Heathens* he was not pleaſed to give us account, but he hath clearely deſcribed the duty of *Chriſtians*, and tells upon what termes alone *wee* ſhall be ſaved; And although the not inquiring into the wayes of God

and the ſtrict rules of practiſe hath been inſtrumentall to the preſerving them free from the ſerpentine enfoldings and labyrinths of diſpute; yet GOD alſo with a great deſigne of mercy hath writ his Commandements in ſo large characters, and engraved them in ſuch tables, that no man can want the records, nor yet skill to reade the handwriting upon this wall, if he underſtands, what he underſtands, that is, what is placed in his own ſpirit. For GOD was therefore deſirous that humane nature ſhould be perfected with morall, not intellectuall excellencies, becauſe theſe onely are of uſe and complyance with our preſent ſtate and conjunction. If GOD had given to Eagles an appetite to ſwim, or to the Elephant ſtrong deſires to fly, he would have ordered that an abode in the ſea and the aire reſpectively ſhould have been proportionable to their manner of living; for ſo GOD hath done to man, fitting him with ſuch excellencyes which are *uſefull* to him in his wayes and progreſſe to perfection. A man hath great *uſe* and need of juſtice; and all the inſtances of morality ſerve his naturall and politicall ends, he cannot live

without them, and be happy; but the filling the roomes of the underſtanding with aery and ineffective notions is juſt ſuch an excellency, as it is in a man to imitate the voice of birds; at his very beſt, the Nightingale ſhall excell him, and it is of no uſe to that end, which GOD deſigned him in the firſt intentions of creation.

In purſuance of this conſideration I have choſen to ſerve the purpoſes of religion by doing aſſiſtance to that part of Theology which is wholly practicall, that which makes us wiſer, therefore, becauſe it makes us better. And truely (My Lord) it is enough to weary the ſpirit of a Diſputer, that he ſhall argue till he hath loſt his voice, and his time, and ſometimes the queſtion too, and yet no man ſhall be of his minde more then was before. How few turne Lutherans, or Calviniſts, or Roman Catholikes from the religion either of their Country or intereſt? Poſſibly two or three weake or intereſted, phantaſtick and eaſy, prejudicate and effeminate underſtandings paſſe from Church to Church upon grounds as weake as thoſe for which formerly they did diſſent, and the ſame arguments are good or bad as ex-

teriour accidents, or interiour appetites ſhall determine. I deny not, but for great cauſes ſome opinions are to be quitted; but when I conſider how few doe forſake any, and when any doe, oftentimes they chooſe the wrong ſide, and they that take the righter, doe it ſo by contingency, and the advantage alſo is ſo little, I believe that the triumphant perſons have but ſmall reaſon to pleaſe themſelves in gaining proſelytes, ſince their purchaſe is ſo ſmall, and as inconſiderable to their triumph, as it is unprofitable to them who change for the worſe, or for the better upon unworthy motives. In all this there is nothing certain, nothing noble. But hee that followes the worke of GOD, that is, labours to gaine ſoules, not to a Sect, and a ſubdiviſion, but to the Chriſtian Religion, that is, to the Faith and obedience of the LORD JESUS, hath a promiſe to be aſſiſted, and rewarded; and all thoſe that goe to *Heaven*, are the purchaſe of ſuch undertakings, the fruit of ſuch culture and labours; for it is onely a holy life that lands us there.

And

And now (My Lord) I have told you my reaſons, I ſhall not be aſhamed to ſay that I am weary and toyled with rowing up and downe in the ſeas of queſtions, which the intereſts of Chriſtendome have commenced; and in many propoſitions of which I am heartily perſwaded, *I am not certaine* that I am not deceived; and I find that men are moſt confident of thoſe articles which they can ſo little prove, that they never made queſtions of them; But *I am moſt certaine* that by living in the Religion and feare *of God*, in obedience to *the King*, in the charities and duties of communion with my *Spirituall Guides*, in juſtice and love with all the world in their ſeverall proportions, I ſhall not faile of that end which is perfective of Humane nature, and which will never be obtained by diſputing.

Here therefore when I had fixed my thoughts, upon ſad apprehenſions that God was removing our Candleſtick (for why ſhould he not, when men themſelves put the light out, and pull the ſtars from their orbs, ſo haſtening the day of Gods judgement) I was deſirous to put a portion of the holy fire

fire into a repoſitory, which might help to reenkindle the *Incenſe*, when it ſhall pleaſe God Religion ſhall return, and all his ſervants ſhall ſing [*In convertendo captivitatem Sion*] with a voyce of Euchariſt.

But now (my Lord) although the reſults and iſſues of my retirements and ſtudy, doe naturally run towards you, and carry no excuſe for their forwardneſſe, but the confidence that your goodneſſe rejects no emanation of a great affection, yet in this addreſſe I am apt to promiſe to my ſelf a faire interpretation, becauſe I bring you an inſtrument, and auxiliaries to that devotion, whereby we beleeve you are deare to God, and know, that you are, to good men. And if theſe little ſparkes of holy fire which I have heaped together doe not give life to your prepared and already enkindled ſpirit, yet they will ſometimes help to entertaine a thought, to actuate a paſſion, to imploy and hallow a fancy, and put the body of your piety into fermentation, by preſenting you with the circumſtances and parts of ſuch meditations, which are ſymbolicall to thoſe of your daily office, and which are the *paſſe-temps* of your ſevereſt houres. My

Lord,

Lord, I am not ſo vaine, to thinke that in the matter of devotion, and the rules of juſtice and religion (which is the buiſineſſe of your life) I can adde any thing to your heape of excellent things; but I have knowne and felt comfort by reading, or hearing from other perſons, what I knew my ſelfe; and it was unactive upon my ſpirit, till it was made vigorous and effective from without; and in this ſenſe, I thought I might not be uſeleſſe and impertinent.

My Lord, I deſigned to be inſtrumentall to the ſalvation of all perſons that ſhall reade my booke; but unleſſe (becauſe ſoules are equall in their ſubſtance and equally redeemed) we are obliged to wiſh the ſalvation of all men, with the greateſt, that is, with equall deſires, I did intend in the higheſt manner I could to expreſſe how much I am to pay to you, by doing the offices of that duty, which although you leſſe neede, yet I was moſt bound to pay, even the duties and charities of religion; having this deſigne, that when poſterity (for certainly they will learne to diſtinguiſh things and perſons) ſhall ſee your honoured Name imployed to ſeparate and reſcue theſe papers from contempt

they may with the more confidence expect in them ſomething fit to be offered to ſuch a Perſonage. My Lord, I have my end if I ſerve God, and you, and the needs and intereſt of ſoules; but ſhall think my returne full of reward, if you ſhall give me pardon, and put me into your Letanies, and account me in the number of your relatives and ſervants; for indeed, My Lord, I am moſt heartily

Your Lordſhips moſt affectionate

and moſt

Obliged Servant,

TAYLOR.

The Preface.

CHristian Religion hath so many exteriour advantages to its reputation and advancement, from the Author, and from the Ministers; from the fountain of its Origination, and the channels of conveyance; (GOD being the Author, the *word incarnate* being the great Doctor and Preacher of it, his life and death being its consignation, the holy Spirit being the great argument and demonstration of it, and the Apostles the organs and conduits of its dissemination) that it were glorious beyond all opposition and disparagement, though we should not consider the excellency of its matter, and the certainty of its probation, and the efficacy of its power, and the perfection and rare accomplishment of its designe. But I consider that Christianity is therefore very little understood, because it is reproached upon that pretence, which its *very being* and *designe* does infinitely confute. It is esteemed to be a Religion contrary in its principles, or in its precepts to that wisdome, * whereby the world is governed, and Common-wealths increase, and greatnesse is acquired, and Kings goe to warre, and our ends of interest are served, and promoted, and that it is an institution so wholly in order to *another* world, that it does not at all communicate with *this*, neither in its end, nor in its discourses, neither in the policy nor in the philosophy: and therefore as the doctrine of the *Crosse* was entertained at first in *scorne* by the Greeks, in *offence* and *indignation* by the Jewes; so is the whole systeme and collective body of Christian Philosophy esteemed imprudent by the politicks of the world, and flat and irrationall by some men of excellent wit and sublime discourse; who because the permissions and dictates of naturall, true, and essentiall reason are at no hand to be contradicted by any superinduced Discipline, think, that whatsoever seemes *contrary* to their *reason* is also *violent* to our *nature*, and offers indeed a good to us, but by wayes unnaturall and unreasonable. And I think they are very great strangers to the present affaires and perswasions of the world, who know not, that Christianity is very much undervalued

1

* — *Fatis accede, Deisque,*
Et cole felices,
miseros fuge,
sidera terra
Ut distant, &
flamma mari sic
utile recto.
Sceptrorum vis
tota perit, si
pendere justa
Incipit: evertitque arces respectus honesti.
Libertas scelerum est, quæ
regna invisa
tuetur,
Sublatusque
modus gladiis:
facere omnia
sæve
Non impune licet nisi dum facis, exeat aula
Qui volet esse
pius, virtus &
summa potestas
Non coëunt:
Semper metuet
quem sæva pudebunt. Lucan.
l. 8.

valued upon this principle, men insensibly becoming unchristian, because they are perswaded, that much of the greatnesse of the world is contradicted by the Religion. But certainly no mistake can be greater. For the holy JESUS by his doctrine did instruct the understandings of men, made their appetites more obedient, their reason better principled, and argumentative with lesse deception, their wills apter for noble choyces, their governments more prudent, their present felicities greater, their hopes more excellent, and that duration which was intended to them by their Creator he made manifest to be a state of glory; and all this was to bee done and obtained respectively, *by the wayes of reason and nature*, such as GOD gave to man, then, when at first he designed him to a noble, and an immortall condition; the Christian Law being for the substance of it, nothing but the restitution and perfection of the Law of Nature. And this I shall represent in all the parts of its naturall progression, and I intend it not only as a Preface to the following books, but for an *introduction* and *invitation* to the whole Religion.

2 *Ratio Dei Deus est humanis rebus consulens, quæ causa est hominibus bene beateque vivendi, si non concessum sibi munus a summo Deo negligant. Chalced. ad Tim. 16.*

For GOD, when he made the first emanations of his eternall being, and created man as the *end* of all his productions here below, designed him to an end such as himselfe was pleased to choose for us, and gave him abilities proportionable to attaine that end. GOD gave a man a reasonable and an intelligent nature. And to this noble nature he designed as noble an end; *an end of happinesse* certainly. For since GOD gave him proper and peculiar appetites with proportion to their owne objects, and gave him reason and abilities, not only to perceive the sapidnesse and rellish of those objects, but also to make reflex acts upon such perceptions, and to perceive that they did perceive, which was a rare instrument of pleasure and paine respectively, it is but reasonable to think, that GOD, who created him in mercy, did not onely proportion a being to his nature, but also *a perfect being* proper to its capacities. For if this being should be a state of affliction, that is, of objects disproportionate to his naturall appetites, it would have beene the greatest unmercifulnesse in the World; disproportionate objects being meere instances of affliction, and those unsatisfied appetites nothing else but instruments of torment.

3 The end therefore of man, that which is perfective of his being, and the completion of all his orderly desires, is that which we call, *a happy life*, or *happy being*, [a being] according to the intention of nature, [and a happinesse] according to his appetites. Now concerning *his being* I consider, that it was in nature and in GODS prime intention designed to be *for ever*. Here or otherwhere is not materiall to the consideration, whether in earth, or in heaven, in Paradise or out of it. For whensoever GOD should alter the manner, and the circumstances of the abode, yet if man did remaine happy, there was no deficiency from the end of his first intention; but *for ever* he ought to live, by the design of GOD. For man was created with an immortall spirit. It matters not, whether he knew it then or no. For birds, and beasts, and bees are directed and infallibly carried to that end, to which they are fitted with organs and intermediall appetites, and do all not things towards it but understand it. And it matters not, whether we can now, or ever could prove it by an infallible demonstration, or come to know it by a meere naturall instrument. For it is now revealed to us by JESUS CHRIST, that the soul cannot be killed; and in all ages men did

did heartily believe it, and had appetites either produced by that opinion, or by the thing it self proper for an immortall creature. But in the thing it selfe it is true (however we come to know it) that GOD *breathed into man a living*, and an incorruptible never dying *spirit*.

Now upon suppoſition of this propoſition, which was alwayes true, and 4.
is long ſince by revelation (if not by philoſophy) made evident, we ſhall finde, that whatſoever inſtruments GOD fitted in order to mans laſt end, that is, of *living happily* according to the duration of an immortall creature, muſt alſo be ſufficient towards *the life of immortality*; or elſe it was inſufficient in the nature of the thing. There is no peradventure but that GOD did furniſh his nature with abilities to arrive to the end of his nature, juſt as all other creatures had ſufficient inſtruments, appetites and powers to arrive to that end, which God deſigned to them in their creations. And if it had been otherwiſe, Man had been a creature imperfect, and therefore not good: for all ſuch imperfection, which is a deficiency from the naturall end, is monſtroſity, and an evill naturally and phyſically, and contrary to the ſaying of *Moſes* [*and GOD ſaw all, that he had made, and behold it was very good.*]

Onely this, becauſe all the changes and varieties of ſtate were not re- 5.
vealed to man, he had onely explicite appetites to what he ſaw before him, that is, towards a happy life indefinitely, and (becauſe he knew of nothing elſe) of living well in this world, and as long as he could, that is, as much as he could obtaine, *for ever*. And when GOD gave him appetites in order to *live well and happily*, when ever GOD ſhould take him from this ſtate, which he onely knew and was in poſſeſſion of, it is certain, that the ſame inſtruments, which ſerved the regular ends of nature here, would alſo ſerve it for ever, becauſe man had no other way of obtaining it. And therefore GOD, who in mercy deſigned him to an eternall being, and yet tooke him from this, to the ſecuring of which man did the worke of nature and Gods intention, it muſt follow that God will either give it him, as a gift or as reward, or as a naturall conſequent of living according to Gods intention, all which will be alike in the thing and make a difference in Logicke, but nothing in the ſubſtance of affaires.

That this intendment of GOD and nature ſhould be effected, that 6.
is, that man ſhould become happy, it is naturally neceſſary, that all his regular appetites ſhould have an object appointed them, in the fruition of which felicity muſt conſiſt. Becauſe nothing is felicity, but when, what was reaſonably or orderly deſired is poſſeſſed: for the having what is not deſired, or the wanting of what we deſired, or the deſiring what we ſhould not, are the ſeverall conſtituent parts of infelicity; and it can have no other conſtitution.

Now the firſt appetite man had in order to his great end was to 7.
be as perfect as he could, * that is, to be as like the beſt thing he knew, as his nature and condition would permitt; and although by *Adams* phanſy and affection to his wife, and by GODS appointing fruit for him, we ſee the lower appetites were firſt provided for; yet the firſt appetite which man had, as he diſtinguiſhes from lower creatures, was to *be like God*; (for by that the Devill tempted him) and in order to that he had naturally ſufficient inſtruments and abilities. For although by being abuſed with the Devills ſophiſtry he choſe an incompetent inſtrument, yet becauſe it is naturally certain, that love is the greateſt aſſimilation of the object and the faculty, *Adam* by loving God might very well approach neerer him

* Εἰ γὰρ τὶς φύσει δεῖ τὸ βέλτιον, καὶ ἐνδέχεσθαι ὑπάρχειν μᾶλλον, ἢ οὕτως ἀεὶ ποιεῖ τῶν ἐνδεχομένων τὸ βέλτιστον. *Ariſt. 2. de cælo.*

according as he could. And it was naturall to *Adam* to love GOD, who was his Father, his Creator, the fountaine of all good to him, and of excellency in himselfe, and whatsoever is understood to be such, it is as naturall for us to love, and we do it for the same reasons, for which we love any thing else, and we cannot love for any other reason, but for one or both these in their proportion apprehended.

8. But because GOD is not onely excellent and good, but by being *supreme Lord* hath power to give us what lawes he please, obedience to his lawes therefore becomes naturally, but consequently necessary, when GOD decrees them, because he does make himselfe an enemy to all rebells and disobedient sons by affixing penalties to the transgressors: and therefore disobedience is naturally inconsistent, not onely with love to our selves, because it brings afflictions upon us, but with love to our supreme law-giver; it is contrary to the naturall love we beare to GOD so understood, because it makes him our enemy, whom naturally and reasonably we cannot but love, and therefore also opposite to the first appetite of man, which is to be like GOD, in order to which we have naturally no instrument but love, and the consequents of love.

9. And this is not at all to be contradicted by a pretence that a man does not naturally know, there is a GOD. Because by the same instrument, by which we know, that the world began, or that there was a first man, by the same we know, that there is a GOD, and that he also knew it too, and conversed with that GOD, and received lawes from him. For if we discourse of man and the law of nature, and the first appetites, and the first reasons abstractedly, and in their own complexions, and without all their relations and provisions, we discourse jejunely, and falsly, and unprofitably. For as man did not come by chance, nor by himself, but from the universall cause, so we know, that this universall cause did doe all that was necessary for him in order to the end he appointed him. And therefore to begin the history of a mans reason, and the philosophy of his nature, it is not necessary for us to place him there, where without the consideration of a GOD, or society, or law, or order he is to be placed, that is, in the state of *a thing* rather then *a person*; but GOD by revelations and Scriptures having helped us with propositions and parts of story relating mans first and reall condition, from thence we can take the surest account, and make the most perfect derivation of propositions.

Οὐ γὰρ ἐστὶν εὑρεῖν τῆς δικαιοσύνης ἀρχὴν ἄλλην ἢ ἐκ θεοῦ γένους σπουδὴν τὴν εἰς θεὸν διὸς, ἢ τῶν ἐκ τῆς κοινῆς φύσεως, ἐνταῦθα γὰρ δεῖ πᾶν τὸ τοιοῦτον ἄρχειν ἐλεγεῖ εἰ μάλιστα τι ἐρεῖν περὶ ἀγαθοῦ ἢ καλοῦ *Chrysip. de Dijs. 3.*

From this first appetite of man to be like GOD, and the first naturall instrument of it, *love*, descend all the first obligations of religion. In which there are some parts more immediately and *naturally* expressive, others by superinduction and positive command. *Naturall religion* I call such actions, which either are proper to the nature of the thing we worship (such as are giving praises to him, and speaking excellent things of him, and praying to him for such things as we neede, and a readinesse to obey him in whatsoever he commands) or else such as are expressions proportionate to our natures that make them: that is, giving to GOD the best things we have, and by which we can declare our esteeme of his honour and excellency: assigning some portion of our time, of our estate, the labours of our persons, the increase of our store, first fruits, sacrifices, oblations, and tithes, which therefore GOD regards, because he hath allowed to our natures no other instruments of doing him honour, but by giving to him in some

10.

manner

manner, which we believe honourable and apt, the best thing we have.

The next appetite a man hath, is to beget one like himselfe, GOD having implanted that appetite into man for the propagation of mankinde, and given it as his first blessing and permission. *It is not good for man to be alone*, and, *Increase and multiply*. And *Artemidorus* had something of this doctrine, when he reckons these two lawes of nature, *Deum colere*, *mulieribus vinci*. To worship GOD, and to be overcome by women, in proportion to his two first appetites of nature, *to be like GOD*, and *to have another like himselfe*. This appetite GOD onely made regular by his first provisions of satisfaction. He gave to man a woman for a wife, for the companion of his sorrowes, for the instrument of multiplication, and yet provided him but of one, and intimated he should have no more, which we doe not onely know by an after revelation, the holy JESUS having declared it to have been GODS purpose, but *Adam* himselfe understood it, as appears by his first discourses at the entertainment of his new bride. And although there were permissions afterward of Polygamy, yet there was a greater pretence of necessity at first, because of enlarging and multiplying fountaines rather then channels, and three or four at first would have enlarged mankinde by greater proportion then many more afterwards; little distances neere the centre make greater and larger figures, then when they part neere the fringes of the circle, and therefore those after permissions were to avoid a greater evill, not a hallowing of the license, but a reproach of their infirmity. And certainly the multiplication of wives is contrariant to that designe of love and endeerement, which GOD intended at first between man and wife.

II. *De somn. sign.* *Gen. 2. 24*

——— Connubia mille:
Non illis generis nexus, non pignora cura,
Sed numero languet pietas ———

Claudian. bell. Gildon. *Salust. Jugurth.*

And amongst them, that have many wives, *the relation and necessitude is trifling and loose, and they are all equally contemptible, because the minde entertains no loves or union, where the object is multiplyed, and the act unfixed and distracted.* So that this having a great commodity in order to mans great end, that is, of living well and happily seemes to be intended by GOD in the nature of things and instruments naturall and reasonable towards mans end; and therefore to be a law, if not naturall, yet at least positive and superinduced at first, in order to mans proper end. However, by the provision which GOD made for satisfaction of this appetite of nature, all those actions which deflect and erre from the order of this end are unnaturall and inordinate, and not permitted by the concession of GOD, nor the order of the thing; but such actions onely, which naturally produce the end of this provision and satisfaction, are naturall, regular and good.

κακὸν
δυοῖν γυναίκοιν
ἀνδρ' ὃν ἀνὴρ
ἔχειν
ἀλλ' εἰς μίαν
βλέπουσιν ἐυναί-
αν κύπριν
Στέργουσιν, ὅσις
μὴ κακῶς εἴηται
φίλῳ. *Eurip.*

12.

But by this meanes man grew into a society and a family, and having productions of his own kinde, which he naturally defired and therefore loved, he was consequently obliged to assist them in order to their end, that they might become like him, that is, perfect men, and brought up to the same state; and they also by being at first, impotent, and for ever after beneficiaries and obliged persons, are for the present subject to their parents, and for ever after bound to duty, because there is nothing which they can doe, that can directly produce so great a benefit to the Parents,

Nihil enim est liberis proprium, quod non parentum sit prius, qui aut de suo dederant, aut acquirendi præbuerant causas. Philo.

Parents, as they have to the children. From hence naturally descend all those mutuall obligations between parents and children, which are instruments of protection and benefit on the one side, and duty and obedience on the other, and all these to be expressed according as either of their necessities shall require, or any stipulation or contract shall appoint, or shall be superinduced by any positive lawes of GOD or man.

13. In naturall descent of the generations of man this one first family was multiplyed so much that, for conveniency they were forced to divide their dwellings, and this they did by families especially, the great Father being the *Major domo* to all his *minors*. And this division of dwellings, although it kept the same forme and power in the severall families, which were in the originall, yet it introduced some new necessities, which although they varyed in the instance, yet were to be determined by such instruments of reason, which were given to us at first upon foresight of the publike necessities of the world. And when the families came to be divided that their common Parent being extinct, no Master of a family had power over another Master; the rights of such men and *their naturall power became equall*, because there was nothing to distinguish them, and because they might do *equall injury*, and invade each others possessions, and disturbe their peace and surprize their liberty. And so also was their power of doing benefit equall, though not the same in kinde. But GOD who made man a sociable creature, because he knew it was *not good for him to be alone*, so dispensed the abilities and possibilities of doing good, that in something or other every man might need or be benefited by * every man; therefore that they might pursue the end of nature, and their own appetites of living well and happily, they were forced to consent to such contracts which might secure and supply to every one those good things without which he could not live happily. Both the appetites, the irascible and the concupiscible, fear of evill, and desire of benefit were the sufficient endeerments of contracts, of societies, and republikes. And upon this stocke were decreed and hallowed all those propositions, without which bodies politicke and societies of men cannot be happy. And in the transaction of these, many accidents daily happening, it grew still reasonable, that is, necessary to the end of living happily, that all those after obligations should be observed with the proportion of the same faith and endeerment, which bound the first contracts. For though the naturall law be alwayes the same, yet some parts of it are primely necessary, others by supposition and accident, and both are of the same necessity, that is, equally necessary in the severall cases. Thus, to obey a King is as necessary and naturally reasonable as to obey a Father, that is, supposing there be a King, as it is certain naturally a man cannot be, but a Father must be supposed. If it be made necessary that I promise, it is also necessary, that I performe it: for else I shall returne to that inconvenience, which I sought to avoid, when I made the promise; and though the instance be very farre removed from the first necessities and accidents of our prime being, and production; yet the reason still pursues us, and naturall reason reaches up to the very last minutes, and orders the most remote particulars of our well being.

* *Animus inveniat liberalitatis materiam, etiam inter angustias paupertatis. Senec. de benefic. c. 1.*

14. Thus; not to steal, not to commit adultery, not to kill, are very reasonable prosecutions of the great end of nature, of *living well and happily*.

But

But when a man is said to steal, when to be a murderer, when to be incestuous, the naturall law doth not teach; but when the superinduced constitution hath determined the particular law, by naturall reason we are obliged to observe it. Because though the civill power makes the instance, and determines the particular, yet right reason makes the sanction and passes the obligation. The Law of nature makes the Major proposition, but the civill constitution, or any superinduced law makes the assumption in a practicall syllogisme. To kill is not murder, but to kill such persons, whom I ought not. It was not murder among the Jewes to kill a manslayer, before he entred a city of refuge: to kill the same man after his entry was. Among the Romanes to kill an * adultereſſe or a Raviſher in the act, was lawfull, with us it is murder. Murder, and inceſt, and theft, alwayes were unlawfull, but the same actions were not alwayes the same crimes. And it is just with these as with disobedience, which was ever criminall; but the same thing was not estimated to be disobedience, nor indeed could any thing be so, till the sanction of a superiour had given the instance of obedience. So for theft, to catch fish in rivers, or Deare or Pigeons, when they were esteemed *feræ naturâ* of a wilde condition and so *primò occupantis*, was lawfull, just as to take or kill badgers or foxes, and beavers and lyons. But when the lawes had appropriated rivers, and divided shores, and imparked Deare, and housed Pigeons, it became theft to take them without leave. To despoile the Egyptians was not theft, when GOD, who is the LORD of all possessions had bidden the Israelites. But to do so now were the breach of the naturall law, and of a Divine Commandment. For the naturall law (I said) is eternall in the sanction, but variable in the instance and the expression. And indeed the lawes of nature are very few: They were but two at first, and but two at last, when the great change was made from families to kingdomes. The first is *to do duty to God*. The second is *to do to our selves and our neighbours, that is, to our neighbours as to our selves*, all these actions, which *naturally, reasonably*, or by institution or emergent necessity are in order to a happy life. Our B. Saviour reduces all the law to these two. 1. *Love the Lord with all thy heart.* 2. *Love thy neighbour as thy selfe.* In which I observe in verification of my former discourse, that love is the first naturall bond of duty to God, and so also it is to our neighbour. And therefore all entercourse with our neighbour was founded in, and derived from the two greatest endearments of love in the world. A man came to have a neighbour by being *a husband* and *a Father*.

* *A. Gellius. l.* 10. 23.

So that still there are but two great naturall lawes, we remaining essentially, and by the very designe of creation obliged to God *in all*, and to our neighbours in the proportions of equality [*as thy selfe*] that is, that he be permitted and promoted in the order to his living well and happily as thou art, for love being there, not an affection, but the duty that results from the first naturall bands of love, which began neighbourhood, signifies justice, equality and such reasonable proceedings which are in order to our common end of a happy life, and is the same with that other, *Whatsoever ye would that men should do to you, do you to them*, and that is, certainly the greatest and most effective love, because it best promotes that excellent end, which God designed for our naturall perfection. All other particulars are but prosecutions of these two, that is, of the order of nature: save onely, that there is a third law, which is rather supposed, then at the first expressed, because a man

15.

is reasonably to be presumed to have in him a sufficient stocke of selfe love to serve the ends of his nature and creation, and that is, that man demeane and use his own body in that decorum, which is most orderly and proportionate to his perfective end of a happy life; which Christian religion calls [sobriety] and it is a prohibition of those uncharitable selfe destroying sins of drunkennes, gluttony, and inordinate and unreasonable manners of lust, destructive of natures intendments, or at least no wayes promoting them. For it is naturally lawfull to satisfy any of these desires, when the desire does not carry the satisfaction beyond the designe of nature, that is, to the violation of health or that happy living, which consists in observing those contracts which mankind thought necessary to be made in order to the same great end, or unlesse God hath superinduced a restraint, making an instance of sobriety to become an act of religion, or to passe into an expression of duty to him. And then it is not a naturall, but religious sobriety, and may be instanced in fasting or abstinence from some kinds of meat, or some times or manners of conjugation. These are the three naturall lawes described in the Christian doctrine, that *we live*, 1. *godly*, 2. *soberly*, 3. *righteously*. And the particulars of the first are ordinarily to be determined by God immediately, or his Vicegerents, and by reason observing and complying with the accidents of the world, and dispositions of things and persons. The second by the naturall order of nature, by sense, and by experience, And the third by humane contracts and civill lawes.

16. The result of the preceding discourse is this. Man who was designed by GOD to a happy life, was fitted with sufficient meanes to attaine that end, so that he might, if he would, be happy; but he was a free agent and so might choose. And it is possible, that man may faile of his end, & be made miserable by God, by himselfe, or by his Neighbour. Or by the same persons he may be made happy in the same proportions, as they relate to him. If God be angry or disobeyed, he becomes our enemy, and so we faile: If our Neighbour be injured or impeded in the direct order to his happy living, he hath equall right against us, as we against him, and so we faile that way: And if I be intemperate, I grow sicke and worsted in some faculty, & so I am unhappy in my selfe. But if I obey God, and do right to my neighbour, and confine my selfe within the order and designe of nature, I am secured in all ends of blessing, in which I can be assisted by these three, that is, by all my relatives, there being no end of man designed by GOD in order to his happinesse, to which these are not proper and sufficient instruments. Man can have no other relations, no other discourses, no other regular appetites, but what are served and satisfied by religion, by sobriety, & by justice. There is nothing, whereby we can relate to any person, who can hurt us, or do us benefit but is provided for in these three. These therefore are all, and these are sufficient.

17. But now it is to be enquired how these become lawes obliging us to sin if we transgresse, even before any positive law of God be superinduced; for else, how can it be a naturall law, that is, a law obliging all nations, and all persons, even such, who have had no entercourse with God by way of speciall revelation, and have lost all memory of tradition? For either such persons, whatsoever they do shall obtaine that end, which God designed for them in their nature, that is, a happy life according to the duration of an immortall nature: or else they shall perish for prevaricating of these Lawes. And yet if they were no lawes to them, and decreed and made sacred by sanction, promulgation

mulgation and appendant penalties, they could not so oblige them as to become the rule of vertue or vice.

When God gave us naturall reason, that is, sufficient ability to doe all, that should be necessary to live well and happily, he also knew, that some appetites might be irregular, just as some stomackes would be sicke, and some eyes blind; and a man being a voluntary agent might choose an evill with as little reason as the Angels of darknes did, that is, they might do unreasonably because they would do so, and then a mans understanding should serve him but as an instrument of mischiefe, and his will carry him on to it with a blind & impotent desire, and then the beauteous order of creatures would be discomposed by unreasonable and unconsidering or evill persons. And therefore it was most necessary, that man should have his appetites confined within the designes of nature, and the order to his end; for a will without the restraint of a superiour power or a perfect understanding, is like a knife in a childs hand, as apt for mischiefe as for use. Therefore it pleased God to bind man by the signature of lawes to observe those great naturall reasons, without which man could not arrive at the great end of Gods designing, that is, he could not live well and happily. God therefore made it the first law to love him, and which is all one, to worship him, to speake honour of him, and to expresse it in all our wayes, the chiefe whereof is obedience. And this we find in the instance of that positive precept, which God gave to *Adam*, which was nothing but a particular of the great generall; but in this there is little scruple, because it is not imaginable, that GOD would in any period of time not take care, that himselfe be honoured, his glory being the very end why he made man; and therefore it must be certaine, that this did at the very first passe into a law. 18.

But concerning this and other things, which are usually called narurall lawes I consider, that the things themselves were such, that *the doing them* was therefore declared to be a law, because *the not doing them* did certainly bring a punishment proportionable to the crime, that is, a just deficiency from the end of creation, from a good and happy life, 2. and also a punishment of a guilty conscience; which I doe not understand to be a feare of hell, or of any supervening penalty, unlesse the conscience be accidentally instructed into such feares by experience, or revelation; but it is *a malum in genere rationis*, a disease or evill of the reasonable faculty, that, as there is a rare content in the discourses of reason, there is a satisfaction, an acquiescency like that of creatures in their proper place and definite actions, and competent perfections; so in prevaricating the naturall law there is a dissatisfaction, a disease, a removing out of the place, an unquietnesse of spirit, even when there is no monitor, or observer. "*Adeo facinora atque flagitia sua ipsi quoque in supplicium verterant. Neque frustrà præfantissimus* [*Plato*] *sapientiæ firmare solitus est, si recludantur Tyrannorum mentes aspici laniatus et ictus, quando ut corpora verberibus, ita sævitiâ, libidine, malis consultis animus dilaceretur*, said *Tacitus* out of Plato, whose words are: Ὁπόσα ἂν τις ἀλλὰ πυκνὰς τῷ μεγάλῳ βασιλεῖ ἐπαλβόμενος, ἢ ἄλλῳ ἐπόλεσεν βασιλεῖ, ἢ δημόσᾳ ἐμῶν πατρὶ ἐγκαλέσει, οὐδὲν ὑγιὲς ὃν τῆς ψυχῆς ἀλλὰ διαμαστιγωμένην, καὶ ἄλλῃ μεστὴ ὑπὸ ἀπορίας καὶ φόβου πᾶσα ἡ οἰκία. It is naturally certaine, that the cruelty of Tyrants, torments themselves, and is a hooke in their nostrils, and a scourge to their spirit, and the pungency of forbidden lust is truely *a thorne in the flesh*, full of anguish and secret vexation. 19.

Annal. 6. *in Gorgia.* *Lucian. in Catapl:* "*Rhadamanth.* βίου, καὶ ἅπασαν ἀνίαν ἀγρίᾳ στηλίᾳ ἐοικυῖαν τῆς ψυχῆς περιφέρετο

Quid

Claudian. de Ruffin. *Quid demens manifesta negas? en pectus iniuste*
Deformant maculæ, vitiisque inolevit imago.

said *Claudian* of *Ruffinus*. And it is certain to us and verified by the experience and observation of all wise nations, though not naturally demonstrable, that this secret punishment is sharpned and promoted in degrees by the hand of heaven, the finger of the same hand, that writ the law in our vnderstandings.

20. But the prevarications of the naturall law have also their portion of a speciall punishment besides the scourge of an unquiet spirit; the man that disturbes his Neighbours rest, meets with disturbances himselfe, and since I have naturally no more power over my neighbour than he hath over me (unles he descended naturally from me) he hath an equall priviledge to defend himselfe, and to secure his quiet by disturbing the order of my happy living, as I doe his. And this equall permission is certainly so great a sanction and signature of the law of justice; that in the just proportion of my receding from the reasonable prosecution of my end, in the same proportion and degree my own infelicity is become certaine; and this in severall degrees up to the losse of all, that is, of life it selfe; for where no further duration or differing state is known, there death is ordinarily esteemed the greatest infelicity; where something beyond it is known, there also it is known, that such prevarication makes that further duration to be unhappy. So that an affront is naturally punished by an affront, the losse of a tooth with the losse of a tooth, of an eye with an eye, the violent taking away of anothers mans goods by the loosing my own. For I am lyable to as great an evill as I inferre, and naturally he is not unjust that inflicts it. And he that is drunke is a foole or a madman for the time, and thats his punishment, and declares the law and the sin: and so in proportions to the transgressions of sobriety. But when the first of the naturall lawes is violated, that is, God is disobeyed or dishonoured, or when the greatest of naturall evills is done to our Neighbour, then death became the penalty; to the first, in the first period of the world: to the second, at the restitution of the world, that is, at the beginning of the second period. He that did attempt to kill from the begining of ages might have been resisted, and killed, if the assaulted could not else be safe, but he that killed actually as *Cain* did, could not be killed himself, till the law was made in *Noahs* time; because there was no person living, that had equall power on him, & had been naturally injured; while the thing was doing, the assailant and the assailed had equall power, but when it was done and one was killed, he that had the power or right of killing his murderer, is now dead, and his power is extinguished with the man. But after the flood the power was put into the hand of some trusted person, who was to take the forfeiture. And thus I conceive these naturall reasons in order to their proper end became laws, & bound fast by the band of annexed and consequent penalties; *metum prorsus et noxam conscientiæ profædere haberi*, said *Tacitus*. And that fully explaines my sense.

21. And thus death was brought into the world, not by every prevarication of any of the lawes, by any instance of unreasonableness: for in proportion to the evill of the action would be the evill of the suffering, which in all cases would not arrive at death; as every injury, every intemperance, should not have been capitall. But some things were made evill by a superinduced prohibition, as eating one kinde of fruit:

some

some things were evill by inordination; the first was morally evill, the second was evill naturally. Now the first sort brought in death by a prime sanction; the second by degrees and variety of accident. For every disobedience and transgression of that law, which GOD made as the instance of our doing him honour and obedience, is an integrall violation of all the band between him and us; it does not grow in degrees according to the instance and subject matter; for it is as great a disobedience to eat when he hath forbiden us, as to offer to climb to heaven with an ambitious tower. And therefore it is but reasonable for us to fear, and just in him to make us at once suffer death, which is the greatest of naturall evills, for disobeying him. To which death we may arrive by degrees in doing actions against the reasonableness of sobriety and justice, but cannot arrive by degrees of disobedience to God or irreligion, because every such act deserves the worst of things; but the other naturally deserves no greater evil then the proportion of their own inordination, till God by a superinduced law hath made them also to become acts of disobedience as well as inordination, that is, morally evill, as well as naturally; For *by the law* (saith S. *Paul*) *sin became exceeding sinfull*, that is, had a new degree of obliquity added to it. *Rom.* 7. 13. But this was not at first. For therefore (saith S. *Paul*) Before or [*untill the Law sin was in the world, but sin is not imputed when there is no Law*] Meaning, that those sins which were forbidden by *Moses* Law were actually in the manners of men & the customes of the world, but they were not imputed, that is, to such personall punishments and consequent evils, which afterwards those sins did introduce, because those sins which were onely evil by inordination, and discomposure of the order of mans end of living happily, were made unlawful upon no other stock, but that *God* would have man to live happily, and therfore gave him reason to effect that end; and if a man became unreasonable, and did things contrary to his end, it was impossible for him to be happy, that is, he should be miserable in proportion. But in that degree and manner of evill they were imputed, and that was sanction enough to raise naturall reason up to the constitution of a Law. *Rom.* 5. 13.

3. The Law of nature being thus decreed and made obligatory, was a sufficient instrument of making man happy, that is, in producing the end of his Creation. But as *Adam* had evill discourses and irregular appetites before he fell, for they made him fall, and as the Angels, who had no originall sin, yet they chose evill at the first, when it was wholly arbitrary in them to do so or otherwise; so did man. *GOD made man upright, and hee sought out many inventions.* Some men were ambitious, and by incompetent meanes would make their brethren to be their servants. Some were covetous and would usurp that, which by an earlier distinction had passed into private possession, and then they made new principles, and new discourses, such which were reasonable in order to their private ends, but not to the publike benefit. 22.

And when once they broke the order of creation, it is easie to understand by what necessities of consequence they run into many sins and irrationall proceedings. *Ælian* tells of a Nation, who had a law binding them to beat their parents to death with clubs, when they lived to a decrepit and unprofitable age. The *Persian* Magi mingled with their Mothers and all their neerest relatives: And by a law of the *Venetians* (sayes *Bodinus*) a son in banishment was redeemed from the sentence, if he killed his banished Father. 23. Τῶν τῶν ἰδίων ἐγκρίνω, *Dixit Porphyrius.* *De rep. l. 1. c. 4*

Father. And in *Homers* time there were a sort of Pirats, who professed robbing, and did account it honourable. But the great prævarications of the lawes of nature were in the first Commandment; when the tradition concerning GOD was derived by a long line, and there were no visible remonstrances of an extraordinary power, they were quickly brought to believe, that he, whom they saw not, was not at all, especially being prompted to it by pride, tyranny, and a loose imperious spirit. Others fell to low opinions concerning GOD, and made such as they lift of their own, and they were like to be strange GODS, which were of mans making. When man either maliciously or carelesly became unreasonable in the things that concerned GOD, GOD was pleased to *give him over to a reprobate mind*, that is, an unreasonable understanding, and false principles concerning himself and his Neighbour, that his sinne against the naturall law, might become its owne punishment, by discomposing his naturall happinesse. Atheisme and Idolatry brought in all unnaturall lusts, and many unreasonable injustices. And this we learne from S. *Paul*, *They did not like to retaine GOD in their knowledge, GOD gave them over to a reprobate minde, to doe those things which are not convenient*, that is, incongruities towards the end of their creation; and so they became *full of unrighteousnesse, lust, covetousnesse, ma-* " *lice, envy, strife, and murder, disobedient to parents, breakers of Covenants,* " *unnaturall in their affections* and in their passions; and all this was the consequent of breaking the first naturall Law. *They changed the truth of God into a lye. For this cause God gave them up into vile affections.*

Οὐκ ἀδοξον ἦν παρὰ τοῖς παλαιοῖς τὸ λῃστεύειν, ἀλλ' ἐνδοξον, *Scholiast. in Hom. Odyss. τ. Vide etiam A. Gell. l.* 11. *c.* 18.

Ὅσοι μὲν γὰρ ἀκαθάρτοις σφυρμοῖς ἐμπερομένοι, καὶ ὑπὸ φαύλης ἀστροπῆς καὶ ἰδίων βαύλων καὶ νόμων πονηρῶν διαφθαρέντες τὰς φυσικὰς ἐννοίας ἀπώλεσαν. *Justin. Mart. Dial. Tryph.*

Rom. 1. 25, 26. &c.

Now GOD who takes more care for the good of man, than man does for his owne, did not onely imprint these lawes in the hearts and understandings of man, but did also take care to make this light shine cleare enough to walk by, by adopting some instances of the naturall Lawes into *Religion*. Thus the law against murder became a part of *Religion* in the time of *Noah*; and some other things were then added concerning worshipping GOD, against Idolatry, and against unnaturall and impure mixtures. Some times GOD superadded judgements as to the 23000. *Assyrians* for fornication. For although these punishments were not threatned to the crime in the sanction and expression of any definite law, and it could not naturally arrive to it by its inordination, yet it was as agreeable to the divine justice to inflict it, as to inflict the paines of hell upon evill livers, who yet had not any revelation of such intolerable danger, for it was sufficient that God had made such crimes to be against their very nature, and they, who will doe violence to their nature, to doe themselves hurt, and to displease GOD, deserve to lose the title to all those good things, which GOD was pleased to designe for mans finall condition. And because it grew habituall, customary, and of innocent reputation, it pleased GOD to call this precept out of the darknesse, whether their evill customes and false discourses had put it, and by such an extraregular but very signall punishment to remind them, that the naturall permissions of concubinate were onely confined to the ends of mankinde, and were hallowed onely by the Faith and the designe of Marriage. And this was signified by Saint *Paul*, in these words. *They that sinne without the Law shall also perish without the Law*; That is, by such judgements, which GOD hath inflicted on evill livers in severall periods of the World, irregularly indeed, not signified in kinde, but yet sent into the world with designes

Rom. 2. 12.

of

of a great mercy, that the ignorances and prevarications and partiall abolitions of the naturall Law might bee cured and restored, and by the dispersion of prejudices, the state of naturall reason bee redintegrate.

Whatsoever was besides this, was accidentall and emergent, such as were the discourses of wise men, which GOD raised up in severall countryes and and ages, as *Job*, and *Eliphaz*, and *Bildad*, and those of the families of the Patriarkes dispersed into severall countryes; and constant tradition in some noble and more eminent descents; and yet all this was so little and imperfect, not in it selfe, but in respect of the thicke cloud man had drawn before his understanding, that darknesse covered the face of the earth in a great proportion. Almost all the world were Idolaters, and when they had broken the first of the naturall lawes, the breach of the other was not onely naturally consequent, but also by divine judgement it descended infallibly. And yet GOD pitying mankinde did not onely still continue the former remedies, and added blessings, *giving them fruitfull seasons, and filling their hearts with food and gladnesse*, so leaving the nations without excuse, but also made a very noble change in the world; for having chosen an excellent family, the Fathers of which lived exactly according to the naturall law, and with observation of those few superadded precepts, in which GOD did specificate their prime duty, having swelled that family to a great nation, and given them possession of an excellent land, which GOD took from seven nations, because they were egregious violators of the naturall law, was pleased to make a very great restitution and declaration of the naturall law in many instances of religion and justice, which he framed into positive precepts, and adopted them into the family of the first originall instances, making them as necessary in the particulars, as they were in the primary obligation; but the instances were such, whereof some did relate onely to the present constitution of the common-wealth; others to such universall contracts, which obliged all the world by reason of the equal necessity of all mankinde to admit them. And these himselfe writ on tables of stone, and dressed up their nation into a body politicke by an excellent systeme of politike laws, and adorned it with a rare religion, and left this nation as a piece of leaven in a masse of dow, not onely to doe honour to God, and happinesse to themselves, by those instruments, which he had now very much explicated, but also to transmit the same reasonable propositions into other nations; and he therefore multiplied them to a great necessity of a dispersion, and they served the ends of God and of the naturall law by their ambulatory life, and their numerous disseminations. And this was it, which S. *Paul* affirmes; *the law was added becanse of transgression*, meaning, that because men did transgresse the naturall, God brought *Moses* law into the world to be as a strand to the inundation of impiety. And thus the world stood, till the fulnesse of time was come; for so we are taught by the Apostle. [*The law was added because of transgression,*] but the date of this was to expire at a certaine period; it was added to serve but [*till the seed should come to whom the promise was made.*]

25.

Gal. 3. 19.

26.

For because *Moses* Law was but an imperfect explication of the naturall, there being divers parts of the three lawes of nature not at all explicated by that Covenant, not the religion of prayers, not the reasonableness of temperance and sobriety in opinion and diet, and in the

more

more noble instances of humanity and doing benefit, it was so short, that as S. *Paul* sayes, *The Law could not make the commers thereunto perfect*; and which was most of all considerable, it was confined to a Nation, and the other parts of mankinde had made so little use of the records of that Nation, that all the world was placed *in darkneſſe, and sate in the shadow of death*; Therefore it was, that in great mercy GOD sent his Son, *a light to lighten the Gentiles, and the glory of the people Israel* to instruct those, and consummate these, that the imperfection of the one, and the meer darkneſſe of the other might be illustrated by the Son of righteousneſſe. And this was by restoring the light of nature (which they by evill customes and false principles and evill lawes had obscured) by restoring man to the liberty of his spirit, by freeing him from the slavery of sin, under which they were so lost and oppreſſed, that all their discourses and conclusions, some of their morall Philosophy, and all their habituall practices were but servants of sin, and made to cooperate to that end, not which GOD intended as perfective of humane nature, but which the Devil and vitious persons superinduced to serve little ends and irregular, and to destroy the greater.

27. *Clem. Alex. Stromat. 1. c. 3.* For certain it is, Christianity is nothing else, but the most perfect design that ever was to make a man be happy in his whole capacity; and as the law was to the Jewes, so was Philosophy to the Gentiles, a Schoolemaster to bring them to CHRIST, to teach them the rudiments of happineſſe, and the first and lowest things of reason, that when CHRIST was come, all mankind ~~was~~ might become perfect, that is, be made regular in their appetites, wise in their understandings, assisted in their duties, directed to & instructed in their great ends; and this is that which the Apostle calls [*being perfect men in CHRIST JESUS*] perfect in all the intendments of nature, and in all the designes of GOD. And this was brought to passe by discovering, and restoring, and improuing the Law of nature, and by turning it all into Religion.

28. For the natural law being a sufficient and a proportionate instrument and meanes to bring a man to the end designed in his creation, and this law being eternall and unalterable (for it ought to be as lasting and as unchangable as the nature it selfe, so long as it was capable of a law) it was not imaginable, that the body of any law should make a new morality, new rules, and generall proportions, either of justice or religion or temperance, or felicity; the essentiall parts of all these consisting in naturall proportions, and meanes towards the consummation of mans last end, which was first intended, and is alwayes the same. It is as if there were a new truth in an essentiall and a necessary proposition. For although the instances may vary, there can be no new justice, no new temperance, no new relations, proper and naturall relations and intercourses between GOD and us, but what alwayes were in praises and prayers, in adoration and honour, and in the symbolicall expreſſions of GODS glory and our needs.

29. Ὅυκ ἂν ἔτι λεγόμενος ἐξω γεγεκμένος, ὡς ὁ ξύλους, ἀλλ' ἔμψυχος ὢν ἐν ἑαυτῷ λόγος ἀεὶ συνοικῶν καὶ μυδέποτε τὴν ψυχὴν ἔσω ἐρημον καθήμενος. Hence it comes that, that which is the most obvious and notorious appellative of the law of nature (that it is a law written in our hearts) was also recounted as one of the glories and excellencies of Christianity. *Plutarch* saying, that *Kings ought to be governed by lawes*, explaines himselfe that this law must be *a word, not written in books and tables, but dwelling in the minde, a living rule, the interiour guide of their manners and Monitors of their life.* And this was the same which Saint *Paul* expreſſes to be the guide of the Gentiles,

tiles, that is, of all men naturally. *The Gentiles, which have not the law doe by nature the things contained in the law, which shewes the worke of the law written in their hearts.* And that we may see, it was the law of nature, that returned in the sanctions of Christianity; GOD declares that in the constitution of this law he would take no other course than at first, that is, he would write them in the hearts of men: indeed with a new style, with a quill taken from the wings of the holy Dove; the spirit of GOD was to be the greater engraver, and the scribe of the new Covenant, but the hearts of men should be the tables. *For this is the Covenant that I will make with them after those dayes saith the LORD, I will put my lawes into their hearts, and into their minds will I write them, and their sins and their iniquities will I remember no more.* That is I will provide a meanes to expiate all the iniquities of man and restore him to the condition of his first creation, putting him into the same order towards felicity, which I first designed to him, and that also by the same instruments. Now I consider, that the spirit of GOD tooke very great care, that all the records of the law of JESUS should be carefully kept and transmitted to posterity in bookes and Sermons, which being an act of providence and mercy, was a provision, least they should be lost or mistaken as they were formerly, when GOD writ some of them in tables of stone for the use of the sons of Israel, and all of them in the first tables of nature with the finger of creation, as now he did in the new creature by the finger of the spirit. But then writing them in the tables of our minds besides the other, can meane nothing, but placing them there, where they were before, and from whence we blotted them by the mixtures of impure principles and discourses. But I descend to particular and more minute considerations.

Rom. 2. 14.

Heb. 10. 16. 17

The lawes of Nature either are bands of religion, Justice, or sobriety. Now I consider concerning religion, that when ever GOD hath made any particular precepts to a family, as to *Abrahams*, or to a single person as to the Man of Judah prophesying against the altar of Bethel, or to a Nation as to the Jewes at Sinai, or to all mankind, as to the world descending from *Noah*, it was nothing else but a triall or an instance of our obedience, a particular prosecution of the Law of nature whereby we are obliged to doe honour to GOD, which was to be done by such expressions, which are naturall entercourses between GOD and us, or such as he hath *made* to be so. Now in Christianity we are wholly left to that manner of prosecuting this first naturall law, which is naturall and proportionable to the nature of the thing, which the holy JESUS calls *worshipping GOD in spirit and truth*; *In spirit*] that is with our selves, heartily and devoutly, so as to exclude hypocrisy and indifferency. And *in truth*] that is, without a lye, without vaine imaginations and phantasticke resemblances of him, which were introduced by the evill customes of the Gentiles; and without such false guises and absurd undecencies, which as they are contrary to mans reason, so are they contray to the glory and reputation of GOD, such as was that universall custome of all nations of sacrificing in mans blood, and offering festivall lusts and impurities in the solemnities of their religion; for these being against the purpose and designe of GOD, and against right

30.

Polyd. Virg. de invent. l. 5. c. 8.

reason are a lye, and enemies to the truth of a naturall and proper religion. The holy JESUS onely commanded us to pray often, and to praise GOD, to speake honour of his name, not to use it lightly and vainly, to believe him, to revere the instruments and ministers of religion, to aske for what wee need, to put our trust in GOD, to worship him, to obey him, and to love him; for all these are but the expressions of love. And this is all CHRIST spake concerning the first naturall law, the law of religion. For concerning the ceremonyes or Sacraments, which he instituted, they are but few, and they become matter of duty but by accident as being instruments and rites of consigning those effects and mercies, which GOD sent to the world by the meanes of this law, and relate rather to the contract and stipulation, which CHRIST made for us, then to the naturall order between duty and felicity.

31. Now all these are nothing but what we are taught by naturall reason, that is, what GOD enabled us to understand to be fit instruments of entercourse between GOD and us, and what was practised and taught by sobre men in all ages and all nations, whose records we have received (as I shall remarke at the Margent of the severall precepts) For to make these appeare certainly and naturally necessary there was no more requisite, but that man should know there was a GOD, that is, an eternall being, which gave him all that he had or was, and to know what himselfe was, that is, indigent and necessitous of himselfe, needing helpe of all the Creatures, exposed to accidents and calamity, and defensible no wayes but by the same hand that made him, Creation and conservation in the philosophy of all the world being but the same act continuing and flowing on from an instant to duration, as a line from its Mathematicall point. And for this, GOD tooke sufficient care, for he conversed with man in the very first, in such cleare and certaine and perceptible transaction, that a man could as certainly know, that GOD was, as that Man was. And in all ages of the world he hath not left himselfe without witnesse, but gave such testimonies of himselfe, that were *sufficient*, for they *did actually* persuade all nations barbarous and civill into the beliefe of a GOD. And it is but a nicety to consider, whether or no that proposition can be naturally demonstrated. For it was sufficient to all GODS purposes and to all Mans, that the proposition was actually beleived; the instances were therefore sufficient to make faith because they did it. And a man may remove himselfe so farre from all the degrees of aptnesse to believe a proposition, that nothing shall make them joyne. For if there were a sect of witty men, that durst not believe their senses, because they thought them fallible; it is no wonder if some men should thinke every reason reproveable. But in such cases, Demonstration is a relative terme and signifies every probation greater or lesser which does actually make faith in any proposition; and in this, GOD hath never been deficient, but hath to all men, that believe him, given sufficient to confirme them, to those few that believed not, sufficient to reprove them.

Maxim. Tyr. Dysert. ταῦτα ὁ Ἕλλην λέγει, καὶ ὁ βάρβαρος λέγει καὶ ὁ ἠπειρώτης, καὶ ὁ θαλάττιος, καὶ ὁ σοφὸς, καὶ ὁ ἄσοφος.

32. Now in all these actions of religion, which are naturally consequent to this beliefe, there is no scruple, but in the instance, of faith which is presented to be an infused grace, an immission from GOD and that for its

its object it hath supernaturall, that is, principles naturally incredible; and therefore Faith is supposed a grace above the greatest strength of reason. But in this I consider, that if we looke into all the Sermons of CHRIST, we shall not easily find any doctrine, that in any sense troubles naturall philosophy, but onely that of the resurrection (for I doe not thinke those mysticall expressions of plaine truths, such as are [*being borne againe*, *eating the flesh of the Son of man*, *being in the Father*, *and the Father in him*] to be exceptions in this assertion) and although some Gentiles did believe and deliver that article, and particularly *Chrysippus*, and the *Thracians* (as *Mela* and Solinus report of them) yet they could not naturally discourse themselves into it, but had it from the imperfect report, and opinion of some Jewes that dwelt among them; And it was certainely a revelation or a proposition sent into the world by GOD. But then the believing it, is so farre from being above or against nature, that there is nothing in the world more reasonable than to believe any thing which GOD tells us, or which is told us by a man sent from GOD with mighty demonstration of his power and veracity. Naturally our bodies cannot rise, that is, there is no naturall agent or naturall cause sufficient to produce that effect. But this is an effect of a divine power, and he hath but a little stocke of naturall reason, who cannot conclude that the same power, which made us out of nothing, can also restore us to the same condition, as well and easily from dust and ashes certainly, as from meere nothing. And in this and in all the like cases, Faith is a submission of the understanding to the word of GOD, and is nothing else but a confessing that GOD is truth, and that he is omnipotent, that is, he can doe what he will, and he will when he hath once said it. And we are now as ignorant of the essence and nature of formes, and of that which substantially distinguishes Man from Man, or an Angel from an Angel as we were of the greatest article of our religion before it was revealed, and we shall remaine ignorant for ever of many naturall things, unlesse they be revealed; and unlesse we knew all the secrets of Philosophy, the mysteries of nature, and the rules and propositions of all things and creatures, we are fooles, if we say, that what we call an article of faith, I meane truely such, is against naturall reason. It may be indeed as much against our naturall reasonings, as those reasonings are against truth. But if we remember how great an ignorance dwells upon us all, it will be found the most reasonable thing in the world onely to enquire, whither GOD hath revealed any such proposition, and then not to say it is against naturall reason, and therefore an article of faith, but I am told a truth, which I knew not till now, and so my reason is become instructed into a new proposition. And although CHRIST hath given us no new morall precepts, but such which were essentially and naturally reasonable in order to the end of mans creation, yet we may easily suppose him to teach us many a new truth, which we knew not, and to explicate to us many particulars of that estate, which GOD designed for man in his first production, but yet did not then declare to him; and to furnish him with new revelations, and to signifie the greatnesse of the designed end, to become so

apud Lactant. l. 7. c. 23.

l. 2. de Thrac. cib. c. 10.

many arguments of indeerements to secure his duty, that is, indeed to secure his happinesse by the infallible using the instruments of attaining it.

33. This is all I am to say concerning the precept of religion JESUS taught us; he tooke off those many superinduced rites, which GOD injoyned to the Jewes, and reduced us to the naturall religion, that is, to such expressions of duty, which all wise men and nations used, save onely that he tooke away the rite of sacrificing; because that was either brought into religion by convenience, or by tradition, and it was now determined in the great sacrifice, which sufficiently and eternally reconciled all the world to GOD. All the other things, as prayers and adoration, and Eucharist, and Faith in GOD, are of a naturall order and an unalterable expression; And in the nature of the thing there is no other way of addresse to GOD then these; no other expression of *his glories* and *our needs*; both which must for ever be signified.

Just. Mart. resp. ad Orthodox. ad qu. 83. Tertull. adv. Marcion. 2. 2. Maimon. Moreh. Nevochim. l. 3. c. 32.

34. 2. Concerning the second naturall precept, Christian religion hath also added nothing beyond the first obligation, but explained it all. * *Whatsoever ye would men should doe to you, doe ye so to them*, that is the eternall rule of justice; and that bindes contracts, keepes promises, affirmes truth, makes subjects obedient, and Princes just; It gives security to Marts and banks, and introduces an equality of condition upon all the world, save only, when an inequality is necessary, that is, in the relations of government, for the preservation of the common rights of equall titles and possessions, that there be some common terme indued with power, who is to be the Father of all men by an equall provision, that every mans rights be secured by that feare, which naturally we shall beare to him, who can and will punish all unreasonable and unjust violations of property. And concerning this also the holy JESUS hath added an expresse precept, of paying tribute, and all *Cæsars* dues to *Cæsar*: in all other particulars it is necessary, that the instances and minutes of justice be appointed by the Lawes and customes of the severall Kingdomes and republikes. And therefore it was that Christianity so well combinde with the Government of Heathen Princes, because whatsoever was naturally just, or declared so by the Political power, their religion bound them to observe, making obedience to be a double duty, a duty both of justice and religion: And the societies of Christians growing up from Conventicles to Assemblies, from Assemblies to Societies introduced no change in the Government, but by little and little turned the Common-wealth into a Church, till the world being Christian, and justice also being religion, obedience to Princes, observation of Lawes, honesty in contracts, and faithfulnesse in promises, and gratitude to benefactors, and simplicity in discourse, and ingenuity in all pretences and transactions became the Characterismes of Christian Men, and *the Word of a Christian*, the greatest solemnity of stipulation in the world.

**Hæc sententia sæpissime a Severo Imperatore prolata.*

Ὁ μισῶν μοιχεύει τὴν ψυχήν. Tob. 4. 16.

Dixit Mimus. „Ab alio expectes alteri quod feceris.

Singulorum interest, si universi regantur.

35. But concerning the generall, I consider, that in two very great instances it was remonstrated, that Christianity was the greatest prosecution of naturall justice and equality in the whole world. The one was in an election of an Apostle into the place of Judas, when there

there were two equall candidates of the same pretension and capacity; the Question was determined by lots, which naturally was the arbitration in Questions, whose parts were wholly indifferent; and as it was used in all times, so it is to this day used with us in many places where least there be a disagreement concerning the manner of tithing some creatures, and to prevent unequall arts and unjust practises, they are tithed by lot, and their fortuitous passing through the doore of their fold. The other is in the Cœnobiticke life of the first Christians and Apostles, they had all things in common, which was that state of nature, in which men lived charitably and without injustice, before the distinction of dominions and private rights. But from this manner of life they were soone driven by the publike necessity and constitution of affaires.

3. Whatsoever else is in the Christian Law, concernes the naturall precept of sobriety, in which there is some variety and some difficulty. In the matter of carnality the holy JESUS did cleerely reduce us to the first institution of marriage in Paradise, allowing no other mixture but what was first intended in the creation, and first sacramentall union; and in the instance he so permitted us to the naturall law, that he was pleased to mention no instance of forbidden lust, but in generall and comprehensive termes of *adultery* and *fornication*; in the other, which are still more unnaturall, as their names are concealed and hidden in shame and secrecy, we are to have no instructer but the modesty and order of nature. 36.

As an instance of this Law of sobriety, CHRIST superadded the whole doctrine of *humility*, which *Moses* did not, and which seemed almost to be extinguished in the world; and it is called by Saint *Paul*, *sapere ad sobrietatem*, the reasonableness or *wisdome of sobriety*. And it is all the reason of the world, that a man should thinke of himselfe but just as he is. He is deceived that thinkes otherwise, and is a foole; And when we consider that pride makes warres, and causes affronts, and no man loves a proud man, and he loves no man but himselfe, we shall understand that the precept of humility is an excellent art, and a happy instrument towards humane felicity. And it is no way contradicted by a naturall desire of honour; it onely appoints just and reasonable wayes of obtaining it. Wee are not forbidden to receive honour; but to seeke it for designes of pride and complacency, or to make it rest in our hearts. But when the hand of vertue receives the honour, and transmitts it to GOD from our own head, the desires of nature are sufficiently satisfied, and nothing of religion contradicted. And it is certain by all the experience of the world, that in every state and order of men, he that is most humble in proportion to that state, is (if all things else be symbolicall) the most honoured person. For it is very observeable, that when GOD designed man to a good and happy life, as the naturall end of his creation, to verifie this, GOD was pleased to give him objects *sufficient* and *apt* to satisfie every appetite; I say to satisfie it naturally, not to satisfie those extravagancies, which might be accident- 37.

tyed to doe all that is reason; and the parts of our religion are but pursuances of the naturall relation between GOD and us; and beyond all this, our naturall condition is in all senses improved by the consequents and adherencies of this religion: For although nature and grace are opposite, that is, *nature* depraved by evill habits, by ignorance and ungodly customes is contrary to *grace*, that is, to nature restored by the Gospel, engaged to regular living by new revelations, and assisted by the Spirit, yet it is observable, that *the Law of Nature*, and *the Law of grace* are never opposed. *There is a Law of our members* (saith Saint *Paul*) that is, an evill necessity introduced into our appetites by perpetuall evill customes, examples, and traditions of vanity, and *there is a law of sinne* that answers to this, and they differ onely, as inclination and habit, vitious desires, and vitious practices. But then contrary to these are, first *a law of my minde*, which is, *the law of Nature* and right reason, and then the *law of Grace*, that is, of JESUS CHRIST, who perfected and restored the first Law, and by assistances reduced it into a Law of holy living; and these two differ as the other, the one is in order to the other, as imperfection and growing degrees and capacities are to perfection and consummation. The Law of the mind had been so rased and obliterate, and we by some meanes or other so disabled from observing it exactly, that untill it was turned into *the law of grace* (which is a law of pardoning infirmities, and assisting us in our choices and elections) we were in a state of deficiency from the perfective state of man, to which GOD intended us.

Rom. 7. 23.

Ibid.

40 Now although GOD alwayes designed man to the same state, which he hath now revealed by JESUS CHRIST, yet he told him not of it, and his permissions and licences were then greater, and the Law it selfe lay closer folded up in the compact body of necessary propositions in order to so much of his end as was known, or could be supposed. But now according to the extension of the revelation, the Law it selfe is made wider, that is, more explicit; and naturall reason is thrust forward into discourses of charity and benefit, and we tyed to do very much good to others, and tyed to cooperate to each others felicity.

41 That the Law of charity is a law of nature, needs no other argument but the consideration of the first constitution of man. The first instances of justice or entercourse of man with a second or third person, was to such persons, towards whom he had the greatest endeerements of affection in the world, a wife, and children; and justice and charity at first was the same thing. And it hath obtained in ages farre removed from the first, that charity is called *righteousnesse*, *He hath dispersed and given to the poore, his righteousnesse remaineth for ever.* And it is certaine, *Adam* could not in any instance be unjust, but he must in the same also be uncharitable; the band of his first justice being the tyes of love, and all having commenced in love. And our blessed Lord restoring all to the intention of the first perfection expresses it to the same sense as I formerly observed; Justice to our Neighbour is, *loving* him as our selves: For since justice obliges us to do as wee would be done to, as the irascible faculty restraines us from doing evill for feare of receiving evill: So the concupiscible obliges us to charity, that our selves may receive good.

ὁ ἄνθρωπος φιλητικὸς πέφυκε. *M. Anton. l. 9.*

Psal. 112. 9.

42 I shall say nothing concerning the reasonablenesse of this precept but that it concurres rarely with the first reasonable appetite of man, of being

being like GOD. *Deus est mortali juvare mortalem, atque hæc est ad æternitatem via*, said *Pliny*: And *it is more blessed to give then to receive*, (said our blessed SAVIOUR) and therefore the Commandment of charity in all its parts is a designe not onely to reconcile the most miserable person to some participations and sense of felicity, but to make the charitable man happy; and whether this be not very agreeable to the desires of an intelligent nature need no further enquiry. And *Aristotle* asking the Question, whether a man had more need of friends in prosperity or adversity makes the case equall; Ὅτε γὰρ ἀτυχοῦντες δέονται ὀπικουρίας· διὸ δὲ τυχοῦντες συμβιῶν, ἵνα ὑπερήδωνται. "When they are in want they neede assistance, when they are prosperous, they need partners of their felicity, that by communicating their joy to them it may reflect and double upon their spirits. And certaine it is, there is no greater felicity in the world, then in the content that results from the emanations of charity. And this is that which Saint *John* calls, *the old Commandment*, and *the new Commandment*. It was of old, for it was from the beginning, even in nature, and to the offices of which our very bodies had an organ and a seate. For therefore nature gave to a man bowells and the passion of yerning; but it grew up into religion by parts, and was made perfect, and in that degree appropriate to the Law of JESUS CHRIST. For so the holy JESUS became our Law-giver, and added many new precepts over and above what were in the Law of *Moses*, but not more then was in the Law of nature. The reason of both is what I have all this while discoursed of. CHRIST made a more perfect restitution of the Law of nature then *Moses* did, and so it became the second *Adam* to consummate that, which began to be lesse perfect from the prevarication of the first *Adam*.

Ἀλλ' ἐκ μὲν ὧν ἔλεξ' ἀεὶ ξυνῆν τάδ' οὐκ ἔχει τι νῦν λόγου κρῖναι σοφόν. *Sophocl. Oedip. 1.*

ep. Joan. 2 7, 8.

——*Hoc Reges habent Magnificum & ingens, nulla quod rapiat dies Prodesse miseris, supplices sido lare Protegere* ——*Senec. Med. 43.*

A particular of the precept of charity is forgiving injuries, and besides that it hath many superinduced benefits by way of blessing and reward, it relies also upon this naturall reason; that a pure and a simple revenge does no way restore man towards the felicity, which the injury did interrupt. For revenge is a doing a simple evill, and does not in its formality imply reparation; for the meere repeating of my own right is permitted to them that will doe it by charitable instruments; and to secure my selfe, or the publike, against the future, by positive inflictions upon the injurious (if I be not Judge my selfe) is also within the moderation of an unblameable defence (unlesse some accident or circumstances vary the case) but forgiving injuries is a separating the malice from the wrong, the transient act from the permanent effect; and it is certaine, the act which is passed cannot be rescinded, the effect may; and if it cannot, it does no way alleviate the evill of the accident, that I draw him that caused it into as great a misery, since every evill happening in the world is the proper object of pity, which is in some sense afflictive; and therefore unlesse we become unnatural and without bowels, it is most unreasonable that we should encrease our own afflictions by introducing a new misery, and making a new object of pity. All the ends of humane felicity are secured without

Ἀσπιτα τὰ ζᾶ ἐπὶ μακαρίοις ἀνδράσι μὴ τὸν ἔχοντα μέλλοντ' ἀνδράπτειν πολύ· πὸν ὄντ' ἐξὸν ἔξειν πρῶτον τοιοῦτόν τοῦτῳ κακὸν δ' αὐτὸν ἄδικον γίνειν.

Ἡμεῖς δ' χωρὶς τὴν ἀναγκαίαν κακῶν

Αὐλοὶ παρ' ἀμφὶν ὑπερ προσπεσέσθαι Δυτέμιδ' ἀν ἀλόχου τις ἀν εἶπη κακῶς Ὀρεσθείμιδ'. ἀν ἴδη τις ἐνάντιον σφίσιν Θοβέμιδ' ἀν γλαυξ ἀνακείσηται δεδοικαμεν. *Menand. Eurip. Oreſt.*

revenge, for without it we are permitted to reſtore our ſelves; and therefore it is againſt naturall reaſon to doe an evill, that no way cooperates towards the proper and perfective end of humane nature. And he is a miſerable perſon, whoſe good is the evill of his neighbour: and he that revenges, in many caſes does worſe then he that did the injury; in all caſes as bad. For if the firſt injury was an injuſtice to ſerve an end of advantage and reall benefit, then my revenge, which is abſtracted, and of a conſideration ſeparate and diſtinct from the reparation, is worſe; for I doe him evill without doing my ſelfe any reall good; which he did not; for he received advantage by it. But if the firſt injury was matter of meere malice without advantage, yet it is no worſe then revenge; for that is juſt ſo; and there is as much phantaſticke pleaſure in doing a ſpite, as in doing revenge. They are both, but like the pleaſures of eating coales, and toades and vipers. And certain it is; if a man upon his private ſtocke could be permitted to revenge, the evill would be immortall. And it is rarely well diſcourſed by *Tyndareus* in *Euri-*
"*pides*; If the angry wife ſhall kill her huſband, the ſonne ſhall re-
"venge his Fathers death, and kill his Mother, and then the Bro-
"ther ſhall kill his Mothers murderer, and he alſo will meete with
"an avenger for killing his Brother.

Τίσχε δ' τῶ κακῶν περήσει;

What end ſhall there be to ſuch inhumane and ſad accidents? If in this there be injuſtice, it is againſt naturall reaſon; *and* If it be evill, and diſorders the felicity and ſecurity of ſociety it is alſo againſt naturall reaſon. But if it be juſt, it is a ſtrange juſtice, that is made up of ſo many inhumanities.

Maxim. Tyrius in diſſertat. an referenda ſit injuria.

And now if any man pretends ſpecially to reaſon, to the ordinate deſires and perfections of nature, and the ſober diſcourſes of philoſophy, here is in Chriſtianity, and no where elſe, enough to ſatisfie and informe his reaſon, to perfect his nature, and to reduce to act all the propoſitions of an intelligent and wiſe ſpirit. And the holy Ghoſt is promiſed and given in our religion to be an eternall band to keep our reaſon from returning to the darkneſſes of the old creation, and to promote the ends of our naturall and proper felicity. For it is not a vaine thing that Saint *Paul* reckons *helps and governments, and healings* to bee fruits of the ſpirit. For ſince the two greateſt bleſſings of the world, perſonall and politicall conſiſt, that in health, this in government, and the ends of humane felicity are ſerved in nothing greater for the preſent intervall then in theſe two, CHRIST did not onely enjoyne rare preſcriptions of health, ſuch as are faſting, temperance, chaſtity, and ſobriety, and all the great endearements of government, (and unleſſe they be ſacredly obſerved, man is infinitely miſerable) but alſo hath given his Spirit, that is, extraordinary aides to the promoting theſe two, and facilitating the worke of nature; that (as Saint *Paul* ſayes at the end of a diſcourſe to this very purpoſe) *the excellency of the power may be of GOD and not of us.*

44. *Nihil eſt illi principi Deo qui omnem hunc mundum regit (quod quidem in terris fiat) acceptius, quam concilia, cœtuſque hominum jure ſociali, quæ civitates appellantur. Cicer. ſomn. Scipion.* 2. Cor. 4. 7. 1. Pet. 2. 9.

I ſhall

I shall adde nothing but this single consideration. GOD said to the children of Israel, *ye are a Royall Priesthood*, a Kingdome of Priests. Which was therefore true, becausse GOD reigned by the Priests, and the *Priests lips did then preserve knowledge*, and the people were so to receive the Law from their mouths, that GOD having by Lawes of his own establisshed religion and the republike, did governe by the rule of the Law, and the ministery of the Priests. The Priests said, *thus saith the LORD*, and the people obeyed. And these very words are spoken to the Christian Church; *Yee are a Royall Priesthood, an holy Nation, a peculiar people, that yee should shew forth the praises of him that hath called you out of darknesse into his merveilous light.* That is, GOD reignes over all Christendome just as he did over the Jewes. He hath now so given to them and restored respectively all those reasonable Lawes, which are in order to all good ends person all, Oeconomicall and politicall, that if men will suffer Christian religion to doe its last intention, if man will live according to it, there needs no other coercion of Lawes, or power of the Sword. The Lawes of God revealed by Christ are sufficient to make al societies of men happy; and over all good men God reignes by his Ministers, by the preaching of the word: And this was most evident in the three first ages of the Church, in which all Christian Societies were for all their proper entercourses perfectly guided, not by the authority and compulsion, but by the Sermons of their Spirituall Guides; insomuch, that Saint *Paul* sharply reprehends the Corinthians, that *Brother goeth to Law with Brother, and that before the unbeleevers*; as if hee sayd, yee will not suffer CHRIST to bee your Judge, and his Law to bee your rule; which indeed was a great fault among them, not onely becausse they had so excellent a Law, so clearely described, (or where they they might doubt, they had infallible interpreters) so reasonable and profitable, so evidently concurring to their mutuall felicity, but also becausse GOD did designe JESUS to bee their King, to reigne over them by Spirituall regiment, as himselfe did over the Jewes, till they chose a King. And when the Emperours became Christian, the case was no otherwise altered, but that the Princes themselves submitting to CHRISTS yoake, were (as all other Christians are) for their proportion to bee governed by the Royall Priesthood, that is, by the Word preached by Apostolicall persons, the politicall interest remaining as before, save that by being submitted to the Lawes of CHRIST it received this advantage, that all justice was turned to bee Religion, and became necessary, and bound upon the conscience by Divinity. And when it happens that a Kingdome is converted to Christianity, the Common-wealth is made a Church, and Gentile Priests are Christian Bishops, and the Subjects of the Kingdome are Servants of CHRIST, the Religion of the Nation is turned Christian, and the Law of the Nation made a part of the Religion; there is no change of Government, but that CHRIST is made King, and the Temporall Power is his Substitute, and is to promote the interest of obedience to him, as before hee did to CHRISTS enemie; CHRIST having left his Mini-

sters as Lieger *Embassadours*, to signifie and publish the Lawes of JESUS, to *pray all in CHRISTS stead to be reconciled to GOD*: so that, over the obedient CHRIST wholly reignes by his Ministers, publishing his Lawes, over the disobedient, by the Prince also, putting those Lawes in execution. And in this sense it is that Saint *Paul* sayes, *Bonis lex non est posita*, *To such* (who live after the Spirit) *there is no Law*, that is, there needs no coercion. But now if wee reject GOD from reigning over us, and say like the people in the Gospel, *Nolumus hunc regnare*, *we will not have him to reigne over us*, by the Ministery of his Word, by the Empire of the *Royall Priesthood*, then we returne to the condition of Heathens, and persons sitting in darkenesse, then GOD hath armed the Temporall Power with a sword to cut us off. If wee obey not GOD, speaking by his Ministers, that is, if we live not according to the excellent Lawes of Christianity, that is, *holily*, *soberly*, and *justly* in all our relations, he hath placed three swords against us, *the Sword of the SPIRIT* against the unholy and irreligious; *the sword of naturall and supervening infelicities* upon the intemperate and unsober; and *the Sword of Kings* against the unjust; to remonstrate the excellencie of Christianity, and how certainly it leades to all the felicitie of man, because every transgression of this Law, according to its proportion makes men unhappy and unfortunate.

46. What effect this Discourse may have, I know not, I intended it to doe honour to Christianity, and to represent it to bee the best Religion in the World, and the conjugation of all excellent things that were in any Religion, or in any Philosophy, or in any *Phil.* 4. 8. Discourses. For *whatsoever was honest*, whatsoever was noble, *whatsoever was wise*, *whatsoever was of good report*, *if there bee any praise*, *if there bee any vertue*, it is in Christianity. For even to follow all these instances of excellency, is a Precept of Christianity. And me thinkes they that pretend to reason, cannot more reasonably endeare themselves to the reputation of reason, then by endearing their reason to Christianity; the conclusions and beliefe of which is the most reasonable and perfect, the most excellent designe and complying with the noblest and most proper ends of man. And if this gate may suffice to invite such persons into the receisses of the Religion, then I shall tell them, that I have dressed it in the ensuing Bookes with some variety; and as the nature of the Religion is, some parts whereof are apt to satisfie our discourse, some to move our affections, and yet all of this to relate to practise: So is the designe of the following pages. For some men are wholly made up of passion, and their very Religion is but Passion put into the Family and Society of holy purposes: And for those I have prepared considerations upon the speciall parts of the life of the Holy JESUS, and yet there also are some things mingled in the least severe and most affectionate parts which may helpe to answer a Question and appease a scruple, and may give Rule for DETERMINATION of many cases of CONSCIENCE. For I have so ordered the considerations,

that

that they ſpend not themſelves in meere affections, and ineffective paſſions, but they are made doctrinall and little repoſitories of duty: But becauſe of the variety of mens ſpirits, and of mens neceſſities, it was neceſſary I ſhould interpoſe ſome practicall diſcourſes more ſevere; For it is but a ſad thought to conſider that piety and bookes of devotion are counted but entertainment for little underſtandings, and ſofter ſpirits; and although there is much fault in ſuch Imperious minds, that they will not diſtinguiſh the weakeneſſe of the writers from the reaſonableneſſe and wiſdome of the religion: yet I cannot but thinke, the bookes themſelves are in a large degree the occaſion of ſo great indevotion: becauſe they are (ſome few excepted) repreſented naked in the concluſions of ſpirituall life without or art or learning, and made apt for perſons, who can doe nothing but *believe and love*, not for them, that can *conſider and love*. And it is not well, that ſince nothing is more reaſonable and excellent in all perfections ſpirituall than the doctrines of the ſpirit or holy life, yet nothing is offered to us, unlearnedly as this is, ſo miſerable and empty of all its own intellectuall perfections. If I could I would have had it otherwiſe in the preſent bookes: For ſince the underſtanding is not an idle faculty in a ſpirituall life, but hugely operative to all excellent and reaſonable choices, it were very fit that this faculty were alſo entertained by ſuch diſcourſes which GOD intended, as inſtruments of hallowing it, as he intended it towards the ſanctification of the whole man. For want of it, buiſy and active men entertaine themſelves with notions infinitely unſatisfying and unprofitable: But in the meane time they are not ſo wiſe. For concerning thoſe, that ſtudy unprofitable notions, and neglect not onely that, which is wiſeſt, but that alſo, which is of moſt reall advantage, I cannot but thinke as *Ariſtotle* did of *Thales* and Anaxagoras, that they may be learned, but they are "not wiſe, or wiſe but not prudent, when they are "ignorant of ſuch things, as are *profitable* to them: "For ſuppoſe they know the wonders of nature, and "the ſublimities of Metaphyſickes, and operations "Mathematicall, yet they cannot be prudent, who "ſpend themſelves wholly upon unprofitable and in-"effective contemplations. He is truely wiſe, that knowes beſt to promote the beſt end, that which he is bound to deſire, and is happy, if he obtaines, and miſerable if he miſſes, and that is the end of a happy eternity: which is obtained by the onely meanes of living according to the purpoſes of GOD and the prime intentions of nature; naturall and prime reaſon being now all one with the Chriſtian religion. But then I ſhall onely obſerve that this part of wiſdome, and the excellency of its ſecret and deep reaſon is not to be diſcerned, but by experience: the propoſitions of this philoſophy being, (as in many other) Empiricall and beſt found out by obſervation of reall and materiall events. So that I may ſay of ſpirituall learning, as *Quintilian* ſaid of ſome

Διὸ Ἀναξαγόραν καὶ Θάλην καὶ τοὺς τοιούτους σοφοὺς μὲν, φρονίμους δ' οὐ φάσιν εἶναι, ὅταν ἴδωσιν ἀγνοοῦντας τὰ συμφέροντα ἑαυτοῖς, καὶ περιττὰ μὲν, καὶ θαυμαστὰ, καὶ χαλεπὰ καὶ δαιμόνια εἰδέναι αὐτοὺς φάσιν, ἀνωφελῆ δ' ὅτι οὐ τὰ ἀνθρώπινα ἀγαθὰ ζητοῦσι. *Ariſtot. l. 6. Eth. cap. 7.*

of Platoes bookes. *Nam Plato cum in alijs quibuſdam, tum præcipue in Timæo ne intelligi quidem niſi ab ijs qui hanc quoque partem diſciplinæ [Muſicæ] diligenter perceperint, poteſt.* The ſecrets of the kingdome of heaven are not underſtood truely and throughly but by the ſons of the kingdome, and by them too in ſeverall degrees, and to various purpoſes; but to evill perſons the whole ſyſteme of this wiſdome is inſipid and flatt, dull as the foot of a rocke, and unlearned as the elements of our mother tongue. But ſo are Mathematickes to a Scythian boore, and Muſicke to a Camel.

47. But I conſider that the wiſeſt perſons, and thoſe who know how to value and entertaine the more noble faculties of their ſoule, and their precious houres, take more pleaſure in reading the productions of thoſe old wiſe ſpirits, who preſerved naturall reaſon and religion in the midſt of heathen darkeneſſe (ſuch as are *Homer*, *Euripides*, *Orpheus*, *Pindar*, and *Anacreon*, *Æſchylus* and *Menander*, and all the Greeke Poets: *Plutarch* and *Polybius*, *Xenophon* and all thoſe other excellent perſons of both faculties (whoſe choiceſt dictates are collected by *Stobæus*) *Plato* and his Schollers, *Ariſtotle* and after him *Porphyry*, and all his other Diſciples, Pythagoras and his, eſpecially Hierocles: all the old Academickes and Stoicks within the Roman Schooles) more pleaſure I ſay in reading theſe then the triflings of many of the later Schoolemen, who promoted a petty intereſt of a family, or an unlearned opinion with great earneſtneſſe, but added nothing to Chriſtianity, but trouble, ſcruple and vexation. And from hence I hope, that they may the rather be invited to love and conſider the rare documents of Chriſtianity, which certainly is the great treaſure houſe of thoſe excellent, morall and perfective diſcourſes, which with much paines and greater pleaſure we find reſperſed and thinly ſcattered in all the Greeke and Roman Poets, Hiſtorians, and Philoſophers.

But becauſe I have obſerved, that there are ſome principles entertained into the perſuaſions of men, which are the ſeeds of evill life, ſuch as are, *the doctrine of late repentance*; *the miſtakes of the definition of the ſins of infirmity*; *the evill underſtanding the conſequents and nature of originall ſinne*; *the ſufficiency of contrition in order to pardon*, *the efficacy of the rites of Chriſtianity without the neceſſity of morall adherencies*; the nature of faith; and many other, I was diligent to remarke ſuch doctrines, and to pare off the miſtakes ſo farre, that they hinder not piety, and yet as neere as I could without engaging in any Queſtion, in which the very life of Chriſtianity is not concerned.

> *"Hæc ſum profatus---haud ambagibus*
> *"Implicita, ſed quæ regulis æqui et boni*
> *"Suffulta, rudibus pariter et doctis patent.*

Polynic. apud Eurip.

48. My great purpoſe is to advance the neceſſity, and to declare the manner and parts of a good life, and to invite ſome perſons to the conſideration of all the parts of it by intermixing ſomething of pleaſure with the uſe: others by ſuch parts, which will better entertaine their ſpirits than a *Romance*. I have followed the deſigne of Scripture, and

and have given milke for babes, and for ſtronger men ſtronger meat; and in all I have deſpiſed my owne reputation by ſo ſtriving to make it uſefull, that I was leſſe carefull to make it ſtrict in retired ſenſes, and emboſſed with unneceſſary, but graceſull ornaments. I pray GOD this may goe forth into a bleſſing to all that ſhall uſe it, and reflect bleſſings upon mee all the way, that my ſpark may grow greater by kindling my brothers Taper, and GOD may bee glorified in us both. If the Reader ſhall receive no benefit, yet I intended him one, and I have laboured in order to it, and I ſhall receive a great recompence for that intention, if hee ſhall pleaſe to ſay this prayer for mee, *That while I have preached to others, I may not become a Caſtaway.*

AN

THE FIRST PART OF THE HISTORY OF THE *LIFE and DEATH* OF THE HOLY IESVS.

BEGINNING

At the Annuntiation to the Blessed Virgin MARY, until his Baptism and Temptation, *INCLVSIVELY.*

WITH

CONSIDERATIONS and DISCOURSES upon the several parts of the Story, and Prayers fitted to the several Mysteries.

LONDON,
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AN EXHORTATION TO THE imitation of the Life of CHRIST.

HOwever the perſon of JESUS CHRIST was depreſſed with a load of humble accidents, and ſhadowed with the darkneſſes of poverty, and ſad contingencies, ſo that the Jews, and the contemporary ages of the Gentiles, and the Apoſtles themſelves could not at firſt diſcern the brighteſt eſſence of divinity: yet as a Beauty artificially covered with a thin cloud of Cypreſſe, tranſmits its excellency to the eye made more greedy and apprehenſive, by that imperfect and weak reſtraint; So was the ſanctity and holineſſe of the life of JESUS, glorious in its darkneſſes, and found Confeſſors and Admirers even in the midſt of thoſe deſpites which were done him upon the contrariant deſignes of malice, and contradictory ambition. Thus the Wife of *Pilate* called him *that juſt perſon*; *Pilate* pronounced him guiltleſſe, *Judas* ſaid, he was *innocent*, the Devil himſelf called him, *the Holy one of God*. For however it might concern any mans miſtaken ends to miſlike the purpoſe of his preaching, and ſpiritual Kingdom, and thoſe doctrines which were deſtructive of their complacencies, and carnal ſecurities; yet they could not deny but that he was a man of God, of exemplar ſanctity, of an angelicall chaſtity, of a life ſweet, affable, and complying with humane converſation, and as obedient to government as the moſt humble children of the kingdom. And yet he was Lord of all the World. *Number* 1.

And certainly very much of this was with a deſigne, that he might ſhine to all the generations and ages of the World, and become a guiding ſtar, and *a pillar of fire* to us in our journey. For we who believe that JESUS was perfect God, and perfect Man, do alſo believe that one minute of his intolerable Paſſion, and every action of his was ſatisfactory and meritorious reſpectively, enough for the expiation and reconcilement of ten thouſand worlds: and God might upon a leſſe effuſion of blood, and a ſhorter life of merit (if he had pleaſed) have accepted humane nature to pardon and favour; but, that the holy JESUS hath added ſo many excellent inſtan- 2.

ces of holineſſe, and ſo many degrees of Paſsion, and ſo many kinds of vertues, is, that he might become an example to us, and reconcile our wills to him, as well as our perſons to his Heavenly Father.

3. And indeed it will prove but a ſad conſideration, that one drop of blood ſhall be enough to obtain our pardon, and the treaſures of his blood running out till the fountain it ſelf was dry, ſhall not be enough to procure our conformity to him: that the ſmalleſt minute of his expence ſhall be enough to juſtifie us, and the whole Magazine ſhall not procure our Sanctification: that at a ſmaller expence God might pardon us, and
1 Pet. 2. 21. at a greater we will not imitate him: For therefore Chriſt hath ſuffered for us (ſaith the Apoſtle) leaving an example to us, that we might follow his ſteps. The leaſt of our wills coſt Chriſt as much, as the greateſt of our ſins. And therefore he calls himſelf *the Way, the Truth, and the Life.* That as he redeems our ſouls from death to life, by becoming life to our Perſons, ſo he is *the truth* to our underſtandings, and *the way* to our will and affections, enlightning that, and leading theſe in the paths of a happy Eternity.

4. When the king of Moab was preſſed hard by the ſons of *Iſaac*, [the Iſraelites and Edomites,] he took the king of Edoms eldeſt ſon; or as
2 Kings 3. 27. ſome think, his own ſon, the heir of his kingdom, and offered him as a Holocauſt upon the wall, and the Edomites preſently raiſed the ſiege at *Kirharaſeth*, and went to their own countrey. The ſame, and much more was Gods deſigne, who took not his enemies, but his own Son, his onely begotten Son, and God himſelf, and offered him up in ſacrifice, to make us leave our perpetuall fightings againſt Heaven; and if we ſtill perſiſt, we are hardned beyond the wildneſſes of the Arabs and Edomites, and neither are receptive of the impreſſes of Pity or Humanity: who neither have compaſsion to the ſuffering of JESUS, nor complyance with the deſignes of God, nor conformity to the holineſſe and obedience of our Guide. In a dark night, if an *Ignis Fatuus* do but precede us, the glaring of its leſſer flame does ſo amuſe our eyes, that we follow it into Rivers and Precipices, as if the ray of that falſe light were deſigned on purpoſe to be our path to tread in: And therefore not to follow the glories of the Son of Righteouſneſſe, who indeed leads us over rocks and difficult places, but ſecures us againſt the danger, and guides us into ſafety, is the greateſt both undecency, and unthankfulneſſe in the world.

5. In the great Councel of Eternity, when God ſet down the lawes, and knit faſt the Eternal bands of Predeſtination, he made it one of his great
Διὰ Θεομμησίαν εἰς ὁμοιότητα εἰκόνος. S. Dionyſ. purpoſes to make his Son like us, that we alſo might be like his holy Son; he, by taking our Nature, we, by imitating his Holineſſe; *God hath predeſtinated us to be conformable to the image of his Son* (ſaith the Apoſtle. For
Rom. 8. 29. the firſt in every kinde is in Nature propounded as the pattern of the reſt; and as the Sun, the Prince of all the Bodies of Light, and the Fire of all warm ſubſtances is the principal, the rule and the copy, which they in their proportions imitate, and tranſcribe: So is the *Word incarnate*, the great example of all the Predeſtinate; for *he is the firſt-born among many*
Ibid. *Brethren.* And therefore it was a precept of the Apoſtle, and by his Doctrine we underſtand its meaning; *Put you on the Lord Jeſus Chriſt.* The
Rom. 13. 14. ſimilitude declares the Duty; as a garment is compoſed and made of the ſame

same fashion with the body, and is applyed to each part in its true figure and commensuration. So should we *put on Christ*, and imitate the whole body of his Sanctity, conforming to every integral part, and expresse him in our lives, that God seeing our impresses, may know whose image and superscription we bear, and we may be acknowledged for sons when we have the tire and features, and resemblances of our elder Brother.

Ἡ δὲ σύμφωνος τῷ νόμῳ πολιτεία τῆς ἀσίας ἐστὶ τῶν τιμωμένων γνώσεις, καὶ ἃ περὶ αὐτῶν ἐστὶ καὶ δυνάμει ἐξομοίωσις. ὁ γὰρ ἀγαπᾶτις, καὶ μιμεῖται ὃν ἔστιν ὅμοιος· ὡς γὰρ φασὶν οἱ πυθαγόρειοι, τιμᾶσθαι τὸν θεὸν ἄριστόν ἐστιν, ἐπὶ τῷ θεῷ τὸ δικαίως ὁμοιοῦσθαι. *Hierocl.*

In the practice of this duty we may be helped by certain considerations which are like the proportion of so many rewards. For this, according to the nature of all holy Exercises, stayes not for pay till its work be quite finished, but like musick in Churches is pleasure, and piety, and salary besides. So is every work of Grace, full of pleasure in the execution, and is abundantly rewarded, besides the stipend of a glorious Eternity. 6.

1. And I consider that nothing is *more honourable, then to be like God*; and the Heathens, worshippers of false Deities grew vitious upon * that stock; and we who have fondnesses of imitation, counting a deformity full of honour, if by it we may be like our * Prince, (for pleasures were in their height in Capreæ, because *Tiberius* there wallowed in them, and a wry-neck in *Nero's* Court was the Mode and Gallantry) might do well to make our imitations prudent and glorious; and by propounding excellent examples, heighten our faculties to the capacities of an evenness with the best of presidents. He that strives to imitate another, admires him, and confesses his own imperfections: and therefore that our admirations be not flattering, nor our confessions phantastick, and impertinent, it were but reasonable to admire Him from whom really all perfections do derive, and before whose glories, all our imperfections must confesse their shame, and needs of reformation. God by a voice from Heaven, and by sixteen generations of miracles and grace, hath attested the holy JESUS to be the fountain of sanctity, and *the wonderful Counsellour*, and *the Captain of our sufferings*, and the guide of our manners, by being his beloved Son in whom he took pleasure and complacency to the height of satisfaction: And if any thing in the world be motive of our affections, or satisfactory to our understandings, what is there in Heaven or Earth we can desire or imagine beyond a likeness to God, and participation of the Divine Nature and perfections? And therefore as when the Sun arises, every man goes to his work, and warms himself with his heat, and is refreshed with his influences, and measures his labour by its course: So should we frame all the actions of our life by His light who hath shined by an excellent righteousness, that we no more walk in Darkness, or sleep in Lethargies, or run on gazing after the lesser and imperfect beauties of the night. It is weakness of the organ that makes us hold our hand between the Sun and us, and yet stand staring upon a Meteor or an inflamed gelly; and our judgements are as mistaken, and our appetites are as sottish, if we propound to our selves in the courses and designes of perfections any copy but of him, or something like to him, who is the most perfect; and least we think his glories to great to behold. 7.

Eccles. 2. 22.
* Adulterio deleatur quis? Jovem respicias, & inde cupiditatis suæ fomenta conquirit: probat, imitatur, & laudet, quod Deus suus in cygno fallit, in tauro rapit, ludit in Satyro. Cœlum decœlo facitis, & errantes animos per abrupta præcipitia crudeli calamitate ducitis, cum hominibus peccare volentibus factorum viam Deorum monstratis exemplis. *Julius Firmic. de error. profan. relig.*
* Facete rectè cives suos princeps optimus faciendo docet, cumque sit imperio magnus, exemplo magister est. *V. Max. Paterc.*

——γαθεὸς τ' ἐμοὶ φίλος, τίπαρθένοις δίγαμον πεδδίδοσι παῖδας ὁ τεκνούμενος λάθρᾳ, θνήσκοντας ἀμελεῖ· μὴ σὸ γ' ἀλλ' ἐκπεπόνθαμεν ἄρρητος ὀδύνα. *Eurip. Jone.*

2. I consider that the imitation of the life of Jesus is a duty of that excellency and perfection that we are helped in it, not onely by the 8.

assistance of example which possibly might be too great and scare our endeavours and attempts, but also by way of complyance and proportion. For Jesus in his whole life conversed with men with a modest vertue, which like a well kindled fire fitted with just materials casts a constant heat; not like an inflamed heap of stubble, glaring with great emissions, and suddainly stooping into the thickness of smoak. His piety was even, constant, unblameable, complying with civill society, without affrightment of precedent, or prodigious instances of actions, greater then the imitation of men. For if we observe our blessed Saviour in the whole story of his Life, although he was without sin, yet the instances of his piety were the actions of a very holy, but of an ordinary life; and we may observe this difference in the story of JESUS from Ecclesiastical writings of certain beatified persons, whose life is told rather to amaze us, and to create scruples then to lead us in the evenness, and serenity of a holy Conscience. Such are the prodigious penances of *Simeon Stylites*, the abstinence of the religious retired into the mountain Nitria, but especially the stories of later Saints in the midst of a declining piety, and aged Christendom where persons are represented Holy by way of Idea and fancy, if not to promote the interests of a family and institution. But our blessed Saviour though his eternall union and adherences of love and obedience to his heavenly Father were next to infinite, yet in his externall actions in which onely, with the correspondence of the Spirit in those actions, he propounds himself imitable, he did so converse with men, that men after that example might for ever converse with him. We finde that some Saints have had excrescencies and eruptions of holiness in the instances of uncommanded duties, which in the same particulars we finde not in the story of the life of JESUS. *John Baptist* was a greater mortifyer then his Lord was; and some Princes have given more money then all Christs family did, whilst he was alive; but the difference which is observeable is, that although some men did some acts of Counsel in order to attain that perfection which in JESUS was essential and unalterable, and was not acquird by degrees and means, of danger and difficulty; yet no man ever did his whole duty save onely the holy JESUS; the best of men did sometimes actions not precisely and strictly requisite, and such as were besides the duty; but yet in the greatest flames of their shining piety, they prevaricated something of their duty. But JESUS who intended himself the example of piety, did in manners as in the rule of Faith, which because it was propounded to all men was fitted to every understanding; it was true, necessary, short, easy, and intelligible; so was his rule and his copy fitted, not onely with excellencies worthy, but with complyances possible to be imitated; of glories so great that the most early and constant industry must confesse its own imperfections, and yet so sweet and humane, that the greatest infirmity, if pious shall finde comfort and encouragement. Thus God gave his children Manna from heaven, and though it was excellent like the food of Angels, yet it conformed to every palate according to that appetite which their severall fancies and constitutions did produce.

Admonetur omnis aetas fieri posse quod alquando factum est. Exempla fiunt, quae jam esse facinora desierunt. S. *Cyprian.*

9. * Ὡς ἐυχόμεθα τοῖς θεοῖς, μέλειν μὲν δοκῶ τῆς γῆς πλέον ἢ δέκα μύριας εἰκάζεσθαι. Dixit Eumapius de Iamblicho

But now when the example of JESUS is so excellent, that it allures and tempts with its facility and sweetness, and that we are not commanded to imitate a life, whose stories tells of extasies in prayer, and * abstractions of senses, and immateriall transportations, and fastings to the exinanition of

spirits

ſpirits and diſabling all animall operations: but a life of Juſticé and Temperance, of Chaſtity and Piety, of Charity and devotion, ſuch a life without which humane ſociety cannot be conſerved and by which as our irregularities are made regular, ſo our weakneſſes are not upbraided, nor our miſeries made a mockery; we finde ſo much reaſon to addreſſe our ſelves to a heavenly imitation of ſo bleſſed a pattern, that the reaſonableneſſe of the thing will be a great argument to chide every degree and minute of neglect. It was a ſtrange and a confident encouragement which *Phocion* uſed to a timerous Greek who was condemned to die with him; *Is it not enough to thee that thou mayſt die with Phocion?* I am ſure he that is moſt incurious of the iſſues of his life is yet willing enough to reign with JESUS when he looks upon the glories repreſented without the duty; but it is a very great ſtupidity and unreaſonablenes not to live with him in the imitation of ſo holy and ſo prompt a piety. It is glorious to do what he did, and a ſhame to decline his ſufferings when there was a God to hallow and ſanctifie the actions, and a man clothed with infirmity to undergo the ſharpneſſe of the paſſion, ſo that the glory of the perſon added excellency to the firſt, and the tenderneſſe of the perſon excuſed not from ſuffering the latter.

3. Every action of the life of JESUS, as it is imitable by us, is of ſo excellent merit, that by making up the treaſure of grace, it becomes full of aſſiſtances to us and obtains of God grace to enable us to its imitation by way of influence and impetration. For as in the acquiſition of habits the very exerciſe of the action does produce a facility to the action, and in ſome proportion becomes the cauſe of its ſelf: So does every exerciſe of the life of CHRIST, kindle its own fires, inſpires breath into it ſelf, and makes an univocall production of its ſelf in a differing ſubject; and JESUS becomes the fountain of ſpiritual Life to us, as the Prophet *Eliſha* to the dead childe: when he ſtretched his hands upon the childes hands, laid his mouth to his mouth, and formed his poſture to the boy, and breathed into him; the ſpirit returned again into the childe at the prayer of *Eliſha*: ſo when our lives are formed into the imitation of the life of the holyeſt JESUS, the ſpirit of God returns into us not onely by the efficacie of the imitation, but by the merit and impetration of the actions of JESUS. It is reported in the Bohemian ſtory, that S. *Winceſlaus* their King one winter night going to his devotions in a remote Church, barefoored in the ſnow, and ſharpneſſe of unequal and pointed ice, his ſervant *Podavivus* who waited upon his Maſters piety, and endeavoured to imitate his affections began to faint through the violence of the ſnow and cold, till the King commanded him to follow him, and ſet his feet in the ſame footſteps which his feet ſhould mark for him; the ſervant did ſo, and either fancied a cure or found one: for he followed his Prince helpt forward with ſhame and zeal to his imitation, and by the forming footſteps for him in the ſnow: In the ſame manner does the bleſſed JESUS; for ſince our way is troubleſom, obſcure, full of objection and danger, apt to be miſtaken and affright our induſtry; he commands us to mark his footſteps, to tread where his feet have ſtood, and not onely invites us forward by the argument of his example, but he hath troden down much of the difficulty and made the way eaſier and fit for our feet. For he knows our infirmities and himſelf hath felt their experience in all things but in the neighbourhoods of ſin; and therefore he hath proportioned a

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Hiſtor. Boh. m. l. 4.

way and a path to our ſtrengths and capacities,and like *Jacob* hath marched ſoftly and in evenneſſe with the children and the cattel, to entertain us by the comforts of his company, and the influences of a perpetuall guide.

11. 4 But we muſt know that not every thing which CHRIST did, is imitable by us, neither did he in the work of our redemption in all things imitate his heavenly Father. For there are ſome things which are iſſues of an abſolute power, ſome are expreſſes of ſupreme dominion, ſome are actions of a Judge, and therefore JESUS prayed for his enemies, and wept over Hieruſalem, when at the ſame inſtant his Eternall Father laughd them to ſcorn, for he knew that *their day was coming*, and himſelf had decreed their ruine. But it became the holy JESUS to imitate his Fathers mercies; for himſelf was the great inſtrument of the eternall Compaſſion; and was the inſtance of mercy; and therefore in the operation of his Fathers deſigne, every action of his was univocall and he ſhewed the power of his Divinity in nothing but in miracles of mercy and illuſtrations of faith by creating arguments of credibility: In the ſame proportion we follow JESUS as himſelf followed his Father; For what he abated by the order to his intendment and deſigne, we abate by the proportions of our nature; for ſome excellent acts of his were demonſtrations of Divinity, and an excellent grace pourd forth upon him *without meaſure* was their inſtrument; to which proportions if we ſhould extend our infirmities, we ſhould crack our ſinews and diſſolve the ſilver cords before we could entertain the inſtances and ſupport the burthen. JESUS faſted fourty dayes and fourty nights; but the manner of our faſtings have been in all ages limited to the term of an artificiall day; and in the primitive obſervations, and the Jeweſh rites, men did eat their meal aſſoon as the ſtars ſhone in the firmament. We never read that JESUS laughed, and but once that he rejoyced in ſpirit; but the Declenſions of our Natures cannot bear the weight of a perpetuall grave deportment without the intervals of refreſhment and free alacrity. Our ever bleſſed Saviour ſuffered the Devotion of *Mary Magdalene* to tranſport her to an expenſive expreſſion of her Religion, and twice to anoint his feet with coſtly Nard; and yet if perſons whoſe conditions were of no greater luſtre or reſplendency of Fortune, then was conſpicuous in his family and retinue, ſhould ſuffer the ſame profuſion upon the dreſſing and perfuming their bodies, poſſibly it might be truly ſaid, *It might better be ſold and diſtributed to the poor*. This JESUS received as he was the CHRIST and anointed of the Lord, and by this, he ſuffered himſelf to be deſigned to burial, and he received the oblation as Euchariſticall for the ejection of ſeven Devils, *for therefore ſhe loved much.*

12. The inſtances are not many,for however JESUS had ſome extraordinary tranſvolations and acts of emigration beyond the lines of his even and ordinary converſation, yet it was but ſeldom, for his being exemplary was of ſo great conſideration that he choſe to have fewer inſtances of wonder, that he might tranſmit the more of an imitable vertue. And therefore we may eſtabliſh this for a rule,and limit of our imitations. Becauſe CHRIST our Law-giver hath deſcribd all his Fathers will in ſanctions and ſignature of Laws; whatſoever he commanded, and whatſoever he did of preciſe morality or in purſuance of the laws of Nature, in that we are to trace his footſteps; and in theſe his laws and his practiſe differ but as a map and a guide

guide, a law and a Judge, a rule and a president. But in the special instances of action we are to abate the circumstances, and to separate the obedience from the effect, and whatsoever was morall in a ceremoniall performance that is highly imitable, and the obedience of sacrificing and the subordination to laws actually in being, even now they are abrogated, teach us our duty, in a differing subject upon the like reason. JESUS going up to Hierusalem to the feasts, and his observation of the Sabbaths teach us our duty in celebration of Festivals constitute by a competent and just authority. For that which gave excellency to the observation of Mosaicall rites, was an Evangelicall duty, and the piety of obedience did not onely consecrate the observations of *Levi*, but taught us our duty in the constitutions of Christianity.

5. As the holy JESUS did some things which we are not to imitate, so we also are to do some things which we cannot learn from his example. For there are some of our duties which presuppose a state of sin; and some suppose a violent temptation and promptnesse to it, and the duties of prevention and the instruments of restitution are proper to us, but conveyed onely by precept and not by president; Such are all the parts and actions of repentance, the duties of mortification and self deniall for whatsoever the H. JESUS did in the matter of austerity, looked directly upon the work of our Redemption, and looked back onely on us by a reflex act as CHRIST did on *Peter* when he lookd him into repentance. Some states of life also there are which JESUS never lead, such are those of temporall Governours Kings and Judges, Merchants, Lawyers, and the state of marriage, in the course of which lives many cases do occurre, which need a president, and the vivacity of an excellent example, especially since all the rules which they have, have not prevented the subtilty of the many inventions which men have found out, nor made provision for all contingencies. Such persons in all their speciall needs are to govern their actions by the rules of proportion, by analogy to the holinesse of the person of JESUS, and the sanctity of his institution: considering what might become a person professing the Discipline of so holy a Master, and what he would have done in the like case, taking our heights by the excellency of his innocency and charity. Onely remember this, that in such cases we must alwayes judge on the strictest side of piety and charity, if it be a matter concerning the interest of a second person, and that in all things we do those actions which are furthest removed from scandall, and such as towards our selves are severe, towards others, full of gentlenesse and sweetnesse. For so would the righteous and mercifull JESUS have done; these are the best analogies and proportions. And in such cases when the wells are dry, let us take water from a cistern, and propound to our selves some exemplar Saint, the necessities of whose life, hath determind his piety to the like occurrences. 13.

But now from these particulars we shall best account, to what the duty of the imitation of JESUS does amount: for it signifies, that we *should walk as he walked*, tread in his steps, with our hand upon the guide, and our eye upon his rule, that we should do glory to him as he did to his Father, and that whatsoever we do, we should be careful that it do him honour, and no reproach to his institution; and then account these to be the integrall parts of our duty, which are imitation of his actions or his spi- 14.

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rit, of his rule or of his life, there being no better imitation of him then in such actions as do him pleasure, however he hath expressed or intimated the precedent.

15. He that gives almes to the poor, takes JESUS by the hand; he that patiently endures injuries and affronts, helps him to bear his Crosse: He that comforts his brother in affliction, gives an amiable kisse of peace to JESUS: He that bathes his own and his Neighbours sins in tears of penance and compassion, washes his Masters feet: we lead JESUS into the recesses of our heart by holy meditations: And we enter into his heart, when we expresse him in our actions, for so the Apostle sayes, *He that is in Christ, walks as he also walked.* But thus the actions of our life relate to him by way of worship and religion, but the use is admirable and effectual when our actions refer to him as to our copy, and we transcribe the Original to the Life. He that considers with what affections and lancinations of spirit, with what effusions of love JESUS prayed, what fervours and assiduity, what innocency of wish, what modesty of posture, what subordination to his Father, and conformity to the Divine Pleasure were in all his Devotions, is taught and excited to holy and religious prayers: The rare sweetnesse of his deportment in all temptations and violences of his Passion, his charity to his enemies, his sharp reprehensions to the Scribes and Pharisees, his ingenuity toward all men, are living and effectual Sermons to teach us patience and humility, and zeal and candid simplicity, and justice, in all our actions. I adde no more instances, because all the following Discourses will be prosecutions of this intendment. And the life of JESUS is not described to be like a picture in a Chamber of Pleasure, onely for beauty and entertainment of the eye, but like the Egyptian Hyeroglyphicks, whose every feature is a precept, and the the Images converse with men by sense, and signification of excellent discourses.

1 John 2.6.

16. It was not without great reason advised, that every man should propound the example of a wise and vertuous personage, as *Cato*, or *Socrates*, or *Brutus*, and by a fiction of imagination to suppose him present as a witnesse, and really to take his life as the direction of all our actions. The best and most excellent of the old Law-givers and Philosophers among the Greeks, had an allay of vitiousnesse, and could not be exemplary all over: Some were noted for flatterers, as *Plato* and *Aristippus*; some for incontinency, as *Aristotle*, *Epicurus*, *Zeno*, *Theognis*, *Plato*, and *Aristippus* again; and *Socrates*, whom their Oracle affirmed to be the wisest and most perfect man, yet was by *Porphyry* noted for extream intemperance of anger both in words and actions: And those Romans who were offered to them for examples, although they were great in reputation, yet they had also great vices; *Brutus* dipt his hand in the blood of *Cæsar* his Prince, and his Father by love, endearments and adoption. And *Cato* was but a wise man all day, at night he was used to drink too liberally; and these were the best among the Gentiles. But how happy and richly furnished are Christians with presidents of Saints, whose faith and revelations have been productive of more spiritual graces, and greater degrees of moral perfections? And this I call the priviledge of a very great assistance, that I might advance the reputation and account of the life of the glorious JESU, which is not abated by

Seneca. Ep. 11.

Athenagoras, lib. 3. & 13. & Theognis de se idem testantur Laertius & Lactantius. Hoc notat S. Cyrillus l. 6. contra Julian.

Narratur & prisci Catonis sæpe mero caluisse virtus. Horat.

by the imperfections of humane nature as they were, but receives great heightnings and perfection from the Divinity of his Person, of which they were never capable.

Let us therefore presse after JESUS as *Elisha* did after his Master, with an inseparable prosecution even whither soever he goes; that according to the reasonableness and proportion expressed in S. *Pauls* advice, *As we have born the image of the earthly, we may also bear the image of the heavenly.* For *in vain are we called Christians, if we live not according to the example and discipline of Christ the Father of the institution.* When S. *Laurence* was in the midst of the torments of the Gridiron, he made this to be the matter of his joy and Eucharist, that he was admitted *to the gates* through which JESUS had entred: and therefore thrice happy are they *who walk in his courts* all their dayes. And it is yet a neerer union and vicinity to imprint his life in our souls, and expresse it in our exteriour converse; and this is done by him onely who (as S. *Prosper* describes the duty) despises all those guilded vanities which he despised, that fears none of those sadnesses which he suffered, that practises or also teaches those doctrines which he taught, and hopes for the accomplishment of all his promises. * And this is truest Religion, and the most solemn Adoration.

17.

1 Cor. 15. 49.

Dictum Malachiæ Albar. apud S. Bernardum in vita S. Mal.

Lib. 2. de vita contemplat. cap. 21.

* Religiosissimus cultus imitari. Lactant.

The PRAYER.

O *Eternal, Holy, and most glorious* JESU, *who hast united two natures of distance infinite, descending to the lownesses of humane nature, that thou mightest exalt humane nature to a participation of the Divinity, we thy people that sate in darkness, and in the shadows of death, have seen great light, to entertain our understandings and enlighten our souls, with its excellent influences, but not to amuse the faculty, or confound the Organ. For the excellency of thy sanctity shining gloriously in every part of thy life, is like thy Angel, the pillar of fire which called thy children from the darknesses of Egypt. Lord open my eyes, and give me power to behold thy righteous glories, and let my soul be so entertained with affections and holy ardors, that I may never look back upon the flames of Sodome, but may follow thy light, which recreates and enlightens and guides us to the mountains of safety, and sanctuaries of Holinesse. Holy* JESU, *since thy image is imprinted on our nature by creation, let me also expresse thy image by all the parts of a holy life, conforming my will and affections to thy holy precepts, submitting my understanding to thy dictates and lessons of perfection; imitating thy sweetnesses and excellencies of society, thy devotion in prayer, thy conformity to* GOD, *thy zeal tempered with meekness, thy patience heightned*

heightned with charity, that heart, and hands, and eyes, and all my faculties, may grow up with the increase of God, till I come to the full measure of the stature of CHRIST; even to be a perfect man in CHRIST JESUS, that at last in thy light I may see light, and reap the fruits of glory from the seeds of sanctity in the imitation of thy holy life, O blessed and holy Saviour JESUS. Amen.

The

THE LIFE OF OVR Bleſſed LORD and SAVIOUR JESVS CHRIST.

Sect. 1.

The Hiſtory of the Conception of JESVS.

WHen the fulneſſe of time was come, after the frequent repetition of promiſes, the expectation of the Jewiſh Nation, the longings and tedious waitings of all holy perſons, the departure of *the Scepter from Judah and the Lawgiver from between his feet*, God having great compaſſion toward mankinde, remembring *his* promiſes and *our* great neceſſities *ſent his Son into the world* to take upon him our nature, and all that guilt of ſin which ſtuck cloſe to our nature, and all that puniſhment which was conſequent to our ſin; which came to paſſe after this manner. 1.

In the dayes of *Herod* the king, the Angel *Gabriel* was ſent from God *to a city of Galilee named Nazareth*, to a holy *Maid called Mary, eſpouſed to Joſeph*, and found her in a capacity and excellent diſpoſition to receive the greateſt honour that ever was done to the daughters of men. Her imployment was holy and pious, her perſon young, her yeers florid and ſpringing, her body chaſt, her minde humble, and a rare repoſitory of divine graces. She was *full of grace* and excellencies. And God poured upon her a full meaſure of honour in making her the mother of the *Meſſias*. For *the Angel came to her and ſaid, Hail thou that art highly favoured, the Lord is with thee, Bleſſed art thou among women.* 2.

We cannot but imagine the great mixture of innocent diſturbances and holy paſſions that in the firſt addreſſe of the Angel did rather diſcompoſe her ſetledneſſe, and interrupt the ſilence of her ſpirits, then diſpoſſeſſe her dominion which ſhe ever kept over thoſe ſubjects, which never had been taught to rebel beyond the meer poſſibilities of natural imperfection. But if the Angel appeared in the ſhape of a man, it was an unuſual arreſt to the bleſſed Virgin, who was accuſtomed to retirements, and ſolitarineſſe, and had not known an experience of admitting a comely perſon, but a ſtranger to her cloſet and privacies. But if the Heavenly Meſſenger did retain a diviner form, more ſymbolical to Angelical nature, and more proportionable to his glorious Meſſage, although her daily imployment was a converſation 3.

sation with Angels, who in their daily ministring to the Saints *did behold her chast conversation coupled with fear*, yet they used not any affrighting glories in the offices of their daily attendances, but were seen only by spiritual discernings. However, so it hapned, that *when she saw him she was troubled at his saying, and cast in her minde what manner of salutation this should be.*

4. But the Angel who came with designes of honour and comfort to her, was not willing that the inequality and glory of the Messenger should, like too glorious a light to a weaker eye, rather confound the faculty, then enlighten the Organ, did, before her thoughts could finde a tongue, invite her to a more familiar confidence then possibly a tender Virgin (though of the greatest serenity and composure) could have put on in the presence of such a beauty and such a holinesse. And *the Angel said unto her, Fear not Mary, for thou hast found favour with GOD. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name JESUS.*

5. The Holy Virgin knew her self a person very unlikely to be a mother, for although the desires of becoming a Mother to the MESSIAS were great in every of the daughters of *Jacob*, and about that time the expectation of his revelation was high and pregnant, and therefore she was espoused to an honest and a just person of her kinred and family, and so might not despair to become a Mother, yet she was a person of a rare sanctity, and so mortified a spirit, that for all this desponsation of her according to the desires of her parents, and the custom of the nation, she had not set one step toward the consummation of her marriage, so much as in thought; and possibly had set her self back from it by a vow of chastity and holy cœlibate. For *Mary said unto the Angel, How shall this be, seeing I know not a man.*

6. But the Angel, who was a person of that nature, which knowes no conjunctions but those of love and duty; knew that the piety of her soul, and the religion of her chast purposes was a great imitatour of Angelical purity, and therefore perceived where the Philosophy of her question did consist; and being taught of God, declared, that the manner should be as miraculous, as the message it self was glorious. For the Angel told her that this should not be done by any way which our sin and the shame of *Adam* had unhallowed, by turning Nature into a blush, and forcing her to a retirement from a publick attesting the means of her own preservation; but the whole matter was from God, and so should the manner be; *For the Angel said unto her, The holy Ghost shall come upon thee, and the power of the highest shall overshadow thee, therefore also that holy thing which shall be born of thee, shall be called the Son of God.*

7. When the Blessed Virgin was so ascertaind, that she should be a Mother and a Maid; and that two glories, like the two luminaries of Heaven should meet in her, that she might in such a way become the Mother of her *Lord*, that she might with better advantages be his servant; then all her hopes and all her desires received such satisfaction, as filled all the corners of her heart so much, as indeed was fain to make room for its reception. But she to whom the greatest things of Religion, and the transportations of Devotion were made familiar by the assiduity and piety of her daily practises, however she was full of joy, yet she was carried like a full vessel without the violent tossings of a tempestuous passion, or the wracks of a stormy imagi-

nation;

nation; and as the power of the holy Ghost did descend upon her like rain into a fleece of wooll, without any obstreperous noises or violences to nature, but onely the extraordinarinesse of an exaltation: so her spirit received it with the gentlenesse and tranquillity fitted for the entertainment of the spirit of love, and a quietnesse symbolicall to the holy guest of her sporlesse womb, the Lamb of God; for she meekly replyed, *Behold the handmaid of the Lord, be it unto me according unto thy word. And the angel departed from her*, Having done his message. And at the same time the holy Spirit of God did make her to conceive in her womb the immaculate Son of God, the Saviour of the World.

Ad. Sect. 1.

Considerations upon the Annunciation of the Blessed Virgin MARY, and the Conception of the Holy JESUS.

THat which shines brightest presents it self first to the eye, and the devout soul in the chain of excellent and pretious things, which are represented in the Counsel, designe, and first beginnings of the work of our redemption, hath not leisure to attend the twinkling of the lesser stars, till it hath stood and admired the glory and eminencies of the Divine love, manifested in the incarnation of the *Word eternall*. God had no necessity in order to the conservation of his heightning his own felicity, but out of meer and perfect charity and the bowels of compassion, sent into the world his onely Son for remedy to humane miseries, to innoble our nature by an union with Divinity, to sanctifie it with his justice, to inrich it with his grace, to instruct it with his doctrine, to fortifie it with his example, to rescue it from servitude, to assert it into the liberty of the sons of God, and at last to make it partaker of a beatificall Resurrection. 1.

Cum inter nos & Deum, discordiam peccando fecimus, tamen ad nos Deus legatum suum prior misit, ut nos ipsi qui peccavimus ad pacem Dei rogati veniamus. *S. Gregor.*

God, who in the infinite treasures of his wisdom and providence, could have found out many other wayes for our redemption then the incarnation of his eternall son, was pleased to choose this, not onely that the remedy by man might have proportion to the causes of our ruine, whose introduction and intromission was by the prevarication of man; but also that we might with freer dispensation receive the influences of a Saviour with whom we communicate in nature; although *Abana* and *Pharpar*, rivers of *Damascus*, were of greater Name and current; yet they were not so salutary as the waters of *Jordan* to cure *Naamans* leprosie; and if God had made the remedy of humane nature to have come all the way clothd in prodigy, and every instant 2.

instant of it's execution had been as terrible, affrighting, and as full of Majestie as the apparitions upon Mount *Sinai*, yet it had not been so usefull and complying to humane necessities, as was the descent of God to the susception of humane Nature, whereby (as in all medicaments) the cure is best wrought by those instruments which have the fewest dissonancies to our temper, and are the neerest to our constitution. For thus the Saviour of the world, became humane, alluring, full of invitation, and the sweetnesses of love, exemplary, humble and medicinall.

3. And if we consider the reasonableness of the thing, what can be given more excellent for the redemption of Man, then the blood of the Son of God? And what can more ennoble our nature, then that by the means of his holy humanity it was taken up into the * Cabinet of the mysterious Trinity? What better advocate could we have for us, then he that is appointed to be our Judge? And what greater hopes of reconciliation can be imagined, then that God, in whose power it is to give an absolute pardon, hath taken a new nature, entertaind an office, and undergone a life of poverty with a purpose to procure our pardon? For now, though as the righteous Judge he will judge the nations righteously; yet by the susception of our nature, and it's appendant crimes he is become a party; and having obliged himself as man, as he is God he will satisfie, by putting the value of an infinite merit to the actions and sufferings of his humanity. And if he had not been God, he could not have given us remedy; if he had not been man, we should have wanted the excellency of example.

* Quod sperare nullus audebat: quod si forte in mentem alicujus incidisset, potera æstimare se in blasphemiam incurrisse. *S. Primasius.*

4. And till now, humane nature was lesse then that of Angels; but by the Incarnation of the Word, was to be exalted above the Cherubims; yet the * Archangel *Gabriel* being dispacht in Embassie to represent the joy and exaltation of his inferiour, instantly trims his wings with love and obedience, and hastens with this narrative to the holy Virgin; And if we should reduce our prayers to action, and do Gods will on earth, as the Angels in heaven do it, we should promptly execute every part of the Divine will, though it were to be instrumentall to the exaltation of a Brother above our selves; knowing no end but conformity to the Divine will, and making simplicity of intention to be the fringes and exteriour borders of our garments.

* ἀγαθὸς δ' ἀδελφὸς ἀδελφῷ ἀδελφὸν ἐπαίρει μᾶλλον ἢ ἀδελφὸς ἀδελφῷ πολὺ ἐγγίνεται εὐδόκῳ. *Bil. in Pythag.*

5. When the eternall God meant to stoop so low as to be fixt to our center, he chose for his mother a holy person and a maid, but yet affianced to a just man, that he might not onely be secure in the innocency, but also provided for in the reputation of his holy Mother. Teaching us, that we must not onely satisfie our selves in the purity of our purposes and hearty innocence, but that we must *provide also things honest in the sight of all men*; being free from the suspicion and semblances of evil; so making provision for private innocence and publike honesty; it being necessary in order to charity and edification of our Brethren, that we hold forth no impure flames or smoaking firebrands, but pure and trimm'd lamps in the eyes of all the world.

6. And yet her marriage was more mysterious; for as besides the miracle it was an eternall honour and advancement to the glory of Virginity, that he chose a Virgin for his Mother; so it was in that manner attempered, that the Virgin was betrothed least honorable marriage, might be disreputed,

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and seem inglorious by a positive rejection from any participation of the honour.

The Angel in his addresse needed not to go in inquisition after a wandring fire, but knew she was a star fixt in her own Orb: he found her at home, and least that also might be too large a Circuit, she was yet confined to a more intimate retirement; she was in her Oratory private and devout; there are some * curiosities so bold and determinate as to tell the very matter of her prayer, and that she was praying for the salvation of all the world, and the revelation of the *Messias*, desiring she might be so happy, as to kisse the feet of her who should have the glory to be his Mother. We have no security of the particular; but there is no piety so diffident as to require a signe to create a belief that her imployment at the instant was holy and religious; but in that disposition she received a grace, which the greatest Queens would have purchased with the quitting of their Diadems; and hath consigned an excellent Document to all women, that they accustome themselves often to those retirements, where none but God and his Angels can have admittance. For the holy JESUS can come to them too, and dwel with them, hallowing their souls, and consigning their bodies to a participation of all his glories. But recollecting of all our scattered thoughts and exteriour extravagancies, and a receding from the inconveniences of a too free Conversation is the best Circumstance to dispose us to a heavenly visitation. 7. * S. Bernard.

The holy Virgin when she saw an Angel, and heard a testimony from heaven of her grace and piety, was troubled within herself at the salutation, and the manner of it. For she had learnd, that the affluence of divine comforts and prosperous successes should not exempt us from fear, but make it the more prudent and wary, least it intangle us in a vanity of Spirit: God having ordered that our Spirits should be affected with dispositions in some degrees contrariant to exteriour events, that we be fearfull in the affluence of prosperous things, and joyfull in adversity, as knowing that this may produce benefit and advantage; and the changes that are consequent to the other are sometimes full of mischiefs, but alwayes of danger. But her silence and fear were her guardians; *that*, to prevent excrescencies of joy, *this*, of vainer complacency. 8.

And it is not altogether inconsiderable to observe that the holy Virgin came to this great perfection and state of piety by a few, and those, modest and even exercises, and externall actions. S. *Paul* travelled over the world, preached to the Gentiles, disputed against the Jews, confounded Hareticks, writ excellently learned letters, suffered dangers, injuries, affronts and persecutions to the height of wonder, and by these violences of life, action and patience obtained the crown of an excellent religion and devotion: But the holy Virgin, although she was ingaged sometimes in an active life, and in the exercise of an ordinary and small œconomy and government of a family yet she arrived to her perfections by the means of a quiet and silent piety; the internall actions of love, devotion and contemplation: and instructs us, that not onely those who have opportunity and powers of a magnificent religion or a pompous charity, or miraculous conversion of souls, or assiduous and effectuall preachings, or exteriour demonstrations of corporall mercy, shall have the greatest crowns and the addition of degrees and accidentall rewards: but the silent affections, the splendours of an internall 9.

devotion, the unions of love, humility and obedience, the daily offices of prayer and praiſes ſung to God, the acts of faith and fear, of patience and meekneſſe, of hope and reverence, repentance and charity, and thoſe graces which walk in a vail and ſilence make great aſcents to God, and as ſure progreſſe to favour and a crown, as the more oſtentous and laborious exerciſes of a more ſolemn religion. No man needs to complain of want of power, or opportunities for religious perfections; a devout woman in her cloſet, praying with much zeal and affections for the converſion of ſouls, is in the ſame order to a *ſhining, like the ſtars in glory*, as he, who by excellent diſcourſes puts it into a more forward diſpoſition to be actually performed. And poſſibly her prayers obtained energy and force to my Sermon, and made the ground fruitfull, and the ſeed ſpring up to life eternall. Many times God is preſent in the ſtill voice, and private retirements of a quiet religion, and the conſtant ſpiritualities of an ordinary life; when the loud and impetuous windes, and the ſhining fires of more laborious, and expenſive actions are profitable to others onely, like a tree of Balſome diſtilling pretious liquour for others, not for its own uſe.

The PRAYER.

O Eternall and Almighty God, who didſt ſend thy holy Angel in embaſſy to the bleſſed Virgin-Mother of our Lord, to manifeſt the actuating thine eternall purpoſe of the redemption of mankinde by the incarnation of thine eternall ſon; put me by the aſſiſtances of thy Divine grace into ſuch holy diſpoſitions, that I may never impede the event and effect of thoſe mercies, which in the Councells of thy predeſtination thou didſt deſigne for me. Give me a promptneſſe to obey thee to the degree and ſemblance of Angelicall alacrity; give me holy purity and piety, prudence and modeſty, like thoſe excellencies which thou didſt create in the ever bleſſed Virgin the Mother of God; grant that my imployment be alwayes holy, unmixt with worldly affections, and as much as my condition of life will bear, retired from ſecular intereſts and diſturbances, that I maay converſe with Angels, entertain the holy JESUS, conceive him in my Soul, nouriſh him with the expreſſes of moſt innocent and holy affections, and bring him forth and publiſh him in a life of piety and obedience, that he may dwell in me for ever, and I may for ever dwell with him in the houſe of eternall pleaſures and glories world without end. Amen.

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Sect. 2.

The bearing of JESUS in the womb of the bleſſed Virgin.

ALthough the bleſſed Virgin had a faith as prompt and ready as her body was chaſt, and her ſoul pure, yet God, who uſes to give full meaſure, ſhaken together, and running over, did by way of confirmation and fixing the confidence of her aſſent give an inſtance of his omnipotency in the very particular of an extraordinary conception: For the Angel ſaid, *Behold thy couſin Elizabeth hath alſo conceived a ſon in her old age, and this is the ſixt moneth with her that was called barren: for with God nothing ſhall be impoſſible.* A leſſe argument would have ſatisfied the neceſſity of a faith, which had no ſcruple; and a greater would not have done it in the incredulity of an ungentle and pertinacious ſpirit. But the holy Maid had complacency enough in the meſſage, and holy deſires about her to carry her underſtanding as far as her affections, even to the fruition of the Angels meſſage, which is ſuch a ſublimity of faith, that it is its utmoſt conſummation, and ſhall be its crown when our faith is turned into viſion, our hopes into actuall poſſeſſions, and our grace into glory. 1.

And ſhe, who was now full of God, bearing God in her virgin womb, and the holy Spirit in her heart, who had alſo overſhadowed her, enabling her to a ſupernaturall and miraculous conception, *aroſe with haſte* and gladneſſe to communicate that joy which was deſigned for all the world; and ſhe found no breaſt to pour forth the firſt emanations of her overjoyed heart, ſo fit as her couſin *Elizabeths*, who had received teſtimony from God to have been *righteous, walking in all the commandments of the Lord blameleſſe*, who alſo had a ſpeciall portion in this great honour; for ſhe was deſigned to be the mother of the *Baptiſt* who was ſent as a forerunner *to prepare the wayes of the Lord, and to make his paths ſtraight, and Mary aroſe in thoſe dayes and went into the hill country with haſt into a city of Judah.* 2.

Her haſt was in proportion to her joy and deſires, but yet went no greater pace then her religion; for as in her journey ſhe came neer to Jeruſalem, ſhe turned in that ſhe might viſit his temple, Whoſe Temple ſhe her ſelf was now; and there, not onely to remember the pleaſures of religion, which ſhe had felt in continuall deſcents and ſhowres falling on her pious heart for the ſpace of eleven yeers attendance there in her childhood, but 3.

also to pay the first fruits of her thanks, and joy, and to lay all her glory at his feet, whose humble handmaid she was in the greatest honour of being his blessed mother. Having worshipped, she went on her journey, *and entered into the house of Zacharias and saluted Elizabeth.*

4. It is not easy to imagin what a collision of joyes was at this blessed meeting; two mothers of two great Princes, the one *the greatest that was born of woman*, and the other was his Lord, and these made mothers by two miracles, met together with joy and mysteriousnesse, where the Mother of our Lord, went to visit the mother of his servant, and the holy Ghost made the meeting festivall, and descended upon *Elizabeth* and she propheſied. Never but in heaven was there more joy and extasie. The persons were women whose fancies and affections were not onely hallowed, but made pregnant and big with religion, meeting together to compare and unite their joyes, and their Eucharist, and then made propheticall and inspired, must needs have discourſed like Seraphims and the most extasied order of intelligencies; for all the faculties of nature were turned into grace, and expressed in their way, the excellent solemnitie. *For it came to passe when Elizabeth heard the salutation of Mary, the Babe leaped in her womb; and Elizabeth was filled with the holy Ghost.*

5. After they had both propheſyed and sang their hymns, and resaluted each other with the religion of saints, and the joyes of Angels, *Mary abode with her cousin Elizabeth, about three moneths, and then returned to her own house.* Where when she appeared with her holy burden to her husband *Joseph*, and that he perceived her to be with childe, and knew that he had never *unsealed* that *holy fountain* of virginall purity, he was troubled; for although her deportment had been pious and chast to a miracle, her carriage reserved, and so grave that she drave away temptations and impure visits, and all unclean purposes from the neighbourhood of her holy person; yet when he saw she was with childe, and had not yet been taught a lesson higher then the principles of nature, he was minded to put her away, for he knew she was with childe; but yet privily, because he was a good man, and knew her piety to have been such, that it had almost done violence to his sence, and made him disbelieve what was visible and notorious, and therefore he would do it privately. *But while he thought on these things, the Angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the holy Ghost. Then Joseph being raised from sleep, did as the Angel of the Lord had bidden him, and took unto him his wife.*

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Ad. Sect. 2.

Considerations concerning the circumstances of the Intervall between the conception and Nativity.

1. WHen the blessed Virgin was ascertaind of the manner of her becoming a Mother, and that her tremblings were over upon the security she should preserve her virgin purity as a clean oblation to the honour of God, then she expressed her consent to the Angelicall message, and instantly she conceived the holy JESUS in her womb by the supernaturall and divine influence of the holy Ghost. For she was highly zealous to reconcile her being Mother to the *Messias*, with those purities and holy cœlibate, which she had designd to keep as advantages to the interests of religion, and his honour who chose her from all the daughters of Adam to be instrumentall of the restitution of grace and innocence to all her Fathers family. And we shall receive benefit from so excellent example, if we be not so desirous of a priviledge, as of a vertue; of honour as of piety; and as we submit to the weight and pressure of sadnesses, and infelicities that Gods will may be accomplished, so we must be also ready to renounce an exteriour grace or favour, rather then it should not be consistent with exemplar and rare piety.

2. When the Son of God was incarnate in the womb of his Virgin-Mother, the holy Maid *arose*; and though she was superexalted by an honour greater then the world yet ever saw, she still dwelt upon the foundation of humility, and to make that vertue more signall and eminent, *she arose* and went hastily to visit her Cousin *Elizabeth*, who also had conceived a son in her old age; for so we all should be curious and watchfull against vanities and transportations, when we are advanced to the gayeties of prosperous accidents, and in the greatest priviledges descend to the lowest, to exercise a greater measure of vertue against the danger of those tentations which are planted against our heart to ruine our hopes and glories.

3. But the joyes that the Virgin Mother had, were such as concerned all the world, and that part of them, which was her peculiar, she would not conceale from persons apt to their entertainment, but go to publish Gods mercy toward her to another holy person, that they might joyn in the praises of God; as knowing, that though it may be convenient to represent our personall necessities in private, yet Gods gracious returns, and the blessings he makes to descend on us are more fit, when there is no personall danger collaterally appendant, to be published in the Communion of Saints; that the hopes of others may receive increase, that their faith may have confirmation, that their charity and Eucharist may grow up to become excellent and great, and the praises of God may be sung aloud, till the sound strikes at heaven, and joyn with the Hallelujahs which the *morning stars* in their Orbs pay to their great Creatour.

4. When the holy virgin had begun her journey, she made haſt over the mountains, that she might not onely satisfie the desires of her joy by a speedy gratulation, but leaſt she should be too long abroad, under the disperſion and discomposing of her retirements: And therefore she haſtens to an incloſure, to her Cousins houſe, as knowing that all vertuous women, like *Tortoiſes*, carry their houſe on their heads, and their chappel in their heart, and their danger in their eye, and their souls in their hands, and God in all their actions. And indeed, her burden, which she bare, hindred her not, but she might make haſt enough; for as her spirit was full of cheerfulneſſe and alacrity, so even her body was made aëry and vegete. For there was no sin in her burden to fill it with naturall inconveniences; and there is this excellency in all spirituall things, that they do no disadvantage to our persons, nor retard our juſt temporall intereſts. And the religion by which we carry CHRIST within us, is neither so peeviſh as to disturbe our health; nor so sad as to discompoſe our juſt and modeſt cheerfulneſſe; nor so prodigall as to force us to needs, and ignoble trades; but recreates our body by the medicine of holy faſtings and temperance; fills us full of serenities and complacencies by the sweetneſſes of a holy conſcience, and joyes spirituall; promotes our temporall intereſts by the gains and increaſes of the rewards of charity, and by securing Gods providence over us, while we are in the purſuit of the heavenly kingdom. And as in theſe diſpoſitions she climbd the mountains with much facility: so there is nothing in our whole life of difficulty greater then thoſe aſſiſtances we receive from the holyeſt JESUS, when we carry him about us; as the valleys are exalted, so the mountains are made plain before us.

5. When her Couſin *Elizabeth* saw the Mother of her Lord come to viſit her, as the Lord himſelf deſcended to viſit all the world in great humility, she was bleſd and tranſported to the height of wonder, and prophecy, and the babe sprang in her womb and was ſanctified, firſt doing his homage and adoration to his Lord, that was in preſence. And we alſo, although we can do nothing, unleſſe the Lord firſt prevent us with his gracious viſitation; yet if he firſt come unto us, and we accept and entertain him with the expreſſes and correſpondencies of our duty, we ſhall receive the grace and honour of ſanctification. But if S. *Elizabeth*, who received teſtimony from God that she walked in all the Commandments of the Lord blameleſſe, was carried into extaſie wondring at the dignation and favour done to her, by the Mother of her Lord; with what preparations and holy ſolemnities ought we to entertain his addreſſes to us by his holy Sacrament, by the immiſſions of his Spirit, by the aſſiſtances of his graces, and all other his vouchſafings and deſcents into our hearts?

6. The bleſſed Virgin hearing her Couſin full of ſpirit and prophecy, calling her *bleſſed*, and prayſing her faith and confirming her joy, inſtantly ſang her hymn to God, returning thoſe praiſes which she received to him to whom they did appertain. For so we ſhould worſhip God with all our prayſes, being willing upon no other condition to extend one hand to receive our own honour, but that with the other we might tranſmit it to God. That as God is honoured in all his Creatures, so he may be honoured in us too: looking upon the graces which God hath given us, but as greater inſtruments and abilities to ſerve him, being none of ours, but talents which are entruſted into our banks to be improved. But as a precious pearl is

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orient and medicinall, becauſe God hath placed thoſe excellencies in it for ends of his own, but it ſelf is dead to all apprehenſions of it, and knows no reflexions of it upon it's own value, onely God is magnified in his work: ſo is every pious perſon, precious, and holy, but mortified to all vainer complacencies in thoſe ſingularities and eminencies which God plac'd there, becauſe he was ſo pleaſed; ſaying, there he would have a Temple built; becauſe from thence he would take delight to receive glory and adoration.

7. After all theſe holy and feſtivall joyes, which the two glad Mothers feaſted themſelves withall, a ſad cloud did intervene and paſſ'd before the face of the bleſſed Virgin. The juſt and righteous *Joſeph* her eſpouſed Huſband, perceiving her to be with childe, was minded to put her away, as not knowing the divinity of the fountain which watered the Virgins ſealed and hallowed womb and made it fruitfull. But he purpoſed to do it privily, that he might preſerve the reputation of his ſpouſe, whoſe piety he knew was great, and was ſorrowfull it ſhould now ſet in a ſad night, and be extinct. But it was an exemplar charity, and reads to us a rule for our deportment towards erring and lapſed perſons, that we intreat them with meekneſſe and pity, and fear: not haſtening their ſhame, nor provoking their ſpirit, nor making their remedy deſperate, by uſing of them rudely, till there be no worſe thing for them to fear if they ſhould be diſſolved into all licentiouſneſſe. For an open ſhame is commonly proteſted unto, when it is remedileſſe, and the perſon either deſpairs and ſinks under the burden, or elſe grows impudent and tramples upon it. But the gentleneſſe of a modeſt, and charitable remedy, preſerves that which is vertues girdle, fear and bluſhing; and the beginning of a puniſhment chides them into the horrour of remembrance and guilt, but preſerves their meekneſſe and modeſty, becauſe they not feeling the worſt of evils, dare not venture upon the worſt of ſins.

frontem; a crimine timunt.

8. But it ſeems the bleſſed Virgin having received this greateſt honour had not made it known to her huſband *Joſeph*, and when ſhe went to her Couſin *Elizabeth*, the Virgin was told of it by her Couſin, before ſhe ſpake of it her ſelf, for her Couſin had it by revelation and the ſpirit of prophecy. And it is in ſome circumſtances, and from ſome perſons more ſecure to conceal viſions, and thoſe heavenly gifts which create æſtimations among men, then to publiſh them, which may poſſibly miniſter to vanity; And thoſe exteriour graces may do Gods work, though no obſerver note them, but the perſon for whoſe ſake they are ſent. Like rain falling in uninhabited valleys, where no eye obſerves the ſhower; yet the valleyes laugh and ſing to God in their refreſhment without a witneſſe. However, it is better to hear the report our good things from the mouths of others, then from our ſelves: and better yet if the beauty of the tabernacle be covered with ſkins, that none of our beauties be ſeen but by worſhippers, that is, when the glory of God and the intereſts of religion or charity are concernd in their publication. For ſo it happened to be in the caſe of the bleſſed Virgin, as ſhe related to her Couſin *Elizabeth*, and ſo it happened not to be, as ſhe referred to her huſband *Joſeph*.

9. The holy Virgin could not but know, that *Joſeph* would be troubled with ſorrow, and inſecure apprehenſions concerning her being with childe, but ſuch was her innocence and her confidence in God, that ſhe held her peace,

expecting which way God would provide a remedy to the inconvenience; for if we *commit our selves to God in well doing as unto a faithful Creatour* preserving the tranquillity of our spirits, and the evenness of our temper in the assault of infamy and dis-reputation, GOD, who loves our innocence, will be its patron, and will assert it from the scandal, if it be expedient for us; if it be not, it is not fit we should desire it. But if the Holy JESUS did suffer his Mother to fall into mis-interpretation and suspect, which could not but be a great affliction to her excellent spirit, rarely temperd, as an eye, highly sensible of every ruder touch; we must not think it strange, if we be tryed and pressed with a calamity and unhandsome accidents; only remember, that GOD will finde a remedy to the trouble, and will sanctifie the affliction, and secure the person, if we be innocent as was the holy Virgin.

10. But *Joseph* was not hasty in the execution of his purposes, nor of making his thoughts determinate, but stood long in deliberation, and longer before he acted it, because it was an invidious matter, and a rigour: and before the thing was irremediable, GOD ended his Question by a heavenly demonstration, and sent an Angel to reveal to him the innocence of his Spouse, and the Divinity of her Son; and that he was an immediate derivative from Heaven, and the Heir of all the World. And in all our doubts we shall have a resolution from Heaven or some of its Ministers, if we have recourse thither for a guide, and be not hasty in our discourses, or inconsiderate in our purposes, or rash in judgement. For GOD loves to give assistances to us, when we most fairly and prudently endeavour, that Grace be not put to do all our work, but to facilitate our labour: not creating new faculties, but improving those of Nature. If we consider warily, GOD will guide us in the determination: But a hasty person out-runs his guide, prevaricates his rule, and very often engages upon errour.

THE PRAYER.

O Holy JESU, Son of the Eternal God, thy glory is far above all Heavens, and yet thou didst descend to Earth, that thy descent might be the more gracious, by how much thy glories were admirable, and natural and inseparable: I adore thy holy humanity with humble veneration, and the thankful addresses of religious joy, because thou hast personally united humane nature to the Eternal Word, carrying it above the seats of the highest Cherubim. This great and glorious Mystery is the honour and glory of man: it was the expectation of our Fathers, who saw the mysteriousnesse of thy incarnation at great and obscure distances: And blessed be thy Name, that thou hast caused me to be born after the fulfilling of thy prophecies, and the consummation and exhibition of so great a love, so great mysteriousnesse. Holy JESU, though I admire and adore the immensity of thy love and condescension, who wert pleased to undergo our burdens and infirmities for us, yet

I abhor my self and detest my own impurities, which were so great and contradictory to the excellency of GOD, that to destroy Sin and save us, thou wert sent into the World, to dye our death for us, and to give us of thy life.

2.

DEarest JESU, thou didst not breathe one sigh, nor shed one drop of blood, nor weep one tear, nor suffer one stripe, nor preach one Sermon for the salvation of the Devils; and what sadnesse and shame is it then, that I should cause so many insufferable loads of sorrows to fall upon thy sacred head? Thou art wholly given for me, wholly spent upon my uses, and wholly for every one of the Elect. Thou in the beginning of the work of our redemption didst suffer nine moneths imprisonment in the pure womb of thy Holy Mother, to redeem me from the eternal servitude of Sin and its miserable consequents. Holy JESU, let me be born anew, receive a new birth and a new life, imitating thy graces and excellencies by which thou art beloved of thy Father, and hast obtained for us a favour and atonement. Let thy holy will be done by me, let all thy will be wrought in me, let thy will be wrought concerning me, that I may do thy pleasure, and submit to the dispensation of thy providence, and conform to thy holy will, and may for ever serve thee in the communion of Saints, in the society of thy redeemed ones, now and in the glories of eternity. Amen.

The

Sect. 3.

The Nativity of our bleſſed Saviour *JESUS.*

1. THe holy Maid long'd to be a glad Mother, and ſhe who carried a burden, whoſe proper commenſuration is the dayes of Eternity counted the tedious minutes, expecting when the Sun of Righteouſneſſe ſhould break forth from his bed where nine moneths he hid himſelf as behinde a fruitful cloud. About the ſame time GOD, who in his infinite wiſdom does concentre, and tye together in one end, things of diſparate and diſproportionate natures, making things improbable to cooperate to what wonder or to what truth he pleaſes, brought the holy Virgin to Bethlehem the city of *David* to be taxed with her huſband *Joſeph*, according to a Decree upon all the World iſſuing from *Auguſtus Cæſar*. But this hapned in this conjunction of time, that it might be fulfilled which was ſpoken by the Prophet *Micah*: *And thou Bethlehem in the land of Judah, art not the leaſt among the Princes of Judah, for out of thee ſhall come a Governour, that ſhall rule my people Iſrael.*

Micah 5. 2.

2. She that had conceived by the operation of that ſpirit, who dwels within the element of love, was no wayes impeded in her journey, by the greatneſſe of her burden, but arrived at Bethlehem in the throng of ſtrangers, who had ſo filled up the places of hoſpitality and publick entertainment, that there was no room for *Joſeph* and *Mary* in the Inne. But yet ſhe felt that it was neceſſary to retire where ſhe might ſoftly lay her burden, who began now to call at the gates of his priſon, and Nature was ready to let him forth. But ſhe that was Mother to the King of all the creatures, could finde no other but a ſtable, * a cave of a rock; whither ſhe retired, where when it began to be with her after the manner of women, ſhe humbly bowed her knees, in the poſture and guiſe of worſhippers; and in the midſt of glorious thoughts and higheſt ſpeculation, *brought forth her firſt-born into the world.*

* Juxta prophericum illud. *Iſa.* 33. 16. ὑτ᾽ οἰκήσει ἐν σπηλαίῳ πέτρας ἰσχυρᾶς· ἀλλ᾽ δοθήσεται ὕδωρ. apud LXX. Sed hanc periodum Judæi eraſerunt ex Hebræo textu. Sic & Symmachus., ἀλλ᾽ δοθήσεται myſtice Bethlehem, ſive domus panis indigitatur.

3. As there was no ſin in the conception, ſo neither had ſhe pain in the production. For to her alone did not the puniſhment of *Eve* extend, *that in ſorrow ſhe ſhould bring forth.* For where nothing of ſin was an ingredient, there miſery cannot cohabite. And as to conceive by the holy Ghoſt was glorious, ſo to bring forth any of *the fruits of the Spirit*, is joyful, and full of felicities. And he that came from his grave faſt tyed with a ſtone and ſignature, and into the Colledge of Apoſtles, *the doors being ſhut*, and into the glories of his Father through the ſolid orbs of all the Firmament, came alſo (as the Church piouſly beleeves) into the World ſo, without doing violence to the virginal and pure body of his Mother, that he did alſo leave her virginity entire, to be as a ſeal, that none might open the gate of that Sanctuary, that it might be fulfilled which was ſpoken of the LORD by the Prophet.

phet, *This gate shall be shut, it shall not be opened, and no man shall enter in by it, because the Lord God of Israel hath entred by it, therefore it shall be shut.* Ezek. 44. 2.

4. Although all the World were concerned in the birth of this great Prince, yet I finde no story of any one that ministred at it, save onely Angels who knew their duty to their LORD, and the great interests of that person; whom, as soon as he was born they presented to his Mother, who could not but receive him with a joy, next to the rejoycings of glory and beatifick vision, seeing him to be born her son, who was the Son of GOD; of greater beauty then the Sun, purer then Angels, more loving then the Seraphims, as deer as the eye and heart of GOD, where he was from eternity ingraven, his beloved and his onely begotten.

5. When the Virgin Mother now felt the first tenderness and yernings of a Mothers bowels; saw the Saviour of the World born, poor as her fortunes could represent him, naked as the innocence of *Adam*, she took him, *and wrapt him in swadling clothes*; and after she had a while cradled him in her armis, she laid him in a manger; for so was the designe of his humility; that as the last Scene of his life was represented amongst Theeves, so the first was amongst beasts, the sheep and the oxen; according to that mysterious hymn of the Prophet *Abakuk*, *His brightnesse was as the light, he had horns coming out of his hand, and there was the hiding of his power.* Hab. 3. v. 4. In medio animalium cognosceris. sic LXX.

6. But this place, which was one of the great instances of his humility, grew to be as venerable as became an instrument, and it was consecrated into a Church, the Crib into an Altar, where first lay that Lamb of GOD, which afterwards was sacrificed for the sins of all the World. And when *Adrian* the Emperour, who intended a great despight to it, built a temple to *Venus* and *Adonis*, in that place, where the holy Virgin Mother, and her more holy Son, were humbly laid, even so he could not obtain, but that even amongst the Gentile inhabitants of the neighbouring countries, it was held in an account far above scandal and contempt. For GOD can ennoble even the meanest of creatures, especially if it be but a relative, and instrumental to Religion, higher then the injuries of scoffers and malitious persons. But it was then a Temple full of Religion, full of glory, when Angels were the Ministers, the holy Virgin was the worshipper, and CHRIST the *Numen*. Ven. Beda de locis sanctis. cap. 8. S. Hieron. Epist. 48.

Ad. Sect. 3.

Considerations upon the birth of our blessed Saviour JESUS.

ALthough the blessed JESUS desired with the ardency of an inflamed love to be born, and to finish the work of our Redemption, yet he did not prevent the period of Nature, nor break the laws of the womb, and antedate his own sanctions which he had established for ever. He staid nine moneths, and then brake forth *as a Giant joyful*

joyfull to run his course. For præmature and hasty actions, and such councels as know not how to expect the times appointed in Gods decree, are like hasty fruit, or a young person snatcht away in his florid age, sad and untimely. He that hastens to enjoy his wish before the time, raises his own expectation, and yet makes it unpleasant by impatience, and looses the pleasure of the fruition, when it comes, because he hath made his desires bigger then the thing can satisfie. He that must eat an hour before his time, gives probation of his intemperance or his weakness; and if we dare not trust God with the Circumstance of the event, and stay his leisure, either we disrepute the infinity of his wisdom, or give clear demonstration of our own vanity.

2. When God descended to earth, he chose to be born in the suburbs and retirement of a small Town, but he was pleasd to die at *Jerusalem*, the Metropolis of *Judæa*, which chides our shame and pride who are willing to publish our gayeties in Piazza's and the corners of the streets of most populous places, but our defects and the instruments of our humiliation we carry into deserts, and cover with the night, and hide them under ground, thinking no secrecy darke enough to hide our shame, nor any theatre large enough to behold our pompous vanities; for so we make provisions for pride, and take great care to exclude humility.

3. When the holy Virgin now perceived that the expectation of the nations was arrived, at the very doors of revelation and entrance into the world, she brought forth the holy JESUS, who like light through transparant glasse, past through, or a ripe pomegranate from a fruitfull tree, fell to the earth without doing violence to its Nurse and Parent: She had no ministers to attend, but angels, and neither her poverty nor her piety would permit her to provide other Nurses; but her self did the offices of a tender and pious parent. She kissed him and worshipped him, and thank'd him that he would be born of her, and she suckled him, and bound him in her arms and swadling bands, and when she had represented to God her first scene of joy and Eucharist, she softly laid him in the manger, till her desires and his own necessities called her to take him, and to rock him softly in her arms: and from this deportment she read a lecture of piety and maternall care, which mothers should perform toward their children when they are born, not to neglect any of that duty which nature and maternall piety requires.

4. JESUS was pleasd to be born of a poor mother in a poor place, in a cold winters night, far from home, amongst strangers, with all the circumstances of humility and poverty; and no man will have cause to complain of his course robe, if he remembers the swadling clothes of this holy childe: nor to be disquieted at his hard bed when he considers JESUS laid in a manger; nor to be discontented at his thin table, when he calls to minde the King of heaven and earth was fed with a little breast milk. But since the eternall wisdom of the Father, who knew to choose the good and refuse the evil, did choose a life of poverty, it gives us demonstration, that riches and honors, those idols of the worlds esteem, are so far from creating true felicities, that they are not *of themselves* eligible in the number of good things; however no man is to be ashamed of innocent poverty, of which many wise men make vows, and of which the holy JESUS made election, and his Apostles after him made publike profession. And if any man will chose and delight in the affluence of temporall good things, suffering himself to be transported with captive affections in the pleasures of every day, he may well make a

question

queſtion whether he ſhall ſpeed as well hereafter, ſince GODS uſual method is, that they onely who follow CHRIST here, ſhall be with him for ever.

The condition of the perſon who was born, is here of greateſt conſideration. For he that cried in the manger, that ſuckt the paps of a Woman, that hath expoſed himſelf to poverty, and a world of inconveniencies, is the Son of the living GOD; of the ſame ſubſtance with his Father, begotten before all Ages, before the morning ſtars; he is GOD eternall. He is alſo by reaſon of the perſonal union of the Divinity with his humane nature, the Son of GOD, not by adoption, as good Men, and beatified Angels are; but by an extraordinary and miraculous generation. He is the Heir of his Fathers glories and poſſeſſions, not by ſucceſſion, (for his Father cannot die,) but by an equality of communication: He is the expreſſe image of his Fathers perſon according to both natures; the miracle and exceſſe of his God-head being, as upon wax, imprinted upon all the capacities of his humanity: And after all this he is our *Saviour*; that to our duties of wonder and adoration, we may adde the affections of love and union, as himſelf, beſides his being admirable in himſelf, is become profitable to us. *Verè verbum hoc eſt abbreviatum*, ſaith the Prophet: the eternal Word of the Father is ſhortned to the dimenſions of an infant. 5.

Here then are concentred the prodigies of Greatneſſe and Goodneſſe, of Wiſdom and Charity, of Meekneſſe and Humility; and march all the way in myſtery and incomprehenſible mixtures, if we conſider him in the boſom of his Father, where he is ſeated by the poſtures of love and eſſential felicity, and in the manger where love alſo placed him, and an infinite deſire to communicate his felicities to us. As he is GOD, his throne is in Heaven, and he fils all things by his immenſity: as he is *Man* he is circumſcribed by an uneaſie cradle, and cries in a ſtable. As he is GOD, he is ſeated upon a ſuperexalted throne; as *Man*, expoſed to the loweſt eſtate of uneaſineſſe and need. As GOD, clothed in a robe of glory at the ſame inſtant when you may behold and wonder at his *humanity*, wrapped in cheap and unworthy cradle-bands. As GOD, he is encircled with millions of Angels; as *Man*, in the company of beaſts: As GOD, he is the eternall Word of the Father, Eternal, ſuſtained by himſelf, all-ſufficient and without need; and yet he ſubmitted himſelf to a condition imperfect, inglorious, indigent, and neceſſitous: and this conſideration is apt and natural to produce great affections of love, duty, and obedience, deſires of union and conformity to his ſacred Perſon, life, actions, and laws; that we reſolve all our thoughts, and finally determine all our reaſon, and our paſſions, and capacities upon that ſaying of S *Paul*, *He that loves not the Lord Jeſus Chriſt, let him be accurſed.* 6. 1 Corinth. 16. 22.

Upon the conſideration of theſe glories, if a pious ſoul ſhall upon the ſupports of Faith and Love enter into the ſtable where this great King was born, and with affections behold every member of the Holy Body, and thence paſſe into the Soul of JESUS, we may ſee a ſcheme of holy Meditations, enough to entertain all the degrees of our love, and of our underſtanding, and make the myſtery of the Nativity as fruitful of holy thoughts, as it was of bleſſings to us. And it may ſerve inſtead of a deſcription of the perſon of JESUS conveyed to us in imperfect and Apocryphal ſchemes. If we could behold his ſacred *feet*, with thoſe affections which 7.

which the holy Virgin did, we have transmitted to us those mysteries in story, which she had first in part, by spiritual and divine infused light, and afterwards by observation. Those holy *feet* tender and unable to support his sacred body, should bear him over all the Province of his cure with great zeal for the gaining of souls, to the belief and obedience of his holy laws; those are the *feet* that should walk upon seas and hils of water as upon firm pavement; at which the Lepers and diseased persons should stoop and gather health up, which *Mary Magdalen* should wash with tears, and wipe with her hair, and anoint with costly Nard, as expressions of love and adoration, and there finde absolution and remedy for her sins; and which finally should be rent by the nails of the Crosse, and afterwards ascend above the Heavens, making the earth to be his footstool. From hence take patterns of imitation that our piety be symbolical, that our affections be passionate and Eucharistical, full of love, and wonder, and adoration, that *our feet* tread in the same steps, and that we transfer the symbol into mystery, and the mystery to devotion, praying the holy JESUS to actuate the same mercies in us, which were finished at his holy feet, forgiving our sins, healing our sicknesses; and then place our selves irremoveably, becoming his Disciples, and strictly observing the rules of his holy institution, sitting at the feet of this our greatest Master.

8. In the same manner a pious person may with the blessed Virgin passe to the consideration of his holy *hands*, which were so often lift up to GOD in prayer, whose touch was miraculous and medicinal, cleansing Lepers, restoring perishing limbs, opening blinde eyes, raising dead persons to life; *those hands* which fed many thousands by two miracles of multiplication, that purg'd the Temple from prophaneness, that in a sacramental manner bare his own body, and gaue it to be the food and refreshment of elect souls; and after, were cloven and rent upon the Crosse, till the wounds became (after the resurrection) so many trasparencies and glorious instruments of solemn, spiritual, and efficacious benediction. Transmit this meditation into affections and practises, lifting up *pure hands* in prayer, that our Devotions be united to the merits of his glorious intercession; and putting our selves into *his hands* and holy providence, let us beg those effects upon our souls and spiritual cures, which his precious hands did operate upon their bodies, transferring those similitudes to our ghostly and personal advantages.

9. We may also behold his *holy breast*, and consider, that there lay that sacred heart, like the Dove within the Ark, speaking peace to us, being the regiment of love and sorrows, the fountain of both the Sacraments, running out in the two holy streams of Blood and Water, when the rock was smitten, when his holy side was pierced: and there with S. *John* let us lay our head, and place our heart, and thence draw a treasure of holy revelations and affections, that we may rest in him only, and upon him lay our burdens, filling every corner of our heart with thoughts of the most amiable and beloved JESUS.

10. In like manner we may uni e the *day* of his Nativity with the *day* of his Passion, and consider all the parts of his body as it was instrumental in all the work of our redemption, and so imitate, and in some proportion partake of that great variety of sweetnesses and amorous reflexes, and gracious intercourses which passed between the blessed Virgin and the holy childe, according

according to his present capacities, and the clarity of that light which was communicated to her by Divine Infusion; and all the members of this blessed childe, his *eyes*, his *face*, his *head*, all the *organs* of his senses afford variety of entertainment and motion to our affections, according as they served in their several imployments and cooperations in the mysteries of our restitution.

But his *body* was but his *Souls* upper-garment, and the considerations of this are as immaterial and spiritual as the soul it self, and more immediate to the mystery of the Nativity. This soul is of the same nature and substance with ours; in this, inferiour to the Angels, that of it self it is incompleat and discursive in a lower order or ratiocination; but in this, superiour. First, that it is *personally united* to the Divinity; full of the holy Ghost, overrunning with grace, which was dispensed to it without measure. (And by the mediation of this union, as it self is exalted far above all orders of intelligences, so we also have contracted alliance with GOD, teaching us not to unravel our excellencies by infamous deportments.) Secondly, Here also we may meditate, that his *memory* is indeterminable and unalterable, ever remembring to do us good, and to present our needs to GOD by the means of his holy intercession. Thirdly, that his *understanding* is without ignorance, knowing the secrets of our hearts, full of mysterious secrets of his Fathers kingdom, in which *all the treasures of the wisdom and knowledge of God are hidden.* Fourthly, that his *will* is impeccable, entertained with an uninterrupted act of love to GOD, greater then all Angels and beatified spirits present to GOD in the midst of the transportations and ravishments of Paradise: that *this will* is full of love to us, of humility in it self, of conformity to GOD, wholly resign'd by acts of adoration and obedience; it was moved by six wings, zeal of the honour of GOD, and compunction for our sins, pity to our miseries, and hatred of our impieties, desires of satisfying the wrath of GOD, and great joy at the consideration of all the fruits of his Nativity, the appeasing of his Father, the redemption of his brethren. And upon these wings he mounted up into the throne of glory, carrying our nature with him above the seats of Angels. These considerations present themselves to all, that with piety and devotion behold the holy Babe lying in the obscure and humble place of his Nativity. II. *Conf.* 23.

The PRAYER.

HOly and immortal JESUS, I adore and worship thee with the lowest prostrations and humility of soul and body, and give thee all thanks for that great love to us, whereof thy nativity hath made demonstration; for that humility of thine expressed in the poor and ignoble circumstances, which thou didst voluntarily choose in the manner of thy birth; and I present to thy holy Humanity inchased in the adorable Divinity, my body and soul; humbly desiring, that as thou didst clothe thy self with a humane body, thou mayest invest me with the robes of righteousnesse, covering my sins, inabling my weaknesses, and sustaining my mortality, till I shall finally in conformity to thy beauties and perfections be clothed with the stole of glory. Amen.

2.

VOuchsafe to come to me by a more intimate and spiritual approximation, that so thou mayest lead me to thy Father; for of my self I cannot move one step towards thee. Take me by the hand, place me in thy heart; that there I may live, and there I may dye: that as thou hast united our nature to thy eternal being, thou mightest also unite my person to thine by the interiour adunations of love and obedience, and conformity. Let thy ears *be open to my prayers, thy merciful* eyes *look upon my miseries, thy holy* hands *be stretcht out to my relief and succour; let some of those precious distilling* tears, *which nature and thy compassion, and thy sufferings did cause to distill and drop from those sacred fontinels: Water my stony heart, and make it soft, apt for the impressions of a melting, obedient and corresponding love; and moisten mine eyes, that I may upon thy stock of pity and weeping, mourn for my sins, that so my tears and sorrows being drops of water coming from that holy rock, may indeed be united unto thine, and made precious by such holy mixtures.* Amen.

3.

BLessed JESU, now that thou hast sanctified and exalted humane nature, and made, even my body precious by a personal uniting it to the Divinity; teach me so reverently to account of it, that I may not dare to profane it with impure lusts or caytive affections, and unhallow that ground where thy holy feet have troden. Give to me ardent desires, and efficacious prosecutions of these holy effects, which thou didst designe for us in thy Nativity, and other parts of our redemption: give me great confidence in thee, which thou hast encouraged, by the exhibition of so glorious favours; great sorrow and confusion of face at the sight of mine own imperfections, and estrangments and great distances from thee and the perfections of thy soul; and bring me to thee by the strictnesses of a zealous and affectionate imitation of those sanctities, which next to the hypostatical union, added lustre and excellency to thy humanity, that I may live here with thee in the expresses of a holy life, and dye with thee by mortification, and an unwearied patience, and reign with thee in immortal glories, world without end. Amen.

Discourse

Discourse. 1.

Of nursing children in imitation of the Blessed Virgin-Mother.

THese latter ages of the world have declined into a softnesse above the effeminacy of Asian Princes, and have contracted customes which those innocent and healthfull dayes of our Ancestors knew not, whose piety was naturall, whose charity was operative, whose policy was just and valiant, and whose œconomie was sincere and proportionable to the dispositions and requisites of nature. And in this particular the good women of * old, gave one of their instances; the greatest personages nurst their own children, did the work of Mothers, and thought it was unlikely, women should become vertuous by ornaments and superadditions of morality, who did decline the laws and prescriptions of nature, whose principles supply us with the first, and most common rules of manners and more perfect actions. In imitation of whom, and especially of the Virgin *Mary* who was *mother* and *nurse* to the holy JESUS, I shall endeavour to correct those softnesses and unnaturall rejections of children, which are popular up to a custome and fashion, even where no *necessities* of *nature* or *just reason* can make excuse. 1.

* Quod si pudica mulier in partem juvet domum, atq; dulces liberos: sabina qualis, aut perusta solibus pernicis uxor Appuli Non me lucrina juverint conchylia magis, &c. *Hor. epod.* 2.

And I cannot think the Question despicable, and the duty of meanest consideration, although it be specified in an office of small esteem, and suggested to us by the principles of reason, and not by expresse sanctions of divinity. For although other actions are more perfect and spirituall, yet this is more naturall and humane; other things being superadded to a full duty rise higher, but this builds stronger, and is like a part of the foundation having no lustre but much strength, and however the others are full of ornament, yet this hath in it some degrees of necessity, and possibly is with more danger and irregularity omitted, then actions which spread their leaves fairer, and look more gloriously. 2.

1 Here I first consider, that there are many sins in the scene of the body, and the matter of sobriety, which are highly criminall, and yet the laws of GOD expressed in scripture *name them not*; but men are taught to distinguish them by that reason which is given us by nature and is imprinted in our understanding in order to the conservation of humane kinde. For since every creature hath something in it sufficient to propagate the kinde, and 3.

laws, the other that are so mingled being raised to duty, and religion. Nature inclines us, and reason judges it apt and requisite in order to certain ends, but then every particular of it is made to be an act of religion from some other principle: as yet, it is but *fit* and reasonable, not religion and particular duty, till GOD or man hath interposed. But whatsoever particular in nature was fit to be made a Law of religion is made such by the superaddition of another principle; and this is derived to us by tradition from *Adam* or *Noah*, or else transmitted to us by the consent of all the world upon a naturall and prompt reason, or else by some other instrument derived to us from GOD but especially by the Christian religion, which hath adopted all those things, which we call *things honest*, *things comely* and things *of good report*, into a law and a duty as appears *Philippians* 4. verse 8.

8. Upon these propositions I shall infer by way of instance, that it is a duty that women should nurse their own children. For first it is taught to Women by that instinct which nature hath implanted in them. For as *Phavorinus* the Philosopher discoursed, it is but to be *half* a Mother to bring forth Children and not to nourish them; and it is some kinde of abortion or an exposing of the infant, which in the reputation of all wise nations is infamous and uncharitable. And if the name of Mother be an appellative of affection, and indearments, why should the Mother be willing to divide it with a stranger? The Earth is the Mother of us all, not onely because we were made of her red clay, but chiefly that she daily gives us food from her bowels and breasts: and plants and beasts give nourishment to their offsprings after their production with greater tenderness, then they bare them in their wombs: and yet Women give nourishment to the Embryo, which whether it be deformed or perfect they know not, and cannot love what they never saw, and yet when they do see it, when they have rejoyced that a Childe is born, and forgotten the sorrows of production, they who then can first begin to love it, if they begin to divorce the infant from the Mother, the Object from the affection, cut of the opportunities and occasions of their charity or piety.

Apud A. Gellium. l. 12. c. 1.

9. For why hath nature given to Women two exuberant fontinells which *like two Roes that are twinnes feed among the Lilies*, and drop milk like dew from *Hermon*, and hath invited that nourishment from the secret recesses where the infant dwelt at first, up to the breast where naturally now the childe is cradled in the entertainments of love and maternall embraces; but that nature having removed the Babe and carried its meat after it, intends that it should be preserved by the matter and ingredients of its constitution, and have the same diet prepared with a more mature and proportionable digestion? If nature intended them not for nourishment, I am sure it lesse intended them for pride and wantonnesse; they are needlesse excrescencies and vices of nature, unlesse imployed in natures work and proper intendment. And if it be a matter of consideration of what blood children are derived; we may also consider that the derivation continues

after

after the birth, and therefore bating the sensuality, the Nurse is as much the Mother, as she that brought it forth, and so much the more, as there is a longer communication of constituent nourishment (for so are the first emanations) in this then in the other. So that here is first the instinct or prime intendment of Nature.

10. 2, And that this instinct may also become humane and reasonable, we see it by experience in many places, that *Foster-children* are deerer to the *Nurse* then to the *Mother*, as receiving and ministring respectively, perpetual prettinesses of love, and fondnesse, and trouble, and need, and invitations, and all the instruments of indeerment, besides a vicinity of dispositions, and relative tempers by the communication of blood and spirits from the Nurse to the suckling, which makes *use* the more natural and *nature* more accustomed: And therefore the affections, which these exposed and derelict children bear to their Mothers, have no grounds of nature or assiduity, but * civility and opinion; and that little of love which is abated from the Foster-parents upon publick report that they are not natural, that little is transferred to Mothers upon the same opinion, and no more. Hence comes those unnatural aversions, those unrelenting dispositions, those carelessenesses and incurious deportments towards their children, which are such ill-sown seeds from whence may arise up a bitternesse of disposition and mutual provocation. Sometimes children are exchanged and artificial bastardies introduced into a family, and the right heir supplanted; at the best, though there happen no such extravagant and rare accidents, yet it is not likely a *stranger* should love the childe better then the *Mother*; and if the Mothers care could suffer it to be exposed, a strangers care may suffer it to be neglected. For how shall a hireling indure the inconveniencies, the tediousnesse and unhandsomnesses of a nursery; when she, whose natural affection might have made it pleasant, out of wantonnesse or softnesse hath declined the burden. But the sad accidents, which by too frequent observation are daily seen hapning to Nurse-children, give great probation that this intendment of Nature designing Mothers to be the Nurses, that their affection might secure and increase their care, and the care best provide for the babes, is most reasonable and proportionable to the discourses of humanity.

* Obliteratis & abolitis nativæ pietatis elementis quicquid ita educati liberi amare parrem atque Matrem videntur, magnam partem non naturalis ille amor est, sed civilis, & opinabilis. *Pharor. apud A. Gellium.*

11. But as this instinct was made reasonable, so in this also the reason is in order to grace and spiritual effect; and therefore is among those things which GOD hath separated from the common instincts of nature, and made properly to be lawes by the mixtures of Justice and Charity. For it is part of that education which Mothers as a duty owe to their children, that they do in all circumstances, and with all their powers which GOD to that purpose gave them, promote their capacities and improve their faculties: * Now in this also, as the temper of the body is considerable in order to the inclinations of the soul, so is the Nurse in order to the temper of the body; and a Lamb sucking a Goat, or a Kid sucking of an Ewe, change their fleece and hair respectively, say Naturalists. For if the soul of a Man were put into the body of a Mole, it could not see nor speak, because it is not fitted with an instrument apt and organical to the faculty; and when the soul hath its proper instruments, its musick is pleasant or harsh according to the sweetnesse or the unevennesse of the string it touches; For *David* himself could not have charm'd *Sauls* melancholy spirit with the strings

* Nam Gracchorum eloquentiæ multum contulisse accepimus Corneliam Matrem. *Quintil. l.* 1. c. 1. Protinus & erit parens factus, acrem quam maxime curam impendat. Ante omnia ne sit vitiosus sermo Nutricibus, quas si fieri posset, sapientes Chrysippus optavit. *Quintil. l.* 1. c. 1.

of his Bowe, or the wood of his Spear. And just so, are the actions or dispositions of the soul, angry or pleasant, lustful or cold, querulous or passionate, according as is the body disposed by the various intermixtures of natural qualities; and as the carelesseness of Nurses have sometimes returned children to their Parents, crooked, consumptive, half starved, and unclean from the impurities of Nature: So their society and their nourishment together have disposed them to peevishness, to lust, to drunkenesse, to pride, to low and base demeanours, to stubbornesse: and as a Man would have been unwilling to have had a childe by *Harpaste*, *Senecas* wives fool: so he would in all reason be as unwilling to have had her to be the Nurse; For very often, Mothers by the birth do not transmit their imperfections, yet seldom it happens but the Nurse does. Which is the more considerable, because Nurses are commonly persons of no great rank, certainly lower then the Mother, and by consequence liker to return their children with the lower and more servile conditions; & commonly those vainer people teach them to be peevish, and proud, to lye, or at least seldom give them any first principles contrariant to the Nurses vice. And therefore it concerns the Parents care, in order to a vertuous and vitious life of the childe, to secure its first seasonings; because, what ever it sucks in first, it swallows and believes infinitely, and practises easily, and continues longest. And this is most proper for a Mothers care, while the Nurse thinks that giving the childe suck, and keeping its body clean is all her duty. But the Mother cannot think her self so easily discharged. And this consideration is materiall in all cases, be the choice of the Nurse never so prudent and curious; it is not easily apprehended to be the portion of her care to give it spiritual milk, and therefore it intrenches very much upon impiety and positive relinquishing the education of their children, when Mothers expose the spirit of the childe, either to its own weaker inclinations, or the wicked principles of an ungodly Nurse, or the carelessenesse of any lesse obliged person.

Ἄλλοτε μητρὸς πέλει ἡμέρη, ἄλλοτε μάστρ. Varium proverb.

12. And then let me adde, that a childe sucks the Nurses milk and digests her conditions if they be never so * bad, seldom gets any good: For Vertue being superaddition to Nature and perfections not radical in the body, but contradictions to, and meliorations of natural indispositions, does not easily convey it self by ministrations of food, as vice does, which in most instances is nothing but meer nature grown to custom, and not mended by Grace; so that it is probable enough such natural distemperatures may passe in the rivulets of milk, like evil spirits in a white garment, when vertues are of harder purchase, and dwell so low in the heart, that they but rarely passe through the fountains of generation. And therefore let no Mother venture her childe upon a stranger whose heart she lesse knows then her own: and because few of those nicer women think better of others then themselves, (since out of self-love they neglect their own bowels) it is but an act of improvidence to let my childe derive imperfections from one of whom I have not so good an opinion as of my self.

* hircanæq; admonent ubera tigres. Virg.

13. And if those many blessings and holy prayers which the childe needs, or his askings or sicknesses, or the Mothers fears or joyes respectively do occasion, should not be cast into this account; yet those principles, which in all cases wherein the neglect is vitious, are the causes of the exposing the childe, are extreamly against the piety and charity of Christian Religon; which

which prescribes severity and austere deportment, and *the labours of love* and exemplar tenderness of affections, and piety to children, which are the most natural and neerest relations the Parents have. That religion which commands us to visit and to tend sick strangers, and wash the feet of the poor, and dresse their ulcers, and sends us upon charitable embassies into unclean prisons, and bids us lay down our lives for one another, is not pleased with a niceness and sensual curiosity (that I may not name the wantonnesses of lusts) which denies suck to our own children. What is more humane and affectionate then Christianity? and what is lesse natural and charitable then to deny the expresses of a Mothers affection; which certainly to good women is the greatest trouble in the world, and the greatest violence to their desires, if they should not expresse and minister?

And it would be considered; whether those Mothers, who have neglected their first duties of piety and charity, can expect so prompt and easie returns of duty and piety from their children, whose best foundation is love, and that love strongest, which is most natural, and that most natural which is conveyed by the first ministeries and impresses of nourishment and education? And if love descends more strongly then it ascends, and commonly falls from the parents upon the children in Cataracts, and returns back again up to the Parents but in gentle dewes; if the childes affections keeps the same proportions toward such unkinde Mothers; it will be as little as atoms in the Sun, and never expresse it self but when the Mother needs it not, that is, in the Sun-shine of a clear fortune. 14.

This then is amongst those instincts which are natural, heightned first by *reason*, and then exalted by *grace* into the Obligation of a law; and being amongst the sanctions of nature, its prevarication is a crime very neer those sins, which Divines, in detestation of their malignity, call *sins against nature*; and *is* never to be excused, but in cases of *necessity* or * *greater charity*, as when the Mother cannot be a Nurse, by reason of natural disability, or be afflicted with a disease, which might be transmitted in the milk, or in case of the publick necessities of a Kingdom, for the securing of succession in the Royal Family. In other cases, the crime lies at their door who inforce neglect upon the other, and is heightned in proportion to the motive of the omission; as if wantonnesse or pride be the parent of the crime; the issue, besides its natural deformity, hath the expressencies of pride or lust to make it more ugly. 15.

* necessitas magnum imbecillitatis humanæ patrocinium, quicquid cogit excusat. *Senec.*

To such Mothers I propound the example of the holy Virgin, who had the honour to be visited by an Angel, yet after the example of the Saints in the Old Testament, she gave to the holy JESUS drink from those bottles which himself had filled for his own drinking; and her paps were as surely blessed for giving him suck, as her womb for bearing him; and reads a Lecture of piety and charity, which if we deny to our own children, there is then in the world left no argument or relation great enough to kindle it from a cindre to a flame. GOD gives *dry breasts* for a *curse* to some, for an *affliction* to others; but those that invite it to them by voluntary arts, *Love not blessing, therefore shall it be far from them.* Let none therefore divide the interests of their own children; for she that appeared before *Solomon* and would have the childe divided, was not the true Mother, and was the more culpable of the two. 16.

The Prayer.

O Holy and Eternal GOD, Father of the Creatures, and King of all the World, who haſt imprinted in all the ſonnes of thy Creation, principles and abilities to ſerve the end of their own preſervation, and to Men haſt ſuperadded Reaſon; making thoſe firſt propenſities of nature to be reaſonable in order to ſociety, and a converſation in communities and bodies politick; and haſt by ſeveral laws and revelations directed our reaſons to neerer applications to thee, and performance of thy great end, the glory of our Lord and Father. Teach me ſtrictly to obſerve the order of Creation, and the deſignes of the Creatures; that in my order I may do that ſervice, which every creature does in its proper capacity, LORD let me be as conſtant in the wayes of Religion, as the Sun in his courſe; as ready to follow the intimations of thy Spirit, as little birds are to obey the directions of thy Providence and the conduct of thy hand; and let me never by evil cuſtoms or vain company, or falſe perſwaſions, extinguiſh thoſe principles of morality, and right reaſon which thou haſt imprinted in my underſtanding, in my creation and education, and which thou haſt ennobled by the ſuperadditions of Chriſtian inſtitution; that I may live according to the rules of Nature in ſuch things which ſhe teaches, modeſtly, temperately, and affectionately, in all the parts of my naturall and Politicall relations; and that I proceeding from nature to grace, may henceforth go on from grace to glory, the crown of all obedience, prudent and holy walking, through Jeſus Chriſt our Lord. Amen.

Sect. 4.

Of the great and glorious accidents hapning about the birth of JESUS.

ALthough the birth of CHRIST was destitute of the usuall excrescencies and lesse necessary Pomps which used to signifie and illustrate the birth of Princes; yet his first humility was made glorious with presages, miracles, and significations from heaven, which did not onely, like the furniture of a Princely Bedchamber, speak the riches of the Parent or greatnesse of the Son within its own wals, but did declare to all the world that their Prince was born, publishing it with figures and representments almost as great as its Empire. 1.

For when all the world did expect that in *Judea* should be born their prince, and that the incredulous world had in their observation slipt *by* their true Prince, because he came not in pompous and secular illustrations; upon that very stock *Vespasian* was nurs'd up in hope of the Roman Empire, and that hope made him great in designes, and they being prosperous made his fortunes correspond to his hopes, and he was indeered and engaged upon that fortune by the Prophecy, which was never intended him by the Prophet. But the fortune of the Roman Monarchy was not great enough for this Prince designd by the Old Prophets. And therefore it was not without the influence of a Divinity that his Decessor *Augustus* about the time of CHRISTS nativity refused to be called *Lord*; possibly it was to entertain the people with some hopes of restitution of their liberties, till he had grip'd the Monarchy with a stricter and faster hold; but the Christians were apt to beleeve that it was upon the prophecy of a *Sybill* foretelling the birth of a greater Prince, to whom all the world should pay adoration; and that the Prince was about that time born in *Judea*, the oracle which was dumb to *Augustus* Question, told him unasked, the Devil having no tongue permitted him, but one to proclaim that *an Hebrew childe was his Lord and enemy.* 2.

Sueton. in vita Vesp. Vide etiam Ciceron. de Divin.

Orosius lib 6. c. 22.

Suidas in histor. Verb. Augustus.

At the birth of which childe there was an universall peace through all the world. For he that was born was *the Prince of peace*, and came to reconcile God with man, and man with his brother; and to make by the sweetnesse of his example, and the influence of a holy doctrine such happy atonements between disagreeing natures, such confederations 3.

and

and societies between Enemies, that *the Wolf and the Lamb should lie down*
Isai. 11. 6. *together* and a little childe should boldly and without danger put his finger in the nest *and cavern of an Aspick*; and it could be no lesse then miraculous, that so great a body as the Roman Empire, consisting of so many parts, whose constitutions were differing, their humours contrary, their interests contradicting each others greatnesse, and all these violently oppressed by an usurping power, should have no limb out of joynt not so much as an aking tooth, or a rebelling humour in that huge collection of parts: but so it seemed good in the eye of heaven by so great and good a symbole to declare not onely the greatnesse but the goodnesse of the Prince, that was then born in *Judea* the Lord of all the World.

4. But because the heavens as well as the earth are his Creatures and do serve him, at his Birth he received a signe *in heaven above*, aswell as *in the earth beneath* as an homage paid to their common Lord. For as certain Shepherds were keeping watch over their flocks by night, neer that part where *Jacob* did use to feed his cattell when he was in the land of *Canaan*, *the Angel of the Lord came upon them, and the glory of the Lord shone round about them.* Needs must the shepherds be afraid, when an Angel came arayed in glory and clothed their persons in a robe of light, great enough to confound their senses and scatter their understandings. *But the Angel said unto them, Fear not, for I bring unto you tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Saviour which is Christ the Lord.* The shepherds needed not be invited to go see this glorious sight; but lest their fancy should rise up to an expectation of a Prince as externally glorious as might be hoped for upon the consequence of so glorious an apparition, the Angel to prevent the mistake told them of a signe, which indeed was no other then the thing signified; but yet was therefore a signe, because it was so remote from the common probability and expectation of such a birth, that by being a miracle, so great a Prince should be born so poorly, it became an instrument to signifie it self and all the other parts of mysterious consequence. *For the Angel said, this shall be a signe unto you, Ye shall finde the Babe wrapt in swadling clothes lying in a manger.*

5. But as light, when it first begins to guild the east, scatters indeed the darknesses from the earth, but ceases not to increase its flame, till it hath made perfect day; so it hapned now in this apparition of the Angel of light, he appeared and told his Message and did shine, but the light arose higher and higher till midnight was as bright as midday; *for suddenly there was with the Angel a multitude of the heavenly host*, and after the Angel had told his Message in plain song, the whole chorus joyned in descant and sang a hymn to the tune and sense of heaven, where *glory* is paid *to God* in eternall and never ceasing offices, and whence *good will* descends *upon men* in perpetuall and never stopping torrents, their song was, *Glory be to God on high, on earth peace, good will towards men.*

6. Assoon as these blessed Choristers had sung their Christmas caroll, and taught the Church a hymn to put into her offices for ever, in the anniversary of this festivity, *the Angels returned into heaven*, and *the shepherds went to Bethlehem to see this thing which the Lord had made known unto them. And they came with hast and found Mary and Joseph; and the Babe lying in a manger:* Just as the Angel had prepared their expectation they found the narrative

verified

verified, and saw the glory and the mystery of it by that representment which was made by the heavenly Ministers, seeing GOD through the vail of a childes flesh, the Heir of heaven wrapt in swadling clothes, and a person to whom the Angels did minister laid in a manger; and they beheld and wondred and worshipped.

But as precious liquour, warm'd and heightned by a flame, first crowns the vessell, and then dances over its brim into the fire, increasing the cause of its own motion and extravagancie: so it hapned to the shepherds, whose hearts being filled with the oil of gladnesse up unto the brim, the joy ran over, as being too big to be confin'd in their own breasts, and did communicate it self, growing greater by such dissemination. *For when they had seen it they made known abroad the saying which was told them concerning this childe.* And (as well they might) *all that heard it wondred.* But *Mary*, having first changed her joy into wonder, turned her wonder into entertainments of the mystery, and the mystery into a fruition and cohabitation with it. *For Mary kept all these sayings and pondered them in her heart.* And the shepherds having seen what the Angels did upon the publication of the news, which lesse concerned them then us, had learnt their duty to sing an honour to GOD for the nativity of CHRIST, for *the shepherds returned glorifying and praysing God for all the things that they had heard and seen as it was told unto them.* 7.

But the Angels had told the shepherds that the nativity was *glad tidings of great joy unto all people*; and that *the heavens might declare the glory of God and the firmament shew his handy work*, this also was told abroad even to the Gentiles by a signe from heaven, by the message of a star. For there was a Prophecy of *Balaam* famous in all the Eastern countrey and recorded by *Moses*, *There shall come a star out of Jacob and a scepter shall rise out of Israel, out of Jacob shall come he that shall have dominion.* And in expectation of the event of this prophecy, the *Persians* and *Caldees*, who were great lovers of Astronomy, did with diligence expect the revelation of a mighty Prince in *Judea* at such time when a miraculous and extraordinary star should appear. *And therefore when Jesus was born in Bethlehem of Judea in the dayes of Herod the King, there came wisemen* inspired by God, taught by art, and perswaded by prophecy *from the east to Jerusalem, saying, Where is he that is born King of the Jews; for we have seen his star in the East and are come to worship him.* 8. Num. 24. 7.

This star did not trouble *Herod*, till the Levantine princes expounded the mysteriousnesse of it, and said it declared a *King* to be born in *Jury*, and that the star was *his*, not applicable to any signification but of a Kings birth. And therefore although it was * no prodigy nor Comet foretelling diseases, plagues, war and death but onely the happy birth of a most excellent Prince, yet it brought affrightment to *Herod* and all *Jerusalem*, *for when Herod the King had heard these things he was troubled and all Jerusalem with him.* And thinking that the Question of the kingdom was now in dispute, and an Heir sent from heaven to lay challenge to it, who brought a star and the learning of the East with him for evidence and probation of his title, Herod thought there was no security to his usurped possession, unlesse he could rescind the decrees of heaven, and reverse the results and eternall counsels of predestination. And he was resolved to venture it, first by craft, and then by violence. 9. * *Chalcydius in Timæum Platonis.*

And first, he calls the chief Priests and Scribes of the people together, and demanded 10.

manded of them, where CHRIST should be born, and found by their joynt determination that *Bethlehem* of *Judea* was the place design'd by ancient Prophecy and GODS decree. Next he enquired of the Wise men concerning the star, but *privily* what time it appeared. For the star had not motion certain and regular, by the laws of nature, but it so guided the Wise men in their journey, that it stood when they stood, moved not when they rested, and went forward when they were able, making no more haste then they did, who carried much of the businesse and imployment of the star along with them. But when *Herod* was satisfied in his Questions, he sent them to *Bethlehem* with instructions *to search diligently for the young childe, and to bring him word*, pretending that he would come and worship him also.

Leo serm. 4. de Epiphan.

11. The Wise men prosecuted the businesse of their journey *and having heard the King they departed and the star* (which as it seems attended their motion) *went before them till it came and stood over where the young childe was*; where *when they saw the star they rejoyced with exceeding great joy*. Such a joy as is usuall to wearied Travailers when they are entering into their Inne, such a joy as when our hopes and greatest longings are laying hold upon the proper objects of their desires, a joy of certainty immediately before the possession, for that is the greatest joy, which possesses before it is satisfied, and rejoyces with a joy not abated by the surfets of possession, but heightned with all the apprehensions and fancies of hope and the neighbourhood of fruition; a joy of nature, of wonder and of religion. And now their hearts laboured with a throng of spirits and passions, and ran into the house to the imbracement of JESUS even before their feet; *but when they were come into the house they saw the young childe with Mary his mother*; and possibly their expectation was something lessened, and their wonder heightned, when they saw their hope empty of pomp, and gayety, the great Kings throne to be a manger, a stable to be his chamber of presence, a thinne Court, and no Ministers, and the King himself a pretty babe, and, but that he had a star over his head, nothing to distinguish him from the common condition of children, or to excuse him from the miseries of a poor and empty fortune.

12. This did not scandalize those Wise persons, but being convinced by that Testimony from Heaven, and the union of all Circumstances *they fell down and worshipped him*, after the manner of the *Persians*, when they do veneration to their Kings, not with an empty *ave* and gay blessing of fine words, but *they bring presents, and come into his Courts*; for *when they had opened their treasures they presented unto him gifts, Gold, Frankincense, and Myrrhe*. And if these gifts were misterious beyond the acknowledgement of him to be the King of the Jews, and Christ that should come into the world, Frankincense might signifie him to be acknowledgd a God, Myrrhe to be a Man, and Gold to be a King. But however the fancies of religion may represent varieties of Ideas, the act of adoration was direct and religious, and the myrrhe was medicinall to his tender body; the incense possibly no more then was necessary in a stable, the first throne of his humility; and the gold was a good Antidote against the present indigencies of his poverty; presents such as were used in all the Levant, in their addresses to their God and to their King, and were instruments with which under the vail of flesh they worshipped the eternall word; the wisedom of God, under

S. Ambros. in 2. Luc. Leo ser. de Epi. Theophil. in 2. Mat. S. Bernard. in serm. 2. de epiph.

under infant Innocency; the Almighty power in so great weakness, and under the lowness of humane nature, the altitude of Majesty and the infinity of Divine Glory. And so was verified the prediction of the Prophet *Esay* under the type of the son of the Prophetesse, *Before a childe shall have knowledge to cry, My Father and my Mother, he shall take the spoil of Damascus and Samaria, from before the King of Assyria.* *Isay 8.4.* Justin M. Dial. cum Tryphon. Irenæus l. 3. contr. Marcion. c. 13.

When they had paid the tribute of their offerings and adoration, *Being warned in their sleep by an Angel not to return to Herod, they returned into their own countrey another way*, where having been Satisfied with the Pleasures of Religion, and taught by that rare demonstration which was made by CHRIST, how Mans happiness did nothing at all consist in the affluence of worldly possessions, or the tumours of honour, having seen the Eternal Son of GOD poor and weak, and unclothed of all exteriour Ornaments, they renounced the World, and retired empty into the recesses of Religion, and the delights of Philosophy. 13.

Ad. Sect. 4.

Considerations upon the apparition of the Angels to the Shepherds.

WHen the Angels saw that come to passe which *Gabriel* the great Embassadour of GOD had declared, that which had been prayed for and expected four thousand yeers, and that by the merits of this new-born Prince, their younger brethren and inferiours in the order of intelligent creatures were now to be redeemed, that Men should partake the glories of their secret habitations, and should fill up those void places which the fall of *Lucifer* and the third part of the Stars had made, their joy was great as their understanding, and these mountains did leap with joy, because the valleys were filled with benediction and a fruitful shower from Heaven. And if at the *conversion* of one sinner there is jubilation and a festival kept among the Angels, how great shall we imagine this rejoycing to be, when *Salvation* and *Redemption* was sent to all the World? But we also to whom the joy did more personally relate (for they rejoyced for our sakes) should learn to estimate the grace done us, and believe there is something very extraordinary in the piety and salvation of a Man, when the Angels who in respect of us are unconcern'd in the communications, rejoyce with the joy of Conquerours, or persons suddenly ransomed from tortures and death. 1.

But the Angels also had other motions; for besides the pleasures of that joy which they had in beholding humane nature so highly exalted, and that GOD was Man and Man was GOD; they were transported with admiration at the ineffable Counsel of GODS predestination, prostrating themselves with adoration and modesty, seeing GOD so humbled, and Man so changed, and so full of charity, that GOD stooped to the condition of Man, 2.

Man, and Man was inflamed beyond the love of Seraphims, and was made more knowing then Cherubims, more eſtabliſhed then thrones, more happy then all the orders of Angels. The iſſue of this conſideration teaches us to learn *their charity*, and to exterminate all the intimations and beginnings of *envy*, that we may as much rejoyce at the good of others as of our ſelves; for then we love good for GODS ſake when we love good where never GOD hath placed it; and that joy is charitable which overflows our neighbours fields, when our ſelves are unconcerned in the perſonal accruements; for ſo we are *made partakers of all that fear God*, when charity unites their joy to ours, as it makes us partakers of their common ſufferings.

3. And now the Angels, who had adored the holy JESUS in Heaven, come alſo to pay their homage to him upon earth; and laying aſide their flaming ſwords, they take into their hands inſtruments of muſick, and ſing, *Glory be to God on high*. Firſt, ſignifying to us that the Incarnation of the holy JESUS, was a very great inſtrument of the glorification of GOD, and thoſe divine perfections in which he is chiefly pleaſed to communicate himſelf to us, were in nothing manifeſted ſo much as in the myſteriouſneſſe of this work. Secondly, and in vain does Man ſatisfie himſelf with complacencies and ambitious deſignes upon earth, when he ſees before him, GOD in the form of a ſervant, humble and poor, and crying, and an infant full of need and weakneſſe.

4. But GOD hath pleaſed to reconcile his glory with our eternal benefit, and that alſo was part of the Angels ſong, *In earth peace to men of good will*. For now we need not with *Adam* to flye from the preſence of the LORD, ſaying, *I heard thy voice and I was afraid and hid my ſelf*, for he, from whom our ſins made us once to flye, now weeps, and is an infant in his Mothers arms, ſeeking ſtrange means to be reconciled to us, hath forgotten all his anger and is ſwallowed up with love, and incircled with irradiations of amorous affections and good will: and the effects of this good will are not referred onely to perſons of heroical and eminent graces and operations of vaſt and expenſive charities, of prodigious abſtinencies, of heremitical retirements, of aſcetical diet, of perfect religion and canoniz'd perſons, but to all *men of good will*, whoſe ſouls are hallowed with holy purpoſes and pious deſires, though the beauties of the religion, and holy thoughts, were not ſpent in exteriour acts, nor called out by the opportunities of a rich and expreſſive fortune.

5. But here we know where *the ſeat and regiment of peace* is placed, and all of it muſt paſſe by us and deſcend upon us as duty and reward. It proceeds from the word Incarnate, from the Son of GOD undertaking to reconcile us to his Father; and it is miniſtred and conſign'd unto us by every event and act of providence, whether it be deciphered in characters of paternal indulgence, or of correction, or abſolution: For that is not peace from above, to have all things according to our humane and natural wiſhes; but to be in favour with GOD, *that is peace*; alwayes remembring that, to be chaſtiſed by him, is not a certain teſtimony of his meer wrath, but to all his ſervants a *character* of love, and of paternal proviſion, ſince *he chaſtiſes every ſon whom he receives*. Whoſoever ſeeks to avoid all this worlds adverſity, can never finde peace: but he onely who hath reſolved all his affections and placed them in the heart of GOD, he who denies his own will, and hath kill'd ſelf-love, and all thoſe enemies within that make afflictions

to become miseries indeed and full of bitterness, he only enjoyes this peace; and in proportion to every mans mortification and self denial, so are the degrees of his peace; and this is *the peace* which the Angel proclaimed at the enunciation of that birth which taught humility and contempt of things below, and all its vainer glories by the greatest argument in the world, even the poverty of GOD Incarnate. And if GOD sent his own natural onely begotten and beloved Son, in all the dresses of poverty and contempt; that person is vain, who thinks GOD will love him better then he loved his own Son, or that he will expresse his love any other or gentler way then to make him partaker of the fortune of his eldest Son. There is one other postern to the dwellings of peace, and that is, *good will to Men*, for so much charity as we have to others, such a measure of peace also we may enjoy at home: For peace was onely proclaim'd to Men of good will, to them that are at peace with GOD and all the World.

6. But the Angel brought the message to Shepherds, to persons simple and mean, and humble; persons likely to be more apprehensive of the mystery and losse of the scandal, of the poverty of the *Messias*: for they whose custom or affections dwell in secular pomps, who are not used by charity or humility to stoop to an evenness and consideration of their brethren, of equal natures though of unequal fortunes; are persons of all the world most indisposed & removed from the understanding of spiritual excellencies, especially when they do not come clothed with advantages of the world, and of such beauties which they admire. GOD himself in poverty comes in a prejudice to them that love riches, and * simplicity is folly to crafty persons, a mean birth is an ignoble stain, beggery is a scandal, and the Crosse an unanswerable objection. But the Angels moral in the circumstance of his addresse, and inviting the poor Shepherds to *Bethlehem*, is, That none are fit to come to CHRIST, but those who are poor in spirit, despisers of the world, simple in their hearts, without craft and secular designes; and therefore neither did the Angel tell the story to *Herod*, nor to the Scribes and Pharisees whose ambition had ends contradictory to the simplicity and poverty of the birth of JESUS.

* At nos virtutes ipsas invertimus, atq; Sincerum cupimus vas incrustare. Probus quis Nobiscum vivit, multum demissus homo, illi Tardo cognomen pinguis damus Simplicior si quis--ut forte legentem Aut tacitum impellat quovis fermone molestus Communi sensu plane caret, inquimus--
Horat. Serm. l. 1. Sat. 3.

7. These Shepherds when they conversed with Angels were watching over their flocks by night; no Revellers; but in a painful and dangerous imployment, the work of an honest calling, securing their folds against incursions of wilde beasts, which in those Countries are not seldom, or infrequent. And CHRIST being the great Shepherd (and possibly for the analogies sake the sooner manifested to Shepherds,) hath made his Ministers overseers of their flocks, distinguished in their particular folds, and conveys the mysteriousnesse of his kingdom first to the Pastors, and by their ministry to the flocks; But although all of them be admitted to the Ministry, yet those onely to the interiour recesses and neerer imitations of JESUS, who are watchfull over their flocks, assiduous in their labours, painful in their sufferings, present in the dangers of the sheep, ready to interpose their persons, and sacrifice their lives; these are Shepherds who first converse with Angels, and finally shall enter into the presence of the LORD. But besides this symbol, we are taught in the significations of the letter; That he that is diligent in the businesse of an honest calling, is then doing service to GOD, and a work so pleasing to him, who hath appointed the sons of Men to labour, that to these shepherds he made a return and recompence by the conversation

verſation of an Angel; and hath advanced the reputation of an honeſt and a mean imployment to ſuch a teſtimony of acceptance, that no honeſt perſon, though buſied in meaner offices, may ever hereafter in the eſtimation of CHRISTS diſciples become contemptible.

8. The ſignes which the Angel gave to diſcover the Babe were no marks of luſtre and vanity, but they ſhould finde, 1. A Babe. 2. Swadled. 3. Lying in a manger. The firſt a teſtimony of his humility, the ſecond of his poverty, the third of his incommodity and uneaſineſſe; For CHRIST came to combate the whole body of Sin, and to deſtroy every Province of Satans Kingdom. For theſe are direct antinomies to *the luſts of the fleſh, the luſt of the eyes, and the pride of life.* Againſt the firſt, CHRIST oppoſed his hard and uneaſie lodging, againſt the ſecond, the poorneſſe of his ſwadling-bands and mantle, and the third is combated by the great dignation and deſcent of CHRIST from a throne of Majeſty to the ſtate of a ſucking Babe. And theſe are the firſt Leſſons he hath taught us for our imitation, which that we may the better do, as we muſt take him for our pattern, ſo alſo for our helper, and pray to the Holy Childe, and he will not onely teach us, but alſo give us power and ability.

The PRAYER.

O *Bleſſed and eternal JESU, at whoſe birth the Quires of Angels ſang praiſes to GOD, and proclaimed peace to Men, ſanctifie my will and inferiour affections; make me to be within the conditions of peace, that I be Holy and mortified, a Deſpiſer of the world and exteriour vanities, humble and charitable; that by thy eminent example I may be ſo fixed in the deſignes and proſecution of the ends of GOD, and a Bliſſful Eternity, that I be unmoved with the terrors of the World, unaltered with its allurements and ſeductions, not ambitious of its honour, not deſirous of its fulneſſe and plenty; but make me diligent in the imployment thou giveſt me, faithful in diſcharge of my truſt, modeſt in my deſires, content in the iſſues of thy Providence, that in ſuch diſpoſitions I may receive and entertain viſitations from Heaven, and revelations of the myſteries and bliſſes Evangelical; that by ſuch directions I may be brought into thy preſence, there to ſee thy beauties and admire thy graces, and imitate all thy imitable excellencies, and reſt in thee for ever in this world by the perſeverance of a holy and comformable life, and in the world to come in the participation of thy eſſential glories and felicities, O bleſſed and eternal JESUS.* Amen.

Ad. Sect. 4.

Considerations of the Epiphany of the B. JESUS by a Star, and the adoration of JESUS by the Eastern Magi.

GOD, who is the universal Father of all Men, at the Nativity of the *Messias* gave notice of it to all the World, as they were represented by the grand Division of Jews and Gentiles. To the Jewish Shepherds by an *Angel*, to the Eastern *Magi* by a *Star*. For the Gospel is of universal dissemination, not confined, within the limits of a nationall prerogative, but Catholick and diffused. As GODS love was, so was the dispensation of it, without respect of persons; for all being included under the curse of sin were to him equal and indifferent, undistinguishable objects of mercy. And JESUS descended of the Jews was also *the expectation of the Gentiles*, and therefore communicated to all: The grace of GOD being like the air we breathe, and *it hath appeared to all men*, saith Saint *Paul*; but the conveyances and communications of it were different in the degrees of clarity and illustration. The Angel told the Shepherds the story of the Nativity plainly and literally; The starre invited the Wise men by its rareneſſe and preternatural apparition; to which also as by a footpath they had been led by the Prophecy of *Balaam*. 1. *Tit* 2. 11.

But here first the grace of GOD prevents us; without him we can do nothing, he layes the first stone in every spiritual building; and then expects by that strength he first gave us, that we make the superstructures. But as a stone thrown into a River, first moves the water, and disturbs its surface into a Circle, and then its own force wafts the neighbouring drops into a larger figure by its proper weight: So is the grace of GOD, the first principle of our spiritual motion, and when it moves us into its own figure, and hath actuated and ennobled our natural powers by the influence of that first incentive, we continue the motion and enlarge the Progresse; but as the Circles on the face of the Wa- 2.

Waters, growes weaker till it hath smooth'd it self into a naturall and even current, unlesse the force be renewed or continued: So do all our naturall endeavours, when first set a work by GODS preventing grace, decline to the imperfection of its own kinde, unlesse the same force be made energetical and operative by the continuation and renewing of the same supernatural influence.

3. And therefore the Eastern Magi, being first raised up into wonder and curiosity, by the apparition of the Star, were very far from finding JESUS by such general and indefinite significations: but then the goodnesse of GODS grace increased its own influence; for an inspiration from the Spirit of GOD admonished them to observe the Star, shewed the Star that they might finde it, taught them to acknowledge it, instructed them to understand its purpose, and invited them to follow it; and never left them till they had found the holy JESUS. Thus also GOD deals with us. He gives us the first grace, and addes the second, he enlightens our understandings, and actuates our faculties, and sweetly allures us by the proposition of rewards, and wounds us with the arrows of his love, and inflames us with fire from Heaven; ever giving us new assistances, or increasing the old, refreshing us with comforts, or arming us with patience; sometime stirring our affections by the lights held out to our understanding, sometimes bringing confirmation to our understanding by the motion of our affections, till by variety of means we at last arrive at *Bethlehem*, in the service and entertainments of the holy JESUS. Which we shall certainly do, if we follow the invitations of grace and exteriour assistances which are given us to instruct us, to help us, and to invite us, but not to force our endeavours and cooperations.

Prædit intellectum qui præstitit signum S. Leo ser. 1. Epiph.

4. As it was an unsearchable wisdom, so it was an unmeasurable grace of Providence and dispensation which GOD did exhibit to the Wise men, to them as to all Men disposing the ministeries of his grace, sweetly, and by proportion to the capacities of the person suscipient. For GOD called the Gentiles by such means which their customes and learning had made prompt and easie. For these Magi were great Philosophers and Astronomers, and therefore GOD sent a miraculous starre to invite and lead them to a new and more glorious light; the lights of *Grace* and *Glory*. And GOD so blessed them in following the starre to which their innocent curiosity and national customes were apt to lead them; that their custom was chang'd to Grace, and their learning heightned with inspiration, and GOD crown'd all with a spiritual and glorious event. It was not much unlike, which GOD did to the Princes and Diviners among the Philistines, who sent the Ark back with five golden Emerods and five golden Mice; an act proportionable to the custom and sense of their Nation and Religion; yet GOD accepted their opinion and divination to the utmost end they design'd it, and took the plagues of Emerods and Mice from them: For oftentimes the customs or the Philosophy of the opinions of a Nation are made instrumentall through GODS acceptance, to ends higher then they can produce by their own Energy and intendment: And thus the Astrologicall divinations of the Magi were turned into the order of a greater designe then the whole art could promise, their

1 *Sam.6.*

imployment

imployment being altered into Grace, and Nature into a Miracle. But then when the Wise men were brought by this meanes and had seen JESUS, then GOD takes wayes more immediate and proportionable to the Kingdom of Grace: the next time, GOD speaks to them by an Angel. For so is GODS usual manner to bring us to him; first, by wayes agreeable to us, and then to increase by wayes agreeable to himself. And when he hath furnished us with new capacities, he gives new lights in order to more perfect imployments: And, *To him that hath, shall be given full measure, pressed down, shaken together, and running over*; the eternal kindnesse of GOD being like the Sea, which delights to runne in its old Channell, and to fill the hollownesses of the Earth which it self hath made and hath once watered.

5

This Starre, which conducted the Wisemen to *Bethlehem*, was set in its place to be seen by all; but was not observed or not understood, nor its message obeyed by any but the three Wise men: and indeed no man hath cause to complain of GOD, as if ever he would be deficient in assistances necessary to his service, but first the grace of GOD separates us from the common condition of incapacity and indispositon, and then we separate our selves one from another by the use or neglect of this Grace, and GOD doing his part to us, hath cause to complain of us, who neglect that which is our portion of the work. And however even the issues and the kindnesses of GODS Predestination and antecedent mercy does very much toward the making the Grace to be effective of its purpose, yet the manner of all those influences, and operations being morall, perswasive, reasonable, and divisible; and by concourse of various circumstances, the cause and the effect are brought neerer and neerer in various Suscipients, but not brought so close together; but that GOD expects us to do * something towards it; so that we may say with Saint *Paul*, *It is not I, but the grace of God that is with me*; and at the same time, when by reason of our cooperation we actuate and improve GODS grace, and become distinguished from other persons, more negligent under the same opportunities, GOD is he, who also does distinguish us by the proportions and circumstantiate applications of his grace to every singular capacity; that we may be careful not to neglect the grace, and yet to return the entire glory to * GOD.

* Ἀλλ' ὅταν ἀπαύδήτως ἐνῇ θεὸς καὶ θεὸς συνέπεσθαι ὡς τοῖς θανοῦσι πλὴν ἀφεῖναι. *Eschyl. Persæ.*

* Θεὸς δ' ὅταν ἐξίῃ ἐπιλύειν ἔστιν ἐπιλύσιν. *Eschyl.* ἐπτὰ ὅπλ. 786.

6.

Although GOD, to second the generous designe of these wise personages in the Enquiry of the New Prince, made the starre to guide them through the difficulties of their journey, yet when they came to Jerusalem, the starre disappeared; GOD so resolving to try their Faith, and the activity of their desires; to remonstrate to them that GOD is the LORD of all his Creatures, and a voluntary Dispenser of his own favours, and can as well take them away as indulge them, and to engage them upon the use of ordinary means and ministeries when they are to be had; for now the extraordinary and miraculous Guide for a time did cease; that they being at *Jerusalem* might enquire of them, whose office and profession of sacred mysteries did oblige them to publish the *MESSIAS*. For GOD is so great a lover of order, so regular and certain an exactor of us to use those ordinary ministe-

Τῶτο γὰρ ἐξίσην αὐτὴν καὶ τὸ εἶναι σοφὰ, τὸ ἐν τάξει καὶ τελειότητι πορεύεσθαι τῶν πάντων· ὥστε συνεῖσι ἕνα ἀλλάλαις συρίαν, καὶ τάξιν, καὶ πλάνητα. *Hirocl.*

 ries

ries of his own appointing, that he having used the extraordinary, but as Architects do frames of wood, to support the arches till they be built, takes them away when the work is ready, and leaves us to those other of his designation, and hath given such efficacy to these, that they are as perswasive and operative as a miracle; and S. *Pauls* Sermon would convert as many, as if *Moses* should rise from the grave; and now the doctrines of Christianity have not onely the same truth, but the same evidence and vertue also they had in the midst of those prime demonstrations extraordinary by miracle and prophecy, if Men were equally disposed.

7. When they were come to the Doctors of the Jews they asked confidently, and with great openness, under the ear and eye of a Tyrant Prince, bloody and timorous, jealous and ambitious, *Where is he that is born King of the Jews?* And so gave evidence of their faith, of their magnanimity and fearless confidence and profession of it, and of their love of the mystery and object, in pursuance of which they had taken so troublesome and vexatious journeys: and besides that they upbraided the tepidity and infidel baseness of the Jewish Nation, who stood unmoved and unconcerned by all the Circumstances of wonder, and stirred not one step to make enquiry after, or to visit the new-born King. They also teach us to be open and confident in our Religion and Faith, and not to consider our temporall, when they once come to contest against our Religious interests.

8. The Doctors of the Jews told the Wise men where CHRIST was to be born, the *Magi* they addresse themselves with haste to see him, and to worship, and the Doctors themselves stirre not; GOD not onely serving himself with truth out of the mouthes of impious persons, but magnifying the recesses of his Counsell and Wisdome and Predestination, who uses the same Doctrine to glorifie himself and to confound his enemies, to save the Scholars, and to condemne the Tutors, to instruct one and upbraid the other; making it an instrument of Faith and a conviction of infidelity; the Sermons of the Doctors in such cases being like the spoiles of Bevers, Sheep, and Silkworms, designed to clothe others, and are made the occasions of their own nakedness, and the causes of their Death. But as it is a Demonstration of the Divine Wisdome, so it is of humane folly; there being no greater imprudence in the World then to doe others advantage, and to neglect your own. *If thou doest well unto thy self men will speak good of thee:* But if thou beest like a Channell in a Garden, through which the water runnes, to coole and moisten the Herbs, but nothing for its own use; thou buildest a fortune to them upon the ruines of thine own house, while *after thy preaching to others, thou thy selfe doest become a castaway.*

Piaga mortale che si non puo guarire Vivere in altrui, & in se stesso morire.

9. When the Wisemen departed from Jerusalem the star again appeared, & they rejoyced with exceeding great joy; and indeed to new Converts & persons in their first addresses to the worship of GOD, such spiritual & exterior

comforts

comforts are often indulged; because then GOD judges them to be most necessary, as being invitations to duty by the entertainments of our affections with such sweetnesses, which represent the glory of the reward by the antepasts and refreshments dispensed even in the ruggednesse of the way and incommodities of the journey. All other delights are the pleasures of Beasts or the sports of children; these are the antepasts and preventions of the full feasts and overflowings of Eternity.

When they came to *Bethlehem*, and the Star pointed them to a Stable, they entred in, and being enlightned with a Divine ray proceeding from the face of the holy Childe, and seeing through the cloud, and passing through the scandal of his mean lodging, and poor condition, they bowed themselves to the earth; first giving *themselves* an oblation to this great King, then they made offering of their *gifts*; for a Mans person is first accepted, then his gift; GOD first regarded *Abel*, and then accepted his offering, which we are best taught to understand by the present instance; for it means no more, but that all outward services and oblations are made acceptable by the priour presentation of an inward sacrifice. If we have first presented our selves, then our gift is pleasant, as coming but to expresse the truth of the first sacrifice: but if our persons be not first made a Holocaust to GOD; the lesser oblations of outward presents are like Sacrifices without *salt* and *fire*, nothing to make them *pleasant* or *religious*. For all other senses of this proposition charge upon GOD the distinguishing and acceptation of persons, against which he solemnly protests. GOD regards no Mans person, but according to the doing of his duty; but then GOD is said first to accept the person, and then the gift, when the person is first sanctified and given to GOD by the vows and habits of a holy life, and then all the actions of his religion are homogeneal to their principle, and accepted by the acceptation of the Man. 10.

These Magi presented to the holy Babe Gold, Frankincense and Mirrhe, professing their faith of three Articles by the symbolical oblation: By Gold, that he was a King, by Incense, that he was a GOD, by Myrrhe, that he was a Man; and the presents also were representative of interiour vertues: The Myrrhe signifying Faith, Mortification, Chastity, Compunction, and all the actions of the purgative way of Spiritual life: The Incense signifying Hope, Prayer, Obedience, good Intention, and all the actions and Devotions of the Illuminative: The giving the Gold, representing love to GOD, and our Neighbours, the contempt of riches, Poverty of Spirit, and all the eminencies and spiritual riches of the unitive life; and these oblations if we present to the holy JESUS, both our persons and our gifts shall be accepted, our sins shall be purged, our understandings enlightned, and our wills united to this holy childe, and entitled to a communion of all his glories. 11.

And thus in *one view* and *two instances*, GOD hath drawn all the World to himself by his Son JESUS; in the instance of the Shepherds and the Persian Magi Jews and Gentiles, Learned and unlearned, Rich and Poor, Noble and Ignoble; that in him all Nations, and all Conditions, and all Families, and all persons might be blessed, having called all by one Star or other, by natural reason, or by the secrets of Philosophy, by the Revelations of the Gospel, or by the ministery of Angels, by 12.

Nam simul ac ritis, antiq; duti
Et sua Bessi nive duriores
Nunc oves facti, ducis ac gregantur.
Pacis in aulam.
Nos ubi quondam fuerat ferarum
Nunc ibi ritus viget Angelorum
Et latet Justus, quibus ipse lanio
Vixit in antris.
S. Paulinus in festo Niceræ.

the illuminations of the Spirit, or by Sermons, and Dictates of spiritual Fathers; and hath consigned this lesson to us, That we must never appear before the LORD empty; offering gifts to him by the expences, or by the affections of charity, either the worshipping, or the oblations of Religion, either the riches of the World, or the love of the Soul; for if we cannot bring gold with the rich Persians, we may with the poor Shepherds come and *kisse the Son lest he be angry*, and in all cases come and *serve him with fear and reverence*, and spiritual rejoycings.

The Prayer.

Most holy JESU, thou art the glory of thy people Israel, and a light to the Gentiles, and wert pleased to call the Gentiles to the adoration and knowledge of thy sacred person and laws, communicating the inestimable riches of thy holy Discipline, to all, with an universal undistinguishing love; give unto us spirits docible, pious, prudent, and ductile, that no motion or invitation of grace be ineffectual, but may produce excellent effects upon us, and the secret whispers of thy spirit may prevail upon our affections in order to piety and obedience, as certainly as the loudest and most clamorous Sermons of the Gospel. Create in us such excellencies as are fit to be presented to thy glorious Majesty; accept of the oblation of my self, and my entire services; but be thou pleased to verifie my offering, and secure the possession to thy self, that the enemy may not pollute the sacrifice, or divide the gift, or question the title; but that I may be wholly thine, and for ever; clarifie my understanding, sanctifie my will, replenish my memory with arguments of piety, then shall I present to thee an oblation rich and precious as the treble gift of the Levantine Princes; LORD I am thine, reject me not from thy favour, exclude me not from thy presence, then shall I serve thee all the dayes of my life, and partake of the glories of thy Kingdom in which thou reignest gloriously and eternally. Amen.

Sect. 5.

Of the Circumcision of JESUS, and his presentation in the Temple.

AND now the blessed SAVIOUR of the World began to do the work of his mission, and our redemption, and because Man had prevaricated all the Divine Commandments, to which all humane nature respectively to the persons of several capacities was obliged, and therefore the whole nature was obnoxious to the just rewards of its demerits: First CHRIST was to put that nature he had assumed into a saveable condition by fulfilling his Fathers preceptive will, and then to reconcile it actually by suffering the just deservings of its prevarications. He therefore addresses himself to all the parts of an active obedience, *and when eight dayes were accomplished for the circumcising of the childe*, he exposed his tender body to the sharpness of the circumcising stone, and shed his blood in drops, giving an earnest of those rivers which he did afterwards pour out for the cleansing all humane nature, and extinguishing the wrath of GOD. 1.

He that had no sin, nor was conceived by natural generation, could have no adherencies to his soul or body which needed to be pared away by a rite, and cleansed by a mystery; neither indeed do we finde it expressed, that Circumcision was ordained for abolition or pardon of original sin, (it is indeed presumed so;) but it was instituted to be a seal of a Covenant between GOD and *Abraham*, and *Abrahams* posterity, *A seal of the righteousness of faith*, and therefore was not improper for him to suffer, who was the childe of *Abraham*, and who was the Prince of the covenant, and *the author and finisher of that faith*, which was consigned to *Abraham* in Circumcision. But so mysterious were all the actions of JESUS, that this one serv'd many ends: for 1. It gave demonstration of the verity of humane nature, 2. So he began to fulfil the law, 3. And took from himself the scandal of uncircumcision, which would eternally have prejudiced the Jews against his entertainment and communion; 4. And then he took upon him that name which declar'd him to be the SAVIOUR of the World, which as it was consummate in the blood of the Crosse, so was it inaugurated in the blood of Circumcision, *For when the eight dayes were accomplished for circumcising of the childe, his name was called JESUS.* 2.

Ὅς περ ἓν πόλεμος ἐξήνεγκα δῆοι
Ἀθρόα μὲν
Αὖλις ἀπ' ἀρχὴ
γόθεν κἀκεῖ' ἄτερα πεφύλαι συν οἴκοι
Σαρκ' ἀποσυλήσας
πόθεν δ' ἐπὶ, καὶ ἐρ
ίλεσεν.
Euseb. l. 9. c. 22. præpar. Evangel.

3. But this holy Family who had laid up their joyes in the eyes and heart of GOD, long'd till they might be permitted an addresse to the Temple, that there they might present the holy Babe unto his Father; and indeed that he, who had no other, might be brought to his own house: For although, while he was a childe, he did differ nothing from a servant, yet he was the Lord of the place, *It was his Fathere house, and he was the Lord of all, and therefore when the dayes of the purification were accomplished, they brought him to Jerusalem to present him to the Lord*; To whom he was holy as being the first born; the first born of his Mother, the onely begotten Son of his Father, and *the first born of every creature*. And they did with him according to the law of Moses, offering a pair of Turtle Doves for his redemption.

4. But there was no publick act about this holy childe, but it was attended by something miraculous and extraordinary. And at this instant the Spirit of GOD directed a holy person into the Temple, that he might feel the fulfilling of a Prophecy made to himself, that he might before his *death behold the LORD's CHRIST*, and imbrace *the glory and consolation of Israel, and the light of the Gentiles* in his arms, for old *Simeon came by the Spirit into the Temple, and when the Parents brought in the childe JESUS, then took he him up in his arms and blessed GOD*, and propheſied, and spake glorious things of *that childe*, and things sad and glorious concerning his Mother; that the *childe was set for the rising and falling of many in Israel, for a signe that should be spoken against*; and the bitternesse of that contradiction should pierce the heart of the holy Virgin Mother like a sword, that her joy at the present accidents might be attempered with present revelation of her future trouble, and the excellent favour of being the Mother of GOD might be crowned with the reward of Martyrdom, and a Mothers love be raised up to an excellency great enough to make her suffer the bitternesse of being transfixed with his love and sorrow as with a sword.

5. But old *Anna* the Propheteſſe came also in, full of years, and joy, and found the reward of her long prayers and fasting in the Temple, the long looked for redemption of Israel was now in the Temple, and she saw with her eyes the Light of the World, the Heir of Heaven, the long looked for *Messias* whom the Nations had desired and expected till their hearts were faint, and their eyes dimme with looking further and apprehending greater distances: She also propheſied *and gave thanks unto the Lord. But Joseph and his Mother marvelled at those things which were spoken of him.*

Sect.

Ad. Sect. 5.

Considerations upon the Circumcision of the holy childe JESUS.

WHen eight dayes were come, the holy JESUS was circumcised, and shed the first fruits of his blood, offering them to God like the prælibation of a sacrifice, and earnest of the great seas of effusion designed for his Passion, not for the expiation of any staine himself had contracted; for he was spotlesse as the face of the Sunne, and had contracted no wrinkle from the aged and polluted brow of *Adam*; but it was an act of obedience, and yet of choice and voluntary susception, to which no obligation had passed upon him in the condition of his owne person: For as he was included in the vierge of *Abrahams* posterity, and had put on the common outside of his Nation, his Parents had intimation enough to passe upon him the Sacrament of the Nationall Covenant, and it became an act of excellent obedience; but because he was a person extraordinary, and exempt from the reasons of Circumcision, and himself in person was to give period to the rite, therefore it was an act of choice in him, and in both the capacities becomes a precedent of duty to us, in the first of *obedience*, in the second of *humility*. 1.

But it is considerable, that the holy JESUS, who might have pleaded his exemption, especially in a matter of pain and dishonour, yet chose that way which was more severe and regular, so teaching us to be strict in our duties, and sparing in the rights of priviledge and dispensation; every indisposition of body excuses us from penall duties, from fasting, from going to Church; and instantly we will satisfie our selves with saying, *God will have mercy and not sacrifice*; so making our selves Judges of our owne priviledges, in which commonly we are parties against God, and therefore likely to passe unequall sentence. It is not an easie argument that will bring us to the severities and rigours of our dutie, but we snatch at occasions of dispensation, and therefore possibly may mistake the justice of the opportunities by the importunities of our desires. However, if this too much easinesse be in any case excusable from sinne; yet in all cases it is an argument of infirmity, and the regular observation of the Commandment is the surer way to perfection. For not every inconvenience of body is fit to be pleaded against the inconvenience of loosing spirituall advantages, but onely such which upon prudent account does intrench upon the Lawes of Charity; 2.

or

or such whose consequent is likely to be impediment of a duty in a greater degree of losse then the present omission. For the spirit being in many perfections more eminent then the body, all spirituall improvements have the same proportions; so that if we were just estimators of things, it ought not to be lesse then a great incommodity to the body, which we mean to prevent by the losse of a spirituall benefit, or the omission of a duty; he were very improvident, who would loose a finger for the good husbandry of saving a duckat; and it would be an unhandsome excuse from the duties of repentance to pretend care of the body. The proportions and degrees of this are so nice and of so difficult determination, that men are more apt to untie the girdle of discipline with the loose hands of dispensation and excuse, then to strain her too hard by the strictures and bindings of severity, but the error were the surer on this side.

3. The blessed JESUS refused not the signature of this bloody Covenant, though it were the Character of a Sinner, and did Sacramentally rescind the impure reliques of Adam, and the contractions of evil customes, which was the greatest descent of humility that is imaginable, that he should put himself to paim to be reckoned amongst sinnersand to have their Sacraments and their Protestations, though his innocence was purer then the flames of Cherubim. But we use arts to seem more righteous then we are, desiring rather to be *accounted* holy, then to *be*; as thinking the vanity of reputation more usefull to us, then the happinesse of a remote and far distant Eternity. But if (as it is said) Circumcision was ordained, besides the signing of the Covenant, to abolish the guilt of Originall sin, we are willing to confesse that, it being no act of humiliation to confesse a crime that all the world is equally guilty of, that could not be avoided by our timeliest industry, and that serves us for so many ends in the excuse and minoration of our actuall impieties; so that as *Diogenes* trampled upon *Plato's* pride with a greater fastuousnesse, and humorous ostentation; so we do with *Originall* sin; declame against it bitterly to save the *others* harmlesse, and are free in the publication of this, that we may be instructed how to conceal the actuall. The blessed JESUS had in him no principle of sin, originall nor actuall; and therefore this designation of his in submitting himself to the bloody Covenant of Circumcision, which was a just expresse and Sacramentall abscission of it, was an act of glorious humility; yet our charging of our selves so promptly with *Adams* fault, what ever truth it may have in the strictnesse of Theology, hath put an ill end in morality; and so I now

4. consider it without any reflexion upon the precise Question.

For though the fall of *Adam* lost to him all those supernaturall assistances which God put into our nature by way of grace, yet it is by accident that we are more prone to *many sins* then we are to vertue, *Adams* sin did discompose his understanding and affections; andevery sin we do,does still make us more unreasonable, more violent, more sensuall, more apt still to the multiplication of the same or the like actions; the first rebellion of the inferiour faculties against the will and understanding and every victory the flesh gets over the spirit makes the inferiour insolent, strong, tumultuous, domineering and triumphant, upon the proportionable ruins of the spirit, blinding our reason and binding our will; and all these violations of our powers are increased by the perpetuall ill customes and false principles and ridiculous guises of the World; which makes the latter ages to be worse then

the * former, unlesse some other accident do intervene to stop the ruine and declension of vertue, such as are Gods judgements, the sending of Prophets, new imposition of laws, messages from heaven, diviner institutions, such as in particular was the great Discipline of Christianity. And even in this sence here is Origination enough for sin and impairing of the reasonable faculties of humane souls without charging our faults upon *Adam*.

* Τὰς πλανὰς ἢ ἐγγὺς θεῶν γεγονέναι βιβλίοις τε θείας φύσεως ἢ πίστεως ἰσχύοντας βίον, ἀς χρυσῆν γενεὰν νομίζουσι. Porphyr. l. 4. de non esu animalium.

But besides this; God who hath propounded to man glorious conditions, and design'd him to an excellent state of immortality, hath required of him such a duty as shall put man to labour, and present to GOD a service of a *free* and *difficult* obedience. For therefore GOD hath given us laws, 5.
" which come crosse and are restraints to our naturall inclinations that we may
" part with something in the service of GOD, which we value. For although this is nothing in respect of GOD yet to man it is the greatest he can do. What thanks were it to man to obey GOD in such things which he would do though he were not commanded. But to leave all our own desires, and to take up objects of GODS propounding contrary to our own, and desires against our nature, this is that which GOD design'd as a sacrifice of our selves to him. And therefore GOD hath made many of his laws to be
" prohibitions in the matter of naturall pleasure, and restraints of our sensitive
" appetite. Now this being become the matter of Divine laws, that we
" should in many parts and degrees abstaine from what pleases our senses, by
" this supervening accident it happens that we are very hardly weaned from
" sinne, but most easily tempted to a vice. And then we think we have reason to lay the fault upon originall sinne and naturall aversation from goodnesse, when this inclination to vice is but accidentall, and occasionall upon the matter and sanction of the laws. *Our nature is not contrary to vertue*, for
" the laws of nature, and right reason do not only oblige us, but * incline us to it; but *the instances of some vertues are made to come crosse our nature*, that is *to our naturall appetites* by reason of which it comes to passe, that (as S.* *Paul* sayes) *we are by nature the children of wrath*, meaning, that by our naturall inclinations we are disposed to contradict those laws which lay fetters upon them, we are apt to satisfie *the lusts of the flesh*, for in these he there instances.

* Τοιοῦτοι μὲν οἱ τῶν λογικῶν γένει ἐνσπειρόμενοι ὄρκοι μὰ παραδεικνύειν ὧν αὐτὸς [θεὸς] διορίζειν νόμος. Hierocl. Epi. Pyth. 23.

But in things intellectuall and spirituall, where neither the one nor the other satisfie the sensuall part, we are indifferent to vertue or to vice, and 6.
" when we do amisse it is wholly and in all degrees inexcusably our own fault. "
In the old law when it was a duty to swear by the GOD of *Israel* in solemn causes, men were apt enough to swear by him onely, and that sometimes the *Israelites* did swear by the Queen of heaven, it was by the ill example and desires to comply with the neighbour nations, whose daughters they sometime married, or whose armes they feared, or whose friendship they desired, or with whom they did negotiate. It is indifferent to us to love our Fathers and to love strangers, according as we are determin'd by custome or education. Nay for so much of it as is naturall and originall, we are more inclind to love them, then to disrepute them, and if we disobey them it is when any injunction of theirs comes crosse to our naturall desires and purposes. But if from our infancie we be told concerning a stranger that he is our Father, we frame our affections to nature, and our nature to custome and education, and are as apt to love him who is not, and yet is said to be, as him, who is said not to be, and yet indeed is our naturall Father.

And

7. " And in sensuall things; if GOD had commanded Polygamy or promiscuous Concubinate, or unlimited eatings and drinkings, it is not to be " supposed, but that we should have been ready enough to have obeyed GOD " in all such impositions. And the sons of *Israel* never murmured, when " GOD bade them borrow jewels and ear-rings, and spoil the Egyptians: But " because GOD restrain'd these desires, our duties are the harder, because they are fetters to our liberty and contradictions to those naturall inclinations, which also are made more active by evil custome and unhandsome educations. From which premises we shall observe in order to practise, that sin creeps upon us in our education * so tacitely and undiscernably, that we mistake the cause of it, and yet so prevalently and effectually, that we judge it to be our very nature, and charge it upon *Adam*, to lessen the imputation upon us or to encrease the licence or the confidence, when *every one of us* is the *Adam*, the *man of sin*, and the parent of our own impurities. For it is notorious that our own iniquities do so discompose our naturalls, and evill customes and examples do so incourage impietie, and the law of GOD enjoyns such vertues which do violence to nature, that our proclivity to sin is *occasion'd* by the accident, and is *caused* by our selves, * whatever mischief *Adam* did to us, we do more to our selves. We are taught to be revengeful in our cradles, and are taught to strike our Neighbor as a means to still our frowardnesse, and to satisfie our wranglings. Our nurses teach us to know the greatnesse of our birth, or the riches of our inheritance, or they learn us to be proud, or to be impatient, before they learn us to know GOD, or to say our Prayers; And then because the use of reason comes at no definite time, but insensibly and divisibly, we are permitted such acts with impunity too long, deferring to repute them to be sins, till the habite is grown strong, naturall and masculine, and because from the infancie it began in inclinations, and tender overtures and slighter actions; *Adam* is laid in the fault, and *originall sinne did all*; and this clearely we therefore confesse, * that our faults may seem the lesse, and the misery be pretended natural, that it may be thought to be irremediable; and therefore we not engaged to endeavour a cure, so that the confession of our originall sin, is no imitation of CHRISTS humility in suffering Circumcision; but too often an act of Pride, carelessenesse, ignorance and security.

* Non enim nostra tarditas natura dan navit, sed ultra nobis quod oportebat indulsimus: ita non tam ingenio nos illi superarunt quam proposito. Quintil. orat. 2.

Σοι κράτης φησὶν, ἐυμεμμενα εἶναι τὴ τὴν ψυχὴν ἔχοντα σπεύδειν, ταύτην δ' ἐκάστῳ εἶναι δαίμονα.

Arist 2. Top c. 3

Ἡράκλιτος ἔφη, οἷς ἦθος ἀνθρώπῳ δαίμων.

Stob. serm. 250.

*——deniq; te ipsum concute, nunq; tibi vitiorum inseverit olim natura, aut etiam consuetudo mala namque neglectis urenda filix innascitur agris.

Horat. satyr. 3.

Ante palatum eorum quam os in itumus Gaudemus si quid licentius dixerint. Verba ne Alexandrinis quidem permittenda delicitis risu & oculo excipimus. Fit ex his consuetudo, deinde natura Discunt haec miseri, antequam sciunt vitia esse Quintil. l. 1. c. 2.

Tanta est corruptela malæ consuetudinis ut ab ea tanquam igniculi extinguantur a natura dati, exorianturq; & confirmentur contraria vitia Cicero.

* Εἰώθασι γὰρ οἱ πλείστοι τῶν ἀνθρώπων ἐχ' ἑτοίμως ἐπαινεῖν τὴ τιμῶν τὰς ἐκ τῶν παλαίων τῶν εὐδοκιμούντων γενῶν τας, ὡς τὰς ἐκ τῶν συμφόρων καὶ χαλεπῶν, ἅπερ φαίνονται μικρὸν ὄμοιοι τοῖς γενέσιν ὄντες. *Isocrates ep. Timoth.*

8. At the Circumcision his Parents impos'd the holy name told to the Virgin by the Angel, his name was called JESUS; *a name above every name.* For in old times GOD was known by names of power, of nature, of Majesty: But his name of mercy was reserved till now, when GOD did purpose to powre out the whole treasure of his mercy by the mediation and ministery of his holy Son. And because GOD gave to the Holy Babe the name, in which the treasures of mercy were deposited, and exalted *this name* above all names, we are taught that the purpose of his Counsel was, to exalt and magnifie

nifie his mercy above all his other works, he being delighted with this excellent demonstration of it, in the mission, and manifestation and Crucifixion of his Son; he hath changed the ineffable name, into a name utterable by man and desireable by all the world, the Majesty is all arayed in robes of mercy, the Tetragrammaton or adoreable mystery of the Patriarks is made fit for pronunciation and expression, when it becomes the name of the LORDS CHRIST. And if JEHOVAH be full of majesty and terrour, the name JESUS is full of sweetnesse and mercy. It is GOD clothed with circumstances of facility, and opportunities of approximation. The great and highest name of GOD could not be pronounced truely, till it came to be finished with a Gutturall that made up the name given by the Angel to this holy childe, nor GOD received or entertained by men till he was made humane and sensible by the adoption of a sensitive nature, like vowels pronunciable by the intertexture of a Consonant. Thus was his person made tangible and his name utterable, and his mercy brought home to our necessities, and the mystery made explicate, at the Circumcision of this holy Babe.

Nomen enim JESU Hebraice prolatum nihil aliud est nisi Τετραγράμματον vocatum per schin videat, cui animus est, multa de mysterio hujus nominis apud Galatinum Ad eundem sensum fuit vaticinium Sibyllæ. Διὰ τότε γὰρ μεγὰ λοιο Θεοῦ παῖς ἐπιπνοιὴν Ἥξει σαρκοφόρον θνητοῖς ὁμοιούμενος εἰς τε καὶ γῆν Τίασεν φωνήεντα φέρον, τὸ δ' ἄφωνον ἐᾶσεν.

9.

But now GODS mercy was at full sea, now was the time when GOD made no reserves to the effusion of his mercy. For to the Patriarks and persons of eminent Sanctity and imployment in the Elder ages of the World, GOD according to the degrees of his manifestation or present purpose would give them one letter of this ineffable name. For the reward that *Abraham* had in the change of his name, was that he had the honour done him to have one of the letters of *JEHOVAH* put into it, And so had *Joshuah* when he was a type of CHRIST, and the Prince of the *Israelitish* armies; And when GOD took away one of these letters, it was a curse. But now he communicated all the *whole name* to this holy Childe, and put a letter more to it to signifie that he was the glory of GOD the expresse image of his Fathers person, GOD Eternall; and then manifested to the World in his humanity, that all the intelligent world who expected Beatitude and had treasured all their hopes in the ineffable name of GOD, might finde them all with ample returns in this name of JESUS, which GOD hath exalted above every name, even above that by which GOD in the old Testament did represent the greatest awfulnesse of his Majesty. This miraculous name is above all the powers of Magicall inchantments, the nightly rites of sorcerers, the secrets of *Memphis*, the drugs of *Thessaly*, the silent and mysterious murmures of the wise *Caldees*, and the spels of *Zoroastres*, This is the name at which the Devills did tremble, and pay their inforced and involuntary adorations, by confessing the Divinity, and quitting their possessions and usurped habitations. If our prayers be made in this name GOD opens the windows of heaven and rains down benediction: at the mention of this name the blessed Apostles, and *Hermione* the daughter of S. *Philip*, and *Philotheus* the son of *Theophila*, and S. *Hilarion* and S. *Paul* the Hermite, and innumerable other lights who followed hard after the sun of righteousnesse, wrought great and prodigious miracles: *Signes and wonders and healings were done by the name of the holy Childe JESUS.* This is the name which we should engrave in our hearts, and write upon our foreheads, and pronounce with our most harmonious accents, and rest our faith upon, and place our hopes in, and love with the overflowings of charity, and joy, and adoration.

Isai. 21. 11. in onus Idumeæ; Duma vocatur, demptâ 7.

And

And as the revelation of this name satisfied the hopes of all the world, so it must determine our worshippings, and the addresses of our exteriour and interiour religion: it being that name whereby GOD and GODS mercies are made presentiall to us and proportionate objects of our religion and affections.

The PRAYER.

MOst holy and ever blessed JESU, who art infinite in essence, glorious in mercy, mysterious in thy communications, affable and presentiall in the descents of thy humanity, I adore thy glorious name whereby thou hast shut up the abysses, and opened the gates of heaven, restraining the power of hell, and discovering and communicating the treasures of thy Fathers mercies. O JESU, be thou a JESUS unto me, and save me from the precipices and ruins of sin, from the expresses, of thy Fathers wrath, from the miseries and unsufferable torments of accursed spirits by the power of thy Majesty, by the sweetnesses of thy mercy, and sacred influences and miraculous glories of thy Name. I adore and worship thee in thy excellent obedience and humility, who hast submitted thy Innocent and spotlesse flesh to the bloody Covenant of Circumcision; teach me to practise so blessed and holy a precedent, that I may be humble and obedient to thy sacred laws, severe and regular in my religion, mortified in my body and spirit, of circumcised heart and tongue, that what thou didst represent in symboll and mystery, I may really expresse in the exhibition of an exemplar, pious, and mortified life, cutting off all excrescencies of my spirit, and whatsoever may minister to the flesh, or any of it's ungodly desires, that now thy holy name is called upon me, I may do no dishonour to the name, nor scandall to the institution, but may do thee honour and worship and adorations of a pure religion, O most holy and ever blessed JESU. Amen.

Disc-

Discourse. 2.

Of the Vertue of Obedience.

THere are certain excellencies either of habit or of consideration which spirituall persons use to to call *Generall wayes*, being a dispersed influence into all the parts of good life, either directing the single actions to the right end, or managing them with right instruments, and adding speciall excellencies and formalities to them, or morally inviting to the repetition of them; but they are like the generall medicaments in Physick, or the prime instruments in Mathematicall Disciplines, such as are the consideration of the Divine presence, the example of JESUS, right intention; and such also is the vertue of *obedience*, which perfectly unites our actions to GOD, and conforms us to the Divine will, which is the Originall of goodnesse, and sanctifies and makes a man an holocaust to GOD, which contains in it eminently all other graces, but especially those graces whose essence consists in a conformity of a part or the whole: (such are faith, humility, patience and charity) which gives quietnesse and tranquillity to the spirit, and is an Antepast of Paradise (where their Jubilee is the perpetuall joyes of Obedience, and their doing is the enjoying the Divine pleasure:) which adds an excellency and lustre to pious actions, and hallows them which are indifferent, and lifts up some actions from their unhallowed nature to circumstances of good and of acceptation. If a man sayes his prayers or communicates out of custome, or without intuition of the precept and Divine Commandment, the act is like a ship returning from her voyage without her venture and her burden; as unprofitable as without stowage. But if GOD commands us either to eat or to abstain: to sleep, or to be waking: to work, or to keep a sabbath: these actions which are naturally neither good nor evil, are sanctified by the obedience, and rank'd amongst actions of the greatest excellency. And this also was it which made *Abraham's* offer to kill his Son, and the *Israelites* spoiling the *Egyptians* to become acts laudable and not unjust: they were acts of obedience, and therefore had the same formality and essence with actions of the most spirituall devotions. GODS command is all our rule for practise, and our obedience united to the obedience of JESUS is all our title to acceptance. 1.

But by obedience I do not here mean the exteriour execution of the work, for so, obedience is no grace distinct from the acting any or all the Commandments: but besides the doing of the thing (for that also must be presupposed) it is a sacrifice of our proper will to GOD, a choosing the duty because GOD commands it. For beasts also carry burdens and 2.

do

do our commands by compulsion: and the fear of slaves, and the rigour of task-masters made the number of bricks to be compleated when *Israel* groan'd and cried to GOD for help. But sons that labour under the sweet paternall regiment of their Fathers, and the influence of love, they love the precept and do the imposition, with the same purposes and complyant affections with which the Fathers made it. When CHRIST commanded us to renounce the World, there were some that did think it was a hard saying, and do so still; and the young rich man forsook him upon it: but *Ananias* and *Saphira* upon whom some violences were done by custome, or the excellent sermons of the Apostles, sold their possessions too, but it was so against their will that they retain'd part of it: but S. *Paul* did not onely forsake all his secular fortunes, but counted all to be drosse that he might gain CHRIST; he gave his will, made an offertory of that, as well as of his goods, choosing the act which was enjoyn'd, this was the obedience the holy JESUS paid to his heavenly Father, so voluntary that it was *meat to him to do his Fathers will.*

John 4. 34.

3. And this was intended alwayes by GOD [*My son give me thy heart*] and particularly by the holy JESUS, for in the sadest instance of all his precepts, even that of suffering persecution, we are commanded to *rejoyce, and to be exceeding glad.* And so did those holy Martyrs in the primitive ages, who upon just grounds when GODS glory, or the edification of the Church had interest in it, they offered themselves to Tyrants, and dared the violence of the most cruell and bowelesse hangmen. And this is the best oblation we can present to GOD. *To offer Gold is a present fit to be made by young beginners in religion, not by men in Christianity, Yea,* Crates *the Theban threw his gold away, and so did* Antisthenes; *but to offer our will to GOD, to give our selves, is the act of an Apostle, the proper act of Christians.* And therefore when the Apostles made challenge of a reward, for leaving all their possessions, CHRIST makes no reply to the instance, Nor sayes, you *who have left all,* But you, *who have followed me in the regeneration, shall sit upon twelve thrones and judge the twelve tribes of Israel*, Meaning that the quitting the goods, was nothing; but the obedience to CHRIST; that they followed JESUS in the regeneration, going themselves in pursuit of him, and giving themselves to him, *that* was it which intitled them to a throne.

S. Hieron. epist ad Licin. Hispan.

Idem in 19. Matth. 28.

4. And this therefore GOD enjoyns, that our offerings to him may be intire and complete, that we pay him a holocaust, that we do his work without murmuring, and that his burden may become easy, when it is borne up by the wings of love and alacrity of spirit. For in effect this obedience of the will is in true speaking and strict Theology nothing else, but that *charity* which gives excellency to alms, and energy to faith, and acceptance to all graces. But I shall reduce this to particular and more minute considerations.

5. Fidelis obedions reficit moras, fugit cra-stinum, ignorat ratiocinationem, præcepit præcipientem, parat oculos visui, aures auditui linguam voci, manus operi, itineri pedes: totum se colligit, & imperantis colligat voluntatem. *S. Bernard serm de obedien.*

1. We shall best know that our will is in the obedience by our *prompt undertaking*, by our cheerfull managing, by our first execution; for all degrees of delay are degrees of immorigerousnesse, and unwillingnesse. And since time is extrinsecall to the act, and alike to every part of it, nothing determins an action but the opportunity without; and the desires and willingnesse within. And therefore he who deliberates beyond his first opportunity, and exteriour determination and appointment of the act,

brings

brings fire and wood but wants a lamb for the sacrifice; and unless he offer up his *Isaac*, his beloved will, he hath no ministery prepared for GODS acceptance. He that does not repent to day, puts it to the Question whether he wil repent at all orno. He that defers restitution, when al the Circumstances are fitted, is not yet resolved upon the duty. And when he does it, if he does it against his will, he does but do honorary penance with a paper upon his hat, and a taper in his hand; it may satisfie the Law, but not satisfie his Conscience; it neither pleases himself, and less pleases GOD. A sacrifice without a heart was a sad and ominous presage in the superstition of the Roman Augurs, and so it is in the service of GOD; For what the exhibition of the work is to man, that the presentation of the will is to GOD. It is but a cold charity to a naked begger to say, *GOD help thee*, and do nothing; give him clothes and he feels your charity, but GOD, who is the searcher of the heart, his apprehension of actions relative to him are of the inward motions, and addresses of the will, and without this our exteriour services are like the paying a piece of money, in which we have defaced the image, it is not current.

Et barbaris conflatæ servilis fratim exceptæ Regium. Tacit. 6. annal.

2. But besides the *willingness* to do the acts of *expresse Command*, the *readiness* to do the *intimations* and *tacite* significations of GODS pleasure is the best testimony in the World that our will is in the obedience. Thus did the holy JESUS undertake a nature of infirmity, and suffer a death of shame and sorrow, and became obedient from the Circumcision even unto the death of the Crosse; not staying for a Command, but because it was his Fathers pleasure Mankinde should be redeemed. For before the susception of it he was not a person subjicible to a command. It was enough that he understood the inclinations and designes of his Fathers mercies. And therefore " GOD hath furnished us with instances of uncommanded piety to be a " touchstone of our obedience. He that does but his endeavours about the expresse commands hath a bridle in his mouth, and is restrained by violence, but a willing spirit is like a greedy eye, devours all it sees, and hopes to make some proportionable returns and compensations of duty for his infirmity, by taking in the intimations of GODS pleasure. When GOD commands chastity, he that undertakes a holy cœlibate, hath great obedience to the command of chastity. GOD bids us give alms of our increase; he obeyes this with great facility, that *sells all his goods and gives them to the poor.* And, provided our hastinesse to snatch at too much does not make us let go our duty, like the indiscreet loads of too forward persons, too big, or too inconvenient and uncombin'd, there is not in the world a greater probation of our prompt obedience then when we look further then the precise duty, swallowing that and more with our ready and hopefull purposes, nothing being so able to do miracles as *love*, and yet nothing being so certainly accepted as love, though it could do nothing in productions and exteriour ministeries. 6.

3. But GOD requires that our obedience should have another excellency to make it a becoming present to the Divine acceptance; our *understanding* must be sacrificed too, and become an ingredient of our obedience. We must also believe that whatsoever GOD commands, is " most fitting to be commanded, is most excellent in it self, and the best " for us to do. The first gives our affections and desires to GOD, and " this also gives our reason; and is a perfection of obedience not commu- 7.

nicable to the duties we owe to Man. For GOD onely is LORD of this faculty, and being the fountain of all wisdom, therefore commands our *understanding*, because he alone can satisfie it. We are bound to obey humane laws, but not bound to think the laws we live under, are the most prudent constitutions in the world. But GODS commandments are not onely *a lantern to our feet*, and a *light* unto our paths, but a rule to our reason, and satisfaction to our understandings, as being the instruments of our addresse to GOD, and conveyances of his grace and manuductions to Eternity. And therefore S. *John Climacus* defines obedience to be an "*unexamined and unquestioned motion, a voluntary death and sepulture of the* "*will, a life without curiosity, a laying aside our own discretion in the midst of the* "*riches of the most excellent understandings.*

8. And certainly there is not in the world a greater strength against temptations, then is deposited in an *obedient understanding*, because that onely can regularly produce the same affections, it admits of fewer degrees, and an infrequent alteration. But the actions proceeding from the appetite as it is determined by any other principle then a satisfied understanding, have their heightnings and their declensions, and their chances and mutations according to a thousand accidents. *Reason* is more lasting then *desire*, and with fewer means to be tempted; but affections and motions of appetite as they are procured by any thing, so may they expire by as great variety of causes. And therefore to serve GOD by way of *understanding* is surer, and it self, unlesse it be by the accidentall increase of degrees greater then to serve him upon the motion and and principle of passions and desires; though this be fuller of comfort and pleasure then the other. When *Lot* lived amongst the impure *Sodomites*, where his righteous soul was in a continuall agony, he had few exteriour incentives to a pious life, nothing to enkindle the sensible flame of burning desires toward piety; but in the midst of all the discouragements of the world, nothing was left him but the way and precedency of a truly informed reason and conscience. Just so is the way of those wise souls who live in the midst of a crooked and perverse generation, where piety is out of countenance, where austerity is ridiculous, religion under persecution, no examples to lead us on, there the understanding is left to be the guide, and it does the work the surest, for this makes the duty of many to be certain, regular, and " chosen, constant, integrall, and perpetuall; but this way is like the " life of an unmarried or a retired person, *lesse of grief* in it, and *lesse of joy*. But the way of serving GOD with the affections, and with the pleasures and entertainments of desires is the way of the more passionate and imperfect, not in a mans power to choose or to procure; but comes by a thousand chances meeting with a soft nature, credulous or weak, easy, or ignorant, softned with fears or invited by forward desires.

9. Those that did live amidst the fervours of the primitive charity, and were so armed by their fires, grew inflamed by the contact and vicinity to such burning and shining lights. And they therefore grew to high degrees of piety, because then every man made judgement of his own actions by the proportions which he saw before him, and believed all descents from those greater examples to be so many degrees

gtees from the rule; And he that lives in a Colledge of Devout persons will compare his own actions with the devotion and customes of that society, and not with the remisseneſſe of persons he hears of in story, but what he sees and lives with. But if we live in an age of indevotion, we think our selves well assoild if we be warmer then their Ice; every thing which is above our example being eminent and conspicuous, though it be but like the light of a gloworme, or the sparkling of a Diamond, yet if it be in the midst of darkneſſe, it is a goodly beauty. This I call the way of serving of GOD by desires and affections; and this is altered by example, by publike manners, by externall works, by the assignement of offices, by designation of conventions for prayer, by periods, and resolutions of times of duty, by hours and solemnities, so that a man shall owe his piety to theſe chances, which although they are graces of GOD, and instruments of devotion, yet they are not alwayes in our power; and therefore they are but accidentall ministeries of a good life, and the least constant or durable. But when the principle of our piety is a conformity of our understanding to GODS laws, when we are instructed what to do, and *therefore* do it, because we are satisfied it is most excellent to obey GOD, this will support our piety against objections, lead it on in despite of disadvantages; this chooses GOD *with reason*, and is not determined from without; and as it is in some degree necessary for all times, so it is the greatest security against the change of laws, and Princes and religions, and ages, when all the incentives of affection and exteriour determinations of our piety shall cease, and perhaps all externall offices, and *the daily sacrifice*, and piety it self shall fail from the face of the land; then the obedience *founded in the understanding* is the onely lasting strength is left us to make retreat, and to secure our conditions. Thus from the composition of the *will and* affections with our exteriour acts of obedience to GOD, our obedience is made *willing, swift and cheerfull*: but from the composition of the *understanding* our obedience becomes *strong, sincere and persevering*, and this that which S. *Paul* calls *our reasonable service*.

4 To which if we adde that our obedience be *universall*, we have all the qualifications which make the duty to be pious, and prudent. The meaning is, that we obey GOD in all his sanctions though the matter be in common account smal and inconsiderable, and give no indulgence to our selvs to recede from the rule in any matter whatsoever. For the veryeſt minute of obedience is worth our attention, as being by GOD esteemed the tryall of our obedience in a greater affair. *He that is unjust in a little, will be injust in a greater*, said our blessed Saviour. And since to GOD all matter is alike, and no more accrues to him in a hecatomb, then in a piece of gumme, in an Ascetick severity, then in secular life, GOD regards not the matter of a precept, but the obedience, which in all instances is the same; and he that will prevaricate when the matter is trifling, and by consequence, the temptations to it weak and impotent, and soon confuted, will think he may better be excused when the temptations are violent and importunate as it commonly happens in affairs of greater importance. He that will lie to save sixpence, will not stick at it, when a thousand pound is the purchase; and possibly there is more contempt and despite done to the Divine authority,

10. *Luke* 16. 10.

thority, when we disobey it in such particulars, wherein the obedience is most easie, and the temptations lesse troublesome; I do not say there is more injustice, or more malice in a small disobedience then in a greater, but there is either more contempt, or more negligence and dissolution of Discipline, then in the other.

11 " And it is no small temptation of the Devill solliciting of us not to be curious of scruples and graines, nor to disturb our peace for lighter disobediences; perswading us that something must be indulged to publike manners, something to the civilities of society, something to nature, and to the approaches of our passions, and the motions of our first desires; *but that we be not over-righteous.* And true it is, that sometimes such surreptions and smaller undecencies are therefore pardoned and lessened almost to a nullity, because they dwell in the confines of things lawfull and honest, and are not so notorious as to be separated from permissions, by any publike, certain and universall cognisance, and therefore may passe upon a good man sometimes without observation. But it is a temptation when we think of neglecting them by a prædetermined incuriousnesse; upon pretence they are small. But this must be reduced to more regular Conclusions.

12 1. Although smaller disobediences, expressed in slight miss-becoming actions when they come by surprise and sudden invasion, are through the mercies of God dashed in the very approach, their bills of accusation are thrown out, and they are not esteemed as competent instruments of seperation from Gods love; yet when a smaller sinne comes by design, and is acted with knowledge and deliberation (for then it is properly an act of disobedience) *Malitia supplet defectum ætatis.* The malice of the agent heightens the smallnesse of the act, and makes up the iniquity. To drink liberally once, and something more freely then the strict rules of Christian sobriety and temperance permit, is pardon'd the easier, when without deliberation and by surprise the person was abused, who intended not to transgresse a minute, but by little and little was mistaken in his proportions: but if a man by designe shall estimate his draughts and his good fellowship, and shall resolve upon a little intemperance, thinking because it is not very much, it is therefore none at all; that man hath mistaken himself into a crime; and although a little wound upon the finger is very curable, yet the smallest prick upon the heart is mortall: So is a designe and purpose of the smallest disobedience in its formality, as malicious and destructive, as in its matter it was pardonable and excusable.

13 Quæ humanæ fragilitati quamvis parva tamen crebra subrepunt, si collecta contra nos fuerint, ita nos gravabunt et oppriment, ficut unum aliquod grande peccatum. S. Aug. lib. 50. hom. 50. Idem lib. de pænit. peccata venialia si multiplicentur decorem nostrum ita exteminant, ut a cæleftis sponsi amplexibus nos separent.

2. Although every lesser disobedience when it comes singly, destroyes not the love of God; (for although it may lessen the habit, yet it takes not away its naturall being, nor interrupts its acceptation, lest all the world should in all instants of time be in a damnable condition) yet when these smaller obliquities are repeated, and no repentance intervenes, this repetition combines and unites the lesser till they be concentred and by their accumulation make a crime; and therefore a careless reiterating, and an incurious walking in miss-becoming actions is deadly and damnable in the returne, though it was not so much at the setting forth. Every idle word is to be accounted for, but we hope in much mercy; and yet he, that gives himself over to immoderate * talking, will swell his account

* Γλώσσης μαται-
* ζημία προσπί-
πτει. *Esch. Prometh.*
Ἀχαλίαν στόμα-
των τέλος, δυ-
συχές. *Eurip.*

account to a vast and mountainous proportion, and call all the lesser escapes into a stricter judgement. He that extends his Recreation an hour beyond the limits of Christian prudence, and the analogy of its severity and employment, is accountable to GOD for that improvidence and wast of Time; but he that shall mispend a day, and because that sin is not scandalous like adultery, or clamorous like oppression, or unusuall like bestiality, or crying for revenge like detaining the portion of Orphans, shall therefore mispend another day without revocation of the first by an act of repentance and redemption of it, and then shall throw away a week, still adding to the former account upon the first stock, will at last be answerable for a habit of idleness, and will have contracted a vain and impertinent spirit. For since things, which in their own kinde are lawfull, become sinfull by the degree, if the degree be heightned by intention; or become great, like a heap of sand by a coacervation of the innumerable atomes of dust, the actions are as damnable, as any of the naturall daughters and productions of hell: when they are entertained without scruple, and renewed without repentance, and continued without dereliction.

14. 3. Although some inadvertencies of our life, and lesser disobediences, accidentally become lesse hurtfull, and because they are entaild upon the infirmities of a good man, and the lesse wary Customes and Circumstances " of society, are also consistent with the state of grace, yet all affection to " the smallest sins becomes deadly and damnable; *he that loves his danger* " *shall perish in it*, saith the Wiseman; and every friendly entertainment of " an undecency invites in a greater Crime: for no man can love a small sin, " but there is in the greater crimes of its kinde more desireable flatteries, " and more satisfactions of sensualitie then in those suckers and sprigs of sin. At first, a little disobedience is proportionable to a Mans temper, and his Conscience is not fitted to the bulk of a rude Crime; but when a Man hath accepted the first insinuations of delight, and swallowed it; that little sin is past, and needs no more to dispute for entrance; then the next designe puts in and stands in the same probability to succeed the first, and greater then the first had to make the entry. However to love any " thing that GOD hates is direct ennity with him; and whatsoever the " Instance be it is absolutely inconsistent with charity, and therefore incom- " petent with the state of grace. So that if the sin be small it is not a small " thing that thou hast given thy love to it; every such person perishes like a " Fool, cheaply and ingloriously.

Nullum peccatum est adeo veniale quod non fiat criminale dum placet. dist. 25. sect. Nuncautem, ex S. *Augustin.*

15. 4. But it also concerns the niceness and prudence of Obedience to GOD to stand at further distance from a Vice that we usually attend to. For many times Vertue and Vice differ but one degree, and the neighbourhood is so dangerous that he who desires to secure his Obedience, and Duty to GOD, will remove farther from the danger. For there is a rule of Justice, to which if one degree more of severity be added it degenerates into cruelty, and a little more mercy is remissenesse and want of Discipline, introduces licentiousnesse and becomes unmercifulnesse as to the publike, and unjust as to the particular. Now this Consideration is heightned if we observe that Vertue and Vice consist not in an indivisible point, but there is a latitude for either which is not to be judged by any certain rules drawn from the nature of the thing, but to be estimated in proportion to the persons

Cum fas atq; nefas exiguo fine libidinum Discernunt avidi. *Horat.*

and other accidentall Circumstances. He that is burdened with a great charge, for whom he is bound under a Curse and the crime of Infidelity, to provide, may go further in the acquisition, and be more provident in the use of his money, then those persons for whom GOD hath made more ample provisions, and hath charged them with fewer burdens and engagements œconomicall. And yet no Man can say, that just beyond such a degree of Care stands Covetousnesse, and thus far on this side is Carelesnesse, and a man may be in the confines of Death before he be aware. Now the onely way to secure our obedience and duty in such Cases is to remove further off, and not to dwell upon the confines of the enemies Country. My meaning is, that it is not prudent, nor safe for a man to do whatsoever he lawfully may do.

16. For besides that we are often mistaken in our judgements concerning the lawfulnesse or unlawfullnesse of actions, he that will do all that he thinks he may lawfully do, if ever he does change his station and increase in giving himself liberty, will quickly arrive at doing things unlawfull. It is good to keep a reserve of our liberty and to restrain our selves within bounds narrower then the largest sense of the Commandment, that when our affections wander and enlarge themselves (as sometime or other they will do) then they may enlarge beyond the ordinary and yet be within the bounds of lawfulnesse. That of which men make a scruple and a question at first, after an habituall resolution of it stirrs no more; but then their question is of something beyond it. When a man hath accustomed himself to pray seven times a day, it will a little trouble his peace if he omits one or two of those times; but if he be resolved then, that he may please GOD with praying devoutly though but thrice every day; after he hath digested the scruples of this first question, possibly some accidents may happen that will put his Conscience and reason to dispute whether three times be indispensably necessary, and still if he be far within the bounds of lawfulnesse, 'tis well, but if he be at the margent of it, his next remove may be into dissolution and unlawfulnesse. He that resolves to gain all that he may lawfully this yeer, it is ods but the next yeer he will be tempted to gain something unlawfully. He that because a man may be innocently angry will never restrain his passion, in a little time will be intemperate in his anger, and mistake both his object and the degree. Thus facetiousnesse and urbanity entertained with an open hand will turn into jestings that are uncomely.

17. If you will be secure, remove your tent, dwell further off; GOD hath given us more liberty then we may safely use; and although GOD is so gracious as to comply much with our infirmities, yet if we do so too, as GODS goodnesse in indulging liberty to us was to prevent our sinning; our complying with our selves will engage us in it: But if we imprison and confine our affections into a narrower compasse, then, our extravagancies may be imperfect, but will not easily be criminall. The dissolution of a scrupulous and strict person is not into a vice, but into a lesse degree of vertue; he that makes a conscience of loud laughter, will not easily be drawn into the wantonnesses of *Balls* and revellings, and the longer and more impure Carnivalls. This is the way to secure our obedience; and no men are so curious

curious of their health, as they that are scrupulous of the ayre they breathe in.

But now for our obedience to man, that hath distinct considerations, and apart.

18. 1. All obedience to man is for Gods sake; for God imprinting his authority upon the sonnes of men, like the Sunne reflecting upon a cloud produces a Parelius, or a representation of his owne glory, though in great distances and imperfection; it is the *Divine authority*, though character'd upon a piece of clay, and imprinted upon a weak and imperfect man: And therefore obedience to our superiours must be *universall* in respect of persons to all superiours. This precept is expresly Apostolicall, *Be subject to every constitution and authority of man for the Lords sake:* It is for Gods sake, and therefore to every one, *Whether it be to the King, as supreme, or to his Ministers in subordination:* That's for civill government; for Ecclesiasticall this; *Obey them that have the rule over you, and submit your selves; for they watch for your soules, as they that must give account*, All, upon whom any ray of the divine Authority is imprinted, whether it be in greater or smaller Characters, are in proportion to their authority to be obeyed, to all upon the same ground; *for there is no power but of* * *God.* So that no infirmity of person, no undervaluing circumstance, no exteriour accident is an excuse for disobedience; and to obey the divine authority passing through the dictates of a wise, excellent and prudent Governour; but to neglect the impositions of a looser head, is to worship Christ onely upon the Mount Tabor, and in the glories of his Transfiguration, and to despise him upon Mount *Calvary*, and in the clouds of his inglorious and humble Passion: *Not onely to the good and gentle*, so S. *Peter*, *but to the harsh and rigid.* And it was by divine providence that all those many and stricter precepts of obedience to Governours in the New Testament were verified by instances of Tyrants, Persecutors, Idolators, and Heathen Princes: and for others amongst whom there was variety of disposition, there is no variety of imposition, but all excuses are removed, and all kindes of Governours drawn into the sanction and sacredness of Authority.

ὑπακοήν ἐξ ἑνὸς τινὸς ἐνδεσι τῷ γένει τὸ βασιλικὸν ὑπολαβόντας, διὰ τὸ εἰς ἀνθρώπους πεπίστευται, καὶ τοίνυν ὅτε μὲν τὸ ἐντελὲς ἐκ τοῦ βασιλικοῦ ἄκρου ἐπαίρεται ἐν δίκῃ ἴσως ἐπικεκλῶσθαι καὶ λέγειν τὸ γίνου. *Eustath. ad Iliad.* 1.

1 *Pet.* 2.13. *Heb.* 13.7. *Rom.*13. 1.

* Regum timendorum in proprios greges Reges in ipsos imperium est Jovis cuncta supercilio moventis. Hor. l. 3. Od. 1. Ubi supra.

19. 2. *Not onely to all Governours, but in all things we must obey. Children obey your Parents in all things:* And, *servants obey your Masters in all things.* And this also is upon the same ground, *Do it as unto Christ*; *as unto the Lord, and not unto men.* But then this restraines the universalitie of obedience, that it may run within its owne channell; *as unto the Lord*; therefore nothing against the Divine Commandment. For if GOD speakes to us by man, transmitting Lawes for conservation of civill societie, for ecclesiasticall policie, for Justice and personall advantages, for the interests of Vertue and Religion, for discountenancing of vice, we are to receive it with the same veneration as if God spake himself to us immediately; but because by his terrour upon Mount *Sinai* he gave testimony how great favour it is to speak to us by the ministration of our brethren, it were a strange impudence when we desire a proportionable and gentle instrument of divine commands, we should for this very proportion despise the Minister; like the Frogs in the Apologue insulting upon their woodden king: but then if any thing come contrary to a divine Law, know it is the voyce of *Jacob*, of the supplanter,

*Coloss.*3.20,22 *Ephes.*6.5.

not of the right heir; and though we must obey Man for GODS sake, yet we must never disobey GOD for Mans sake. In all things else we finde no exception; but according as the superiours intend the obligation and expresse it by the signature of laws, customs, interpretations, permissions, and dispensations, that is, so far as the law is obligatory in generall, and not dispensed with, in particular, so far obedience is a duty, in all instances of acts where no sin is ingredient.

20. 3. And here also the smalnesse and cheapnesse of the duty does not tolerate disobedience; for the despising the smallest injunction is an act of as formall and direct rebellion as when the prevarication is in a higher instance. It is here as in divine laws, but yet with some difference: For small things do so little cooperate to the end of humane laws, that a smaller reason does by way of interpretation and tacite permission dispense; then can in a Divine sanction though of the lowest offices. Because GOD commands duties not for the end to which they of themselves do cooperate: but to make sacred his authority, and that we by our obedience may confesse him to be LORD: But in humane laws the authority is made sacred, not primarily for its self, but principally that the laws made in order to the conservation of societies may be observed. So that in the neglect of the smallest of Divine ordinances we as Directly oppose GODS great purpose and intendment, as in greater matters: GODS dominion and authority (the conservation of which was his principall intention) is alike neglected: But in omitting an humane imposition of small concernment the case is different; it is certain there is not any considerable violence done to the publike interest by a contemptible omission of a Law: the thing is not small, if the Commonwealth be not safe, and all her great ends secured; but if they be, then the authority is inviolate, unlesse a direct contempt were intended, for its being was in order to that end, not for it self, as it is in the case of divine laws, but that the publike interest be safe.

De minimis non curat lex.

21. And therefore as great matters of humane Laws may be omitted for great reasons, so may smaller matters for smaller reasons, but never without reason: for, *causelessly* and *contemptuously are all one*. But in the application of the particulars, either the laws themselves, or custome or the prudence of a sincere, righteous man, or of a wise and disinteresst person is to be the Judge. But let no mans confidence increase from the smallnesse of the matter to a *contempt of the authority*; for there are some sins whose malignity is accidentally increased by the slightnesse of the subject matter, such are blasphemy, perjury, and the contempt of authority. To blaspheme GOD for the losse of an Asper or a peny, to be forsworne in judgement for the rescuing of a few Maravidis, or a five groats fine, is a worse crime then to be perjur'd for the saving ten thousand pounds; and *to despise authority*, when the obedience is so easy as the wearing of a garment, or doing of a posture, is a greater and more impudent contempt, then to despise authority imposing a great burthen of a more considerable pressure, where humane infirmity may tempt to a disobedience, and lessen the crime. And let this caution also be inserted, that we do *not at all neglect small impositions*, if there be direct and signal injunction in the particular instance. For as a great Body of Light transmitting his rayes through a narrow hollownesse does

does by that small Pyramis represent all the parts of its magnitude and glory: So it may happen that a publick interest, and the concernments of authority, and the peace of a Church, and the integrall obedience of the Subjects, and the conservation of a Community, may be transferred to us by an instance in its own nature inconsiderable; such as are wearing of a Cognizance, remembring of a Word, carrying a Branch in time of war, and things of the same nature; and therefore when the hand of authority is stretched out, and held forth upon a precept, and designes the duty upon particular reason, or with actual intuition; there is not the same facility of being dispensed with, as in the neglected and unconsidered instances of other duties. This onely I desire to be observed; that if death or any violent accident, imprisonment, losse of livelyhood, or intolerable inconveniencies be made accidentally consequent to the observing of a law meerly humane, the law bindes not in the particular instance. No Man is bound to be a Martyr for a *ceremony*, or to dye rather then break a *Canon*, or to suffer confiscation of goods for the pertinacious keeping of a civil constitution. And it is not to be supposed that a Lawgiver Civil or Ecclesiastical would have decreed a rite, and bound the lives of the subjects to it, which are of a far greater value then a rite. For the Subject could not have accepted that Law, nor the Superiour decree it, not onely because it were tyrannical and unreasonable, but because the evil of the Law were greater then the good of it, it were against the reason of all Laws, and destroyes the priviledges of Nature, and it puts a Man into a condition as bad as the want of all Lawes, for nothing is civilly or naturally worse then Death, to which the other evils arrive in their proportion. This is to be understood in particular and positive precepts, introduced for reasons particular, that is, lesse then those are which combine all societies, and which are the cement of all bodies politicall: I mean Lawes ritual in the Church, and accidental and emergent in the State. And that, which is the best signe to distinguish these Laws from others, is also the reason of the assertion. Laws decreed with a penalty to the transgressours cannot binde to an *evil greater* then that *penalty*. If it be appointed that we use a certain form of Liturgy under the forfeiture of five pound for every omission, I am bound in conscience to obey it, where I can; but I am supposed legally to be disabled, if any Tyrant-power shall threaten to kill me if I do, or make me pay an hundred pound, or any thing greater then the forfeiture of the Law. For all the civil and naturall power of the Law is by its coercion, and the appendant punishment. The Law operates by rewards and punishments, by hope and fear, and it is unimaginable that the Law under a lesse penalty can oblige us in any case or accident to suffer a greater. For the compulsion of the Tyrant is greater then the coercion of the Lawgiver; and the Prince thinking the penalty annexed to be band sufficient, intended no greater evil to the *transgressour*, then the expressed penalty; and therefore much lesse would he have them *that obey the law* by any necessity be forced to a greater evil: For then, Disobedience should escape better then Obedience. True it is, every disobeying person, that payes the penalty, is not quite discharged from all his Obligation; but it is then, when his disobeying is criminall upon some other stock besides the meer breach of the Law; as Contempt, Scandal,

scandal, or the like; for the Law bindes the Conscience indirectly and by consequence; that is, in plain language, GOD commands us to obey humane Laws, and the penalty will not pay for *the contempt*, because that's a sin against GOD; it payes for the violation of the Law, * because that was all the direct transgession against Man. And then who shall make him recompence for suffering more then the Law requires of him? *Not the Prince*; for it is certain the greatest value he set upon the Law, was no bigger then the penalty; and the Common-wealth is supposed to be sufficiently secured in her interest by the penalty, or else the Law was weak, impotent, and unreasonable. *Not GOD*, for it is not an act of obedience to him; for he bindes us no further to obey humane Laws, then the Lawgiver himself intends or declares; who cannot reasonably be supposed so over careful, as to binde Hay with cords of silk and gold, or sumptuary Laws with the threeds of life; nor a Father commanding his childe to wait on him every meal, be thought to intend his Obligation, even though the house be ready to fall on his head, or when he is to passe a sudden or unfoordable flood, before he can get to him; and that it may appear, Man ought not, it is certain, GOD himself does not oblige us in all cases, and in all circumstances to observe every of his positive precepts. For, *assembling together* is a duty of GODS commanding; which we are *not to neglect*: but if Death waits at the door of these assemblies, we have the practice of the Primitive and best Christians to warrant us, to serve GOD in Retirements; and Cells, and Wildernesses, and leave *the assembling together* till better opportunities. If I receive more benefit, or the Common-wealth, or the Church or Religion any greater advantage by my particular obedience in these circumstances, (which cannot easily be supposed will be) it is a great act of charity to do it, and then to suffer for it. But if it be no more, that is, if it be not *expresly commanded* to be done (though with losse of life or confiscation) it is a good charity to save my own life, or my own estate: And though the other may be better, yet I am not in all cases obliged to do that which is simply the best. It is a tolerable infirmity, and allowed amongst the very first permissions of Nature, that I may preserve my life, unlesse it be in a very few cases, which are therefore clearly to be expressed, or else the contrary is to be presumed, as being a case most favourable. And it is considerable, that nothing is worse then Death, but Damnation, or something that partakes of that in some of its worst ingredients; such as is, a lasting torment, or a daily great misery in some other kinde. And therefore since no humane Law can binde a Man to a worse thing then Death, if obedience brings me to death, I cannot be worse when I disobey it, and I am not so bad, if the penalty of death be not expressed. And so for other penalties in their own proportions. This Discourse is also to be understood concerning the *Laws of peace*, not of war; not onely because every disobedience in war may be punished with death (according as the reason may chance) but also because little things may be of great and dangerous consequence. But in peace it is observable, that there is no humane positive superinduced Law, but by the practise of all the world (which, because the permission of the Prince is certainly included in it, is the surest interpretation) it is dispensed withall, by ordinary necessities, by reason of lesser inconveniencies, and common accidents: such as the not saying of our office daily is excused by the study of Divinity; the publishing the banes

* Lucius Veratius pro delectamento habuit os hominis liberi palma verberare. Eum servus sequebatur crumenam plenam assium gestans, & quemcunq; sic percusserat, jussit statim a viatori 25 asses qui pro multa huic offensæ ex lege 12 tab. imponebantur. *A. Gellius* c. 6. l. 20.

Heb. 10. 25.

Vide part. 2. Disc. 9. n. 11.

banes of Matrimony by an ordinary incommodity; the Fasting-dayes of the Church by a little sickneſſe or a journey, and therefore much rather, if my eſtate, and moſt of all if my life be in danger with it: and to ſay that in theſe caſes there is no interpretative permiſſion to omit the particular action, is to accuſe the Laws and the Lawgiver, the one of unreaſonableneſſe, the other of uncharitableneſſe.

4. Theſe Conſiderations are upon the execution of the duty: but even towards Man our obedience muſt have a mixture of the will and choice, like as our injunction of obedience to the Divine Command. *With good will doing ſervice* (ſaith the Apoſtle) for it is impoſſible to ſecure the duty of inferiours but by conſcience and good will; unleſſe proviſion could be made againſt all their ſecret arts and concealments and eſcapings, which as no providence can foreſee, ſo no diligence can cure. It is but *an eye ſervice* whatſoever is compelled and involuntary; nothing rules a Man in private but GOD and his own deſires, and that gives Laws in a Wilderneſſe, and accuſes in a Cloiſtre, and does execution in a Cloſet, if there be any prevarication. 22.

5. But obedience to humane Laws goes no further, we are not bound to obey with a direct and particular act of underſtanding, as in all divine ſanctions: for ſo long as our Superiours are fallible, though it be highly neceſſary we conform our wills to their innocent laws, yet it is not a duty we ſhould think the Laws moſt prudent or convenient; becauſe all Laws are not ſo; but it may concern the intereſt of humility and ſelf-denial to be ſubject to an inconvenient, ſo it be not a ſinful Command: for ſo we muſt „ chooſe an affliction when GOD offers it, and give GOD thanks for it, and „ yet we may cry under the ſmart of it, and call to GOD for eaſe and remedy: „ And yet it were well, if inferiours would not be too buſie in diſputing the prudence of their Governours, and the convenience of their Conſtitutions; Whether they be ſins or no in the execution and to our particulars we are concern'd to look to: I ſay, as to our particulars; for an action may be a ſin in the Prince commanding it, and yet innocent in the perſon executing: as in the caſe of unjuſt wars, in which the ſubject who cannot, ought not to be a Judge, yet muſt be a Miniſter; and it is notorious in the caſe of executing an unjuſt ſentence, in which * not the Executioner, but the Judge is onely the unjuſt perſon; and he that ſerves his Prince in an unjuſt war, is but the executioner of an unjuſt ſentence; but what ever goes further, does but undervalue the perſon, ſlight the government, and unlooſe the golden cords of Diſcipline. For we are not intruſted in providing for degrees, ſo we ſecure the kinde and condition of our actions. And ſince GOD having derived rayes and beams of Majeſty, and tranſmitted it in parts upon ſeveral ſtates of Men, hath fixed humane authority and dominion in the golden candleſtick of Underſtanding, he that ſhall queſtion the prudence of his governour, or the wiſdome of his ſanction, does unclaſpe the golden rings that tye the purple vpon the Princes ſhoulder; he tempts himſelf with a reaſon to diſobey, and extinguiſhes the light of Majeſty by overturning the candleſtick, and hiding the opinion of his wiſdome and underſtanding. And let me ſay this; he that is confident of his owne underſtanding and reaſonable powers (and who is more then he that thinks himſelf wiſer then the Lawes) needs no other Devill in the neighbourhood, no tempter but himſelf, to pride, and vanity, which are the naturall parents of diſobedience. 23.

* Is damnum dat qui juber dare: ejus vero nulla culpa eſt cui parere neceſſe ſit. *Vipian.l.130.*

Μὴ ἐμὲ ζῆν θέσει καὶ δίκαια λέγειν. *Laert.*

But

24.

But a mans disobedience never seemes so reasonable as when the subject is forbidden to do an act of piety, commanded indeed in the generall, but uncommanded in certain circumstances. A forward piety and assiduous devotion, a great and undiscreet mortifier, is often tempted to think no authority can restraine the fervours and distempers of zeale in such holy exercises, and yet it is very often as necessary to restraine the indiscretions of a forward person as to excite the remisnesse of the cold and frozen. Such persons were the *Sarabaites* spoken of by *Cassian*, who were greater labourers and stricter mortifiers then the religious in families and Colledges; and yet they endured no Superiour, nor Lawes. But such customes as these are humiliation without humility, humbling the body, and exalting the spirit, or indeed *sacrifices* and *no obedience*. It was an argument of the great wisdome of the Fathers of the Desert: when they heard of the prodigious severities exercised by *Simeon Stylites* upon himself, they sent one of the religious to him with power to enquire what was his manner of living, and what warrant he had for such a rigorous undertaking, giving in charge to command him to give it over, and to live in a community with them, and according to the common institution of those religious families. The Messenger did so, and immediately *Simeon* removed his foot from his pillar; with a purpose to descend: but the other according to his Commission call'd to him to stay, telling him his station and severity was from God. And he that in so great a piety was humble and obedient, did not undertake that strictnesse out of singularity, nor did it transport him to vanity; for that he had received from the Fathers to make judgement of the man, and of his institution; whereas if upon pretence of the great holinesse of that course he had refused the command, the spirit of the person was to be declared captive and imprudent, and the man driven from his troublesome and ostentous vanity.

Modum a. tenere in eo difficile est quod bonum esse credideris. *Sen. ep.* 23.

Collat. 18. c. 17.

Apud Evagrium. De eodem Stylite consulat lector, Epiph. l. 1, c. 13. Theod & 7. Synod. Gener. & Baron. ad A. D. 432.

25.

Our Fasts, our Prayers, our Watchings, our Intensions of duty, our frequent communions, and all exteriour acts of religion are to be guided by our Superiour, if he sees cause to restraine or asswage any excrescencie. For a wound may heale too fast, and then the tumour of the flesh is proud, not healthfull; and so may the indiscretions of Religion swell to vanity when we think they grow towards perfection; but when we can indure the causticks and correctives of our spirituall guides, in those things in which we are most apt to please our selves; then our obedience is regular and humble, and in other things there is lesse of danger. There is a story told of a very religious person, whose spirit in the extase of devotion was transported to the clarity of a vision, and he seemed to converse personally with the holy JESUS, feeling from such entercourse great spirituall delights and huge satisfactions: in the midst of these joyes the bell call'd to prayers, and he, used to the strictnesse, and well instructed in the necessities of obedience, went to the Church, and having finished his devotions, returned and found the vision in the same posture of glories and entertainment; which also said to him, *Because thou hast left me, thou hast found me, for if thou hadst not left me, I had presently left thee.* Whatever the story be, I am sure it is a good Parable; for the way to increase spirituall comforts, is to be strict in the offices of humble obedience; and we never loose any thing of our joy by laying it aside to attend a *duty*; and *Plutarch* reports more honour of *Agesilaus* prudence and modesty, then of his gallantry and military

Cassian. collat. 4. Abbat. Dan. c. 20. & S. Basil exhort. ad vitam Monast. 5. Greg. l. 25. Moral. c. 13. S. Bern. de od. vitæ & morum instit. c. 1.

military fortune;* for he was more honorable by obeying the decree of the Spartan Senate, recalling him from the midst of his triumphs, then he could have been by finishing the war with prosperous successe and disobedience.

* Titus Manlius securi percussit filium, postquam hostem gloriose vicerat in interdicta pugna. A. Gell. l. 9. c. 13. 26.

Our obedience, being guided by these rules, is urged to us by the consignation of divine precepts and the loud voice of thunder, even seal'd by a signet of GODS right hand, the signature of greatest judgements. For GOD did with greater severity punish the Rebellion of *Korah* and his company, then the expresse murmures against himself, nay, then the high crime of Idolatry: for this crime GOD visited them with a sword; but for disobedience and mutiny against their Superiours, GOD made the earth to swallow some of them, and fire from Heaven to consume the rest; to shew that Rebellion is to be punished by the conspiration of Heaven and Earth, as it is hateful and contradictory both to GOD and Man: And it is not amisse to observe, that obedience to Man being it is *for Gods sake*, and yet to a person clothed with the circumstances and the same infirmities with our selves is a greater instance of humility, then to obey GOD immediately whose authority is divine, whose presence is terrible, whose power is infinite, and not at all depressed by exteriour disadvantages or lessening appearances; just as it is both greater faith and greater charity to relieve a poor Saint for JESUS sake, then to give any thing to CHRIST himself, if he should appear in all the robes of glory and immediate addresse. For it is to GOD, and to CHRIST, and wholly for their sakes, and to them that the obedience is done, or the charity expressed, but themselves are persons whose awfulnesse, Majesty, and veneration, would rather force then invite obedience or almes. But when GOD and his holy Son stands behinde the cloud and sends their servants to take the homage, or the charity, it is the same as if it were done to them, but it receives the advantage of acceptation by the accidental adherencies of Faith & Humility to the several actions respectively. When a King comes to Rebels in person, it strikes terrour and veneration into them, who are too apt to neglect and despise the person of his Ministers, whom they look upon as their fellow subjects, and consider not in the exaltation of a deputed Majesty. *Charles* the fifth found a happy experience of it at *Gaunt* in Flanders, whose Rebellion he appeased by his presence, which he could hardly have done by his army. But if the Kings authority be as much rever'd in his Deputy, as it is sacred in his own person, it is the greater Humility and more confident Obedience. And as it is certain that he is the most humble that submits to his inferiours, so in the same proportion, the lower and meaner the instrument upon which GODS authority is born, the higher is the grace that teaches us to stoop so low. I do not say that a sin against humane laws is greater then a prevarication against a Divine Commandment; as the instances may be, the distance is next to infinite and to touch the earth with our foot within the Octaves of Easter, or to taste flesh upon dayes of abstinence (even in those places and to those persons where they did or do oblige) have no consideration, if they be laid in balance against the crimes of Adultery, or Blasphemy, or Oppression. Because these crimes cannot stand with the reputation and sacredness of Divine Authority; but those others may in most instances very well consist with the ends of government, which are severally provided for in the diversity of sanctions respectively. But if we make our instances to other purposes, we finde, that to mutiny in an Army, or to keep private Assemblies

Assemblies in a Monarchy, are worse then a single thought or morose delectation in a fancy of impurity; because those others destroy government more then these destroy charity of GOD or Obedience. But then though the instances may vary the Conclusion, yet the formal reason is alike, and disobedience to Man is a disobedience against GOD; for GODS authority, and not Mans, is imprinted upon the Superiour; and it is like sacred fire in an earthen censer, as holy as if it were kindled with the fanning of a Cherubs wing, or placed just under the propitiatory upon a golden Altar; and it is but a grosse conceit which cannot distinguish Religion from its Porter, *Isis* from the beast that carried it: so that in all disobedience to Men, in proportion to the greatnesse of the matter, or the malice of the person, or his contradiction to the ends of government and combinations of society, we may use the words by which the Prophet upbraided Israel, *Is it not enough that you are grievous unto men, but will you grieve my God also?* It is a contempt of the Divinity, and the affront is transmitted to GOD himself, when we despise the power which GOD hath ordained, and all power of every lawful Superiour is such; the Spirit of GOD being witnesse in the highest measure, *Rebellion is as the sin of Witchcraft, and stubbornesse as Idolatry.* It is spoken of rebellion against GOD, and all Rebellion is so, for, *He that despiseth you, despiseth me*, saith the blessed JESUS, that's menace enough in the instance of spiritual regiment. *And you are gathered together against the Lord*, saith *Moses* to the rebellious Princes in the conspiracy of *Dathan*, that's for the temporal. * And to encourage this duty, I shall use no other words then those of *Homer* to *Achilles*, *They that obey in this world, are better then they that command in Hell.*

Isay 7.13.
1 Sam. 15.23.
ἡμῖν δὲ πολλῶν νόμων καὶ καλῶν ὄντων κάλλιστόν ἐστι, πᾶσιν βασιλέα, καὶ προσκυνεῖν εἰκότα τοῖς πάντα σώζουσι. *Plutarch. in Themist.*
* Ὃς μάχεται μακάρεσσιν, ἐμῷ βασιλῆι μάχεσθε.

A Prayer for the grace of Holy OBEDIENCE.

O Lord and blessed Saviour JESUS, by whose obedience many became righteous, and reparations were made of the ruines brought to Humane Nature, by the disobedience of Adam; thou camest into the world with many great and holy purposes concerning our salvation, and hast given us a great precedent of obedience; which that thou mightest preserve to thy Heavenly Father, thou didst neglect thy life, and becamest obedient even to the death of the Crosse; Oh, let me imitate so blessed example, and by the merits of thy obedience, let me obtain the grace of humility and abnegation of all my own desires in the cleerest renunciation of my will; that I may will and refuse in conformity to thy sacred laws and holy purposes, that I may do all thy will cheerfully, chosingly, humbly, confidently, and continually; and thy will may be done upon me with much mercy and fatherly dispensation of thy Providence. Amen.

2.

LORD let my understanding adhere to, and be satisfied in the excellent wisdom of thy Commandments; let my affections dwell in their desires, and all my other faculties be set on daily work for performance of them; and let my love

to

to obey thee make me dutiful to my Superiors, upon whom the impresses of thy au-
thority are set by thine own hand; that I may never despise their persons nor re-
fuse their injunctions, nor choose mine own work, nor murmure at their burdens,
nor dispute the prudence of the Sanction, nor excuse my self, nor pretend difficul-
ties or impossibilities; but that I may be indifferent in my desires, and resigned to
the will of those whom thou hast set over me; that since all thy Creatures obey thy
word, I alone may not disorder the creation, and cancel those bonds and inter-
medial links of subordination whereby my duty should passe to thee and thy glory;
but that my obedience being united to thy obedience, I may also have my portion in
the glories of thy Kingdom, O Lord and blessed Saviour JESUS. Amen.

Ad. Sect. 5.

Considerations upon the presentation of JESUS in the Temple.

THE holy Virgin Mother according to the Law of *Moses* at the expiration of a certain time came to the Temple to be purified, although in her sacred parturition she had contracted no legal impurity; yet she exposed her self to the publick opinion and common reputation of an ordinary condition; and still amongst all generations she is in all circumstances accounted blessed, and her reputation no tittle altered, save onely that it is made the more sacred by this testimony of her humility. But this we are taught from the consequence of this instance; that if an end principally design'd in any duty should be supplyed otherwise in any particular person, the duty is nevertheless to be observed; and then the obedience and publick order is reason enough for the observation, though the proper end of its designation be wanting in the single person. Thus is fasting design'd for mortification of the flesh, and killing all its unruly appetites, and yet married persons who have another remedy, and a Virgin whose Temple is hallowed by a gift, and the strict observances of chastity, are tyed to the duty; and if she were not, then fasting were nothing else but a publication of our impure desires, and an exposing the person to the confidence of a bold temptation, whilest the young men did observe the faster to be tempted from within. But the holy Virgin from these acts (of which in signification she had no need, because she sinned not in the Conception, nor was impure in the production) expressed other vertues besides obedience; such as were humble thoughts of her self, Devotion and Reverence to publick sanctions, Religion and Charity which were like the pure leaves of the whitest Lilly, fit to represent the

1.

Vide Rodr'quez in explicat. Bullæ cruciatæ. & Sir *Thomas More* against *Tindal*.

the beauties of her innocence, but were vail'd and shadowed by that sacramental of the Mosaick Law.

2. The holy Virgin received the greatest favour that any of the Daughters of *Adam* ever did, and knowing from whence, and for whose glory she had received it, returns the holy JESUS in a present to GOD again; for she had nothing so precious as himself to make oblation of; and besides that, every first-born among the Males was holy to the LORD; this childe had an eternal and essential sanctity and until he came into the World, and was made apt for her to make present of him, there was never in the World any act of adoration proportionable to the honour of the great GOD; but now there was; and the holy Virgin made it, when she presented the holy childe JESUS. And now besides that we are taught to return to GOD whatsoever we have received from him, if we unite our Offerings and Devotions to this holy Present, we shall by the merit and excellency of this Oblation exhibit to GOD an offertory, in which he cannot but delight for the combinations sake and society of his holy Son.

3. The holy Mother brought five Sicles, and a pair of Turtle Doves to redeem the Lamb of GOD from the Anathema; because every first-born was to be sacrificed to GOD, or redeem'd if it was clean; it was the poor Mans price, and the holy JESUS was never set at the greater prices, when he was estimated upon earth. For he that was LORD of the Kingdom chose his portion among the poor of this World, that he might advance the poor to the riches of his inheritance, And so it was from his Nativity hither. For at his Birth he was poor, at his Circumcision poor, and in the likeness of a sinner; at his Presentation poor, and like a sinner and a servant, for he chose to be redeemed with an ignoble price. The five sicles were given to the Priest for the redemption of the Childe; and if the Parents were not able, he was to be a servant of the Temple, and to minister in the inferiour offices to the Priest; and this was GODS seizure and possession of him; for although all the servants of GOD are his inheritance, yet the Ministers of Religion who derive their portion of temporals from his title, who live upon the Corban, and eat the meat of the Altar which is GODS peculiar, and come neerer to his holiness by the addresses of an immediate ministration, are GODS own upon another and a distinct challenge; but because CHRIST was to be the Prince of another Ministery, and the chief Priest of another Order; he was redeemed from attending the Mosaick rites, which he came to abolish, that he might do his Fathers business in establishing the Evangelical. Onely remember, that the Ministers of Religion are but GODS usufructuaries, as they are not Lords of GODS portion, and therefore must dispence it like Stewards, not like Masters; so the People are not their Patrons in paying, nor they their beneficiaries in receiving tithes or other provisions of maintenance; they owe for it to none but to GOD himself, and it would also be considered, that in all sacrilegious detentions of Ecclesiastical rites, GOD is the person principally injured.

4. The Turtle Doves * were offered also with the signification of another mystery. In the Sacred Rites of marriage, although the permissions of natural desires are such as are most ordinate to their ends, the avoiding Fornication, the alleviation of Oeconomical cares and vexations, and the production of children, and mutual comfort and support; yet the apertures and permissions of marriage have such restraints of modesty and prudence as

* Sed pudicitia illis prima, & neutri nota adulteria: conjugii finem non violant. *Plin.l.10.c.33.*

as all transgression of the just order to such ends is a crime; and besides these, there may be degrees of inordination or obliquity of intention, or too sensual complacency or unhandsom preparations of minde or unsacramental thoughts; in which particulars, because we have no determin'd rule but prudence, and the analogy of the rite & the severity of our Religion, which allow in some cases more, in some lesse, and alwayes uncertain latitudes; for ought we know there may be lighter transgressions that we know not of; and for these at the purification of the woman it is supposed the offering was made, and the turtures, by being an oblation, did deprecate a supposed irregularity; but by being a chaste and marital Embleme, they professed the obliquity (if any were) was within the protection of the sacred bands of marriage; and therefore so excusable as to be expiated by a cheap offering; and what they did in Hieroglyphick, Christians must do in the expositon; be strict observers of the main rites and principal obligations; and not neglectful to deprecate the lesser unhandsomenesses of the too sensual applications.

5. GOD had at that instant so ordered, that for great ends of his own and theirs, two very holy persons of divers Sexes and like piety, *Simeon* and *Anna*, the one who lived an active and secular, the other a retired and contemplative life, should come into the Temple by revelation and direction of the holy Spirit; and see him whom they and all the World did look for, the LORD'S CHRIST, *the consolation of Israel.* They saw him, they rejoyced, they worshipped, they prophesied, they sang Hymnes; and old *Simeon* did comprehend and circumscribe in his armes him that filled all the World, and was then so satisfied that he desired to live no longer; GOD had verified his promise, had shown him the *Messias*, had filled his heart with joy, and made his old age honourable; and now after all this sight, no object could be pleasant but the joyes of Paradise: for as a Man who hath star'd too freely upon the face and beauties of the Sun, is blinde and dark to objects of a lesse splendour, and is forc'd to shut his eyes, that he may through the degrees of darkness perceive the inferiour beauties of more proportioned objects: so was old *Simeon*; his eyes were so filled with the glories of this revelation, that he was willing to close them in his last night; that he might be brought into the communications of eternity; and he could never more finde comfort in any other object this world could minister: for such is the excellency of spiritual things, when they have once filled the corners of our hearts, and made us highly sensible and apprehensive of interiour beauties of GOD and of Religion, all things of this World are flat and empty and unsatisfying vanities, as unpleasant as the lees of Vineger to a tongue filled with the spirit of high Italick wines. And until we are so dead to the World as to apprehend no gust or freer complacency in exteriour objects; we never have entertained CHRIST or have had our cups overflow with devotion or filled with the Spirit. When our Chalice is filled with holy oil, with the anointing from above, it will entertain none of the waters of bitternesse, or if it does, they are thrust to the bottome, they are the lowest of our desires, and therefore onely admitted, because they are natural and constituent.

6. The good old Propheteſſe *Anna*, had lived long in chaste Widowhood, in the service of the Temple, in the continuall offices of De-

Devotion, in fasting and prayer; and now came the happy instant in which GOD would give her a great benediction and an earnest of a greater: the „ returns of prayer and the blessings of piety are certain; and though not dis- „ spensed according to the expectances of our narrow conceptions, yet at „ such times and in such measures as shall crown the piety and satisfie the de- sires and reward the expectation. It was in the Temple, the same place where she had for so many years poured out her heart to GOD, that GOD pour'd forth his heart to her, sent his Son from his bosom, and there she received his benediction; indeed in such places GOD does most particu- larly exhibit himself, and blessing goes along with him where ever he goes; in holy places GOD hath put his holy Name, and to holy persons GOD does oftentimes manifest the interiour and more secret glories of his holi- nesse; provided they come thither as old *Simeon* and *Anna* did by the mo- tions of the holy Spirit, not with designes of vanity or curiosity or sensua- lity, for such spirits as those come to prophane and desecrate the house, and unhallow the person, and provoke the Deity of the place, and blast us with unwholesome aires.

7. But *Joseph* and *Mary* wondred at these things which were spoken, and treasured them in their hearts, and they became matter of Devotion, and mental Prayer, or *Meditation*.

The Prayer.

O *Eternal GOD, who by the inspirations of thy holy Spirit didst direct thy ser- vants* Simeon *and* Anna *to the Temple at the instant of the presentation of the holy childe JESUS, that so thou mightest verifie thy promise and manifest thy Son, and reward the piety of holy people, who longed for Redemption by the coming of the Messias; give me the perpetual assistance of the same Spirit to be as a Monitour and a guide to me, leading me to all holy actions, and to the embrace- ments and possessions of thy glorious Son; and remember all thy faithful people who wait for the consolation and redemption of the Church from all her miseries and persecutions, and at last satisfie their desires by the revelations of thy mercies and sal- vation. Thou hast advanced thy holy Childe and set him up for a signe of thy mercies, & a representation of thy glories. LORD let no act, or thought, or word of mine ever be in contradiction to this blessed signe, but let it be for the ruine of all my vices and all the powers, the Devil imployes against the Church, and for the raising up all those vertues and graces which thou didst designe me in the purposes of Eternity; but let my portion never be amongst the incredulous, or the scornful, or the Hereti- cal, or the prophane, or any of those who stumble at this stone which thou hast laid for the foundation of thy Church, and the structures of a vertuous life; remember me with much mercy and compassion when the sword of sorrows or afflictions shall pierce my heart: first transfix me with love, and then all the troubles of this world will be consignations to the joyes of a better; which grant for the mercies and the name sake of thy holy childe JESUS.* Amen.

Discourse 3.

Of MEDITATION.

IF in the definition of Meditation I should call it an unaccustomed and unpractised duty, I should speak a truth, though somewhat inartificially: for not onely the interiour beauties and brighter excellencies are as unfelt as Idea's and abstractions are, but also the practice and common knowledge of the duty it self are strangers to us, like the retirements of the deep or the undiscovered treasures of the Indian hills. And this is a very great cause of the dryness and expiration of Mens Devotion, because our souls are so little refreshed with the waters and holy dewes of Meditation. We go to our prayers by chance, or order, or by determination of accidental occurrences; and we recite them as we read a book; and sometimes we are sensible of the duty, and a flash of Lightning makes the room bright, and our prayers end and the lightning is gone, and we as dark as ever. We draw our water from standing pools, which never are fill'd but with sudden showres, and therefore we are dry so often: Whereas if we would draw water from the Fountains of our SAVIOUR, and derive them through the channel of diligent and prudent Meditations, our devotion would be a continual current, and safe against the barrenness of frequent droughts. 1

For Meditation is an attention and application of spirit to divine things, a searching out all instruments to a holy life, a devout consideration of them, and a production of those affections which are in a direct order to the love of GOD, and a pious conversation. Indeed meditation is all that great instrument of piety whereby it is made prudent, and reasonable, and orderly, and perpetual. For supposing our memory instructed with the knowledge of such mysteries, and revelations that are apt to entertain the Spirit, the understanding is first and best imployed in the consideration of them, and then the will in their reception, when they are duly prepared and so transmitted: and both these in such manner and to such purposes that they become the Magazine and great repositories of grace, and instrumental to all designes of vertue. 2.

For the understanding is not to consider the matter of any meditation in it self, or as it determines in naturall excellencies or unworthinesse respectively, or with a purpose to furnish it self with notion and riches of knowledge: for that is like the Winter-Sunne, it shines but warmes not; but in such order as themselves are put in the designations of Theology, in the order of Divine Laws, in their spiritual capacity and as they have influence upon holinesse: for the understanding 2.

here is something else besides the intellectual power of the Soul, it is the Spirit, that is, it is celestial in its application, as it is spiritual in its nature: and we may understand it well by considering the beatifical portions of soul and body in their future glories. For therefore even our bodies in the Resurrection shall be spiritual, because the operation of them shall be in order to spiritual glories, and their natural actions such as are seeing and speaking shall have a spiritual object and supernatural end; and here as we partake of such excellencies and cooperate to such purposes men are more or lesse spiritual; and so is the understanding taken from its first and lowest ends of resting in notion and ineffective contemplation, and is made spirit (that is) wholly ruled and guided by GODS Spirit to supernatural ends and spiritual imployments; so that it understands and considers the motions of the Heavens to *declare the glory of GOD*, the prodigies and alterations in the firmament to demonstrate his handy-work; it considers the excellent order of creatures, that we may not disturbe the order of creation, or dissolve the golden chain of subordination: *Aristotle* and *Porphyry* and the other Greek Philosophers, studied the Heavens to search out their natural causes and production of bodies; the wiser Chaldees and Assyrians studied the same things, that they might learn their influences upon us and make predictions of contingencies; the more moral Egyptian described his Theoremes in Hieroglyphicks and phantastick representments to teach principles of Policy, Oeconomy, and other prudences of morality and secular negotiation: But the same Philosophy when it is made Christian, considers as they did, but to greater purposes, even, that from the book of the Creatures we may glorifie the Creatour, and hence derive arguments of worship and Religion; this is Christian Philosophy.

4. I instance onely in considerations natural to spiritual purposes; but the same is the manner in all meditation, whether the matter of it be nature or revelation; for if we think of Hell and consider the infinity of its duration, and that its flames last as long as GOD lasts, and thence conjecture upon the rules of proportion, why a finite creature may have an infinite unnaturall duration, or think by what wayes a material fire can torment an immaterial substance, or why the Devils, who are intelligent and wise Creatures, should be so foolish as to hate GOD from whom they know every rivulet of amability derives? This is to *study*, not to *meditate*; for meditation considers any thing that may best make us to avoid the place, and to quit a vitious habit, or master and rectifie an untoward inclination, or purchase a vertue, or exercise one, so that meditation is an act of the understanding put to the right use.

5. For the holy JESUS, coming to redeem us from the bottomelesse pit, did it by lifting us up out of the puddles of impurity and the unwholesome waters of vanity; *He redeemed us from our vain conversation*; and our understandings had so many vanities that they were made instruments of great impiety. The unlearned and ruder Nations had fewer vertues, but they had also fewer vices then the wise Empires, that ruled the World with violence and wit together. The softer * Asians had lust and intemperance in a full Chalice; but their understandings were ruder then the finer Latines, for these

* Τὰς πρώην βασιλεῖς ἀπολιμυφὰς ποτηρίων πᾶς ἐφυσίσατο τὰ καλὼ ἀδόλω ἀγχυρὰ πλῆθος. *Athen. l. 4.*

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mens understandings distill'd wickedness, as through a Limbeck, and the Romans drank spirits and the sublim'd quintessences of villany, whereas the other made themselves drunk with the lees and cheaper instances of sinne: so that the understanding is not an idle and useless faculty but naturally derives to practice, and brings guests into the inward Cabinet of the will, and there they are entertained and feasted. And those understandings which did not serve the baser end of vices, yet were unprofitable for the most part, and furnished their inward rooms with glasses and beads and trifles fit for an American Mart; from all these impurities and vanities JESUS hath redemed all his Disciples, and not onely thrown out of his Temples all the impure rites of *Flora* and *Cybele*, but also the trifling and unprofitable ceremonies of the more sober Deities, not onely vices but useless and unprofitable speculations, and hath consecrated our Head into a Temple, our Understanding to Spirit, our Reason to Religion, our Study to Meditation; and this is the first part of the Sanctification of our Spirit.

And this was the cause holy Scripture commands the duty of meditation in proportion still to the excellencies of piety and a holy life, to which it is highly and aptly instrumentall. *Blessed is the man that meditates in the Law of the LORD day and night.* And the reason of the proposition and the use of the duty is expressed to this purpose: *Thy words have I hid in my heart that I should not sinne against thee.* The placing and fixing those divine Considerations in our understandings and hiding them there, are designes of high Christian prudence, that they with advantage may come forth in the expresses of a holy life. For what in the World is more apt and naturall to produce humility, then to meditate upon the low stoopings and descents of the holy JESUS, to the nature of a Man, to the weaknesses of a Childe, to the poverties of a Stable, to the ignobleness of a Servant, to the shame of the Crosse, to the pains of Cruelty, to the dust of Death, to the title of a Sinner, and to the wrath of GOD? By this instance poverty is made honourable, and humility is sanctified and made noble, and the contradictions of nature are amiable and fitted for a wise Election. Thus hatred of sin, shame of our selves, confusion at the sense of humane misery, the love of GOD, confidence in his promises, desires of Heaven, holy resolutions, resignation of our own appetites, conformity to Divine will, oblations of our selves, repentance and mortification are the proper emanations from meditation of the sordidness of sinne, our proneness to it, our daily miseries as issues of Divine Vengeance, the glories of GOD, his infinite unalterable veracity, the satisfactions in the vision of GOD, the rewards of piety, the rectitude of the Laws of GOD, and perfection of his Sanctions, GODS supreme and paternall dominion, and his certain malediction of sinners; and when any one of these considerations is taken to pieces, and so placed in the rooms of application, that a piece of duty is conjoyned to a piece of the mystery; and the whole office to the purchase of a grace, or the extermination of a vice, it is like opening our windowes to let in the Sun and the Winde; and holiness is as proportioned an effect to this practise, as glory is to a persevering holiness, by way of reward and moral causality.

6. *Psal.* 1. *Psal.* 119. 11.

7. For all the affections that are in Man are either natural, or by chance, or by the incitation of reason and discourse; our natural affections are not worthy the entertainments of a Christian; they must be supernatural and divine that put us into the hopes of Perfection and Felicities; and these other that are good, unless they come by meditation, they are but accidental, and set with the evening Sun: but if they be produced upon the strengths of pious meditation, they are as perpetual as they are reasonable, and excellent in proportion to the piety of the principle. A Garden that is watered with short and sudden showres is more uncertain in its fruits and beauties, then if a Rivulet waters it with a perpetual distilling and constant humectation: And just such are the short emissions and unpremeditated resolutions of piety begotten by a dash of holy rain from Heaven, whereby GOD sometimes uses to call the careless but to taste what excellencies of piety they neglect; but if they be not produc'd by the reason of Religion and the Philosophy of Meditation, they have but the life of a Fly or a tall Gourd; they come into the World onely to say they had a being, you could scarce know their length, but by measuring the ground they cover in their fall.

8. For since we are more mov'd by material and sensible objects, then by things meerly speculative and intellectual, and generals even in spiritual things are lesse perceived, and lesse motive then particulars: Meditation frames the understanding part of Religion to the proportions of our nature, and our weaknesse, by making some things more circumstantiate, and material, and the more spiritual to be particular, and therefore the more applicable: and the mystery is made like the Gospel to the Apostles, *Our eyes do see, and our ears do hear, and our hands do handle thus much of the word of Life* as is prepared for us in the Meditation.

9. 1. And therefore every wise person, that intends to furnish himself with affections of Religion, or detestation against a Vice, or glorifications of a Mystery, still will proportion the Mystery, and fit it with such circumstances of fancy and application, as by observation of himself he knowes aptest to make impression. It was a wise designe of *Mark Antony* when he would stir up the people to revenge the death of *Cæsar*, he brought his body to the pleading place, he shewed his wounds, held up the rent Mantle, and shewed them the garment that he put on that night in which he beat the *Nervij*, that is, in which he won a victory, for which his Memory was dear to them. He shewed them that wound which pierced his heart, in which they were placed by so deer a love, that he made them his heirs, and left to their publick use places of delight and pleasure; and then it was natural when he had made those things present to them which had once moved their love and his honour, that grief at the losse of so honourable and so lov'd a person should succeed; and then they were Lords of all, their sorrow and revenge seldom slept in two beds. And thus holy Meditation produces the passions and desires it intends, it makes the object present and almost sensible, it renews the first passions by a fiction of imagination, it passes from the Paschal Parlour to Cedron, it tels the drops of sweat, and measures them and findes them as big as drops of blood, and then conjectures at the greatnesse of our sins; it fears in the midst of CHRISTS agonies; it hears his groans, it spies *Judas* his Lanthorn afar off, it follows JESUS to *Gabbatha*, and wonders at his innocence and their malice, and

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feels the strokes of the Whip, and shrinks the head when the Crown of Thorns is thrust hard upon his holy brows, and at last goes step by step with JESUS, and carries part of the Crosse, and is nailed fast with sorrow and compassion, and *dies* with *love*. For if the soul be principle of its own actions, it can produce the same effects by reflex acts of the understanding, when it is assisted by the imaginative part as when it sees the thing acted: onely let the meditation be as minute, particular, and circumstantiate as it may; for a Widow by representing the caresses of her dead Husbands love produces sorrow and the new affections of a sad indearment. It is too sure, that the recalling the Circumstances of a past impurity does reinkindle the flame and entertain the fancy with the burnings of an impure fire: And this happens not by any advantages of vice, but by the nature of the thing, and the efficacy of Circumstances. So does holy Meditation produce those impresses and signatures, which are the proper effects of the mystery, if presented in a right line and direct representation.

2. He that means to meditate in the best order to the productions of piety, must not be inquisitive for the highest mysteries, but the plainest propositions are to him of the greatest use and evidence. For Meditation is the duty of all, and therefore GOD hath fitted such matter for it, which is proportioned to every understanding, and the greatest mysteries of Christianity are plainest, and yet most fruitfull of Meditation, and most usefull to the production of Piety. High speculations are as barren as the tops of Cedar; but the fundamentals of Christianity are fruitfull as the Valleys or the creeping Vine. For know, that it is no meditation, but it may be an illusion, when you consider mysteries to become more learned without thoughts of improving piety. Let your affections be as high as they can climbe towards GOD, so your considerations be humble, fruitful, and practically mysterious. *Oh, that I had the wings of a Dove, that I might flye away and be at rest*, said *David*. The wings of an Eagle would have carried him higher, but yet the innocent Dove did furnish him with the better Emblem to represent his humble designe; and lower meditations might sooner bring him to *rest* in GOD. It was a saying of *Ægidius, That an old and a simple woman, if she loves JESUS, may be greater then was Brother Bonaventure*. Want of learning and disability to consider great secrets of Theology does not at all retard our progresse to spirituall perfections; Love to JESUS may be better promoted by the plainer understandings of honest and unlettered people, then by the finer and more exalted speculations of great Clerks, that have lesse devotion. For although the way of serving GOD by the understanding be the best and most lasting, yet it is not necessary the understanding should be dress'd with troublesome and laborious notions; the reason that is in Religion is the surest principle to engage our services, and more perpetual then the sweetnesses and the motives of affection, but every honest Mans understanding is then best furnished with the discourses and the reasonable parts of Religion, when he knowes those mysteries of Religion upon which CHRIST and his Apostles did build a holy life and the superstructures of piety; those are the best materials of his meditation. 10.

So that meditation is nothing else but the using of all those argu- 11.

ments, motives and irradiations which GOD intended to be instrumental to piety. It is a composition of both wayes; for it stirres up our affections by reason and the way of understanding, that the wise soul may be satisfied in the reasonablenesse of the thing, and the affectionate may be entertained with the sweetnesses of holy passion; that our judgement be determined by discourse, and our appetites made active by the caresses of a religious fancy. And therefore the use of meditation is to consider any of the mysteries of Religion with purposes to draw from it, rules of life or affections to vertue, or detestation of vice; and from hence the Man rises to devotion and mental prayer and entercourse with GOD; and after that, he rests himself in the bosome of beatitude, and is swallowed up with the comprehensions of love and Contemplation. These are the several *degrees* of meditation; but let us first understand that part of it which is *duty*, and then if any thing succeed of a middle condition between duty and reward, we will consider also how that duty is to be performed, and how the reward is to be managed, that it may prove to be no illusion; therefore I adde also this Consideration.

12. 3. Whatsoever pious purposes and deliberations are entertained in the act of meditation, they are carefully to be maintained and thrust forward to actual performances, although they were indefinite and indeterminate, and no other wayes decreed but by resolutions and determinations of reason and judgement. For GOD assists every pious action according to its exigence and capacity, and therefore blesses holy meditations with results of reason, and prepossessions dogmatically decreeing the necessitie of vertue, and the convenience of certain exercises in order to the purchase of it: he then that neglects to actuate such discourses, loses the benefit of his meditation; he is gone no further then when he first set out and neglects the inspirations of the holy Spirit. For if at any time it be certain what spirit it is that speaks within the soul, it is most certain that it is the good Spirit that moves us to an act of vertue in order to acquisition of the habit; and when GODS grace hath assisted us so far in our meditation, that we understand our duty and are moved with present arguments, if we put not forth our hand and make use of them, we do nothing towards our duty; and it is not certain that GOD will create graces in us as he does the soul; let every pious person think every conclusion of reason in his meditation to have pass'd an obligation upon him: and if he hath decreed that fasting so often, and doing so many religious acts is convenient and conducing to the production of a grace he is in pursuit of; let him know that every such decree, and reasonable proposition is the grace of GOD, instrumental to piety, part of his assistance, and therefore in no case to be extinguished.

13. 4. In meditation, let the understanding be restrained, and under such prudent coercion and confinement that it wander not from one discourse to another, till it hath perceived some fruit from the first: either that his soul be instructed in a duty, or mov'd by a new argument, or confirm'd in an old, or determin'd to some exercise and intermediall action of Religion, or hath broke out into some prayers and intercourse with GOD in order to the production of a vertue. And this is the mysticall designe of the Spouse in the Canticles of *Solomon*, *I adjure you O you daughters of Jerusalem, by the Roes and by the Hinds of the field,* *Cant.3.5.*

that

that you stirre not up nor awake my love till he please. For it is lightnesse of spirit to passe over a field of flowers and to fix no where, but to leave it without carrying some honey with us; unlesse the subject be of it self barren and unfruitfull, and then why was it chosen? Or that it is made so by our indisposition, and then indeed it is to be quitted: but (it is S. *Chrysostoms* simile) as a Lamb sucking the breast of its dam and Mother moves the head from one part to another till it hath found a distilling fontinell; and then it fixes till it be satisfied or the fountain cease dropping: so should we in meditation, reject such materialls as are barren like the tops of hills, and fix upon such thoughts which nourish and refresh, and there dwell till the nourishment be drawn forth, or so much of it as we can then temperately digest.

5. In meditation, strive rather for graces then for gifts, for affections in the way of vertue more then the overflowings of sensible devotion; and therefore if thou findest any thing by which thou mayest be better, though thy spirit do not actually rejoyce or finde any gust or relish in the manducation, yet choose it greedily: For although the chief end of meditation be affection; and not determinations intellectuall, yet there is choice to be had of the affections, and care must be taken that the affections be desires of vertue or repudiations and aversions from something criminall; not joyes and transportations spirituall, comforts and complacencies; for they are no part of our duty; sometimes they are encouragements, and sometimes rewards, sometimes they depend upon habitude and disposition of body, and seem great matters when they have little in them, and are more bodily then spirituall, like the gift of tears, and yerning of the bowels; and sometimes they are illusions and temptations, at which if the soul stoops and be greedy after they may prove like *Hippomanes* golden apples to *Atalanta*; retard our course, and possibly do some hazard to the whole race. And this will be neerer reduced to practice, if we consider the variety of matter, which is fitted to the meditation in severall states of men travailing towards heaven. 14

For the first beginings in religion are imployed in the mastering of their first appetites, casting out their Devils, exterminating all evil customes, lessening the proclivity of habits and countermanding the too great forwardnesse of vitious inclinations; and this, which Divines call the *Purgative* way, is wholly spent in actions of repentance, Mortification and self deniall; and therefore if a penitent person snatches at comforts, or the tastes of sensible devotion his repentance is too delicate, it is but a rod of roses and Jessamine. If GOD sees the spirit broken all in pieces, and that it needs a little of the oyle of gladnesse for its support and restitution to the capacities of its duty, he will give it, but this is not to be designed, nor snatched at in the meditation; teares of joy are not good expressions nor instruments of repentance, we must not gather grapes from thorns, nor figs from thistles; no refreshments to be looked for here, but such onely as are necessary for support; and when GOD sees they are, let not us trouble our selves, he will provide them. But the meditations which are prompt to this Purgative way and practice of first beginners, is not apt to produce delicacies; but in the sequele and consequent of it. *Afterwards it brings forth* 15

forth the pleasant fruit of righteousnesse, but *for the present it hath no joy in it*, no joy of sense though much satisfaction to reason. And such are meditations of the fall of Angels and Man, the Ejection of them from heaven, of our Parents from Paradise, the horrour and obliquity of sin, the wrath of GOD the severity of his anger, mortification of our body and spirit, self deniall, the Crosse of CHRIST, Death and hell, and Judgement; the terrors of an evil Conscience, the insecurities of a Sinner; the unreasonableness of sin, the troubles of repentance, the Worm and sting of a burdened spirit, the difficulties of rooting our evil habits, and the utter abolition of sin; if these nettles bear honey, we may fill our selves; but such sweetnesses spoil the operations of these bitter potions. Here therefore let your addresses to GOD and your mentall prayers be affectionate desires of Pardon, humble considerations of our selves, thoughts of revenge against our Crimes, designes of mortification, indefatigable sollicitations for mercy, expresses of shame and confusion of face; and he meditates best in *the purgative way* that makes these affections most operative and high.

16. After our first step is taken, and the punitive part of repentance is resolved on, and begun, and put forward into good degrees of progresse, we then enter into *the illuminative way of religion*; and set upon the acquist of vertues and the purchase of spirituall graces, and therefore our meditations are to be proportioned to the designe of that imployment, such as are considerations of the life of JESUS, examples of Saints, reasons of vertue, means of acquiring them, designations of proper exercises to every pious habite, the eight beatitudes, the gifts and fruits of the holy Ghost, the promises of the Gospel, the attributes of GOD as they are revealed to represent GOD to be infinite and to make us religious, the rewards of heaven, excellent and select sentences of holy persons, to be as incentives of piety; These are the proper matter for proficients in religion; but then the affections producible from these are love of vertue, desires to imitate the holy JESUS, affections to Saints and holy persons, conformity of choice, subordination to GODS will, election of the wayes of vertue, satisfaction of the understanding in the wayes of religion, and resolutions to pursue them in the midst of all discomforts and persecutions; and our mentall prayers or entercourse with GOD which are the present emanations of our meditations, must be in order to these affections, and productions from those, and in all these yet, there is safety and piety and no seeking of our selves, but designes of vertue in just reason and duty to GOD and for his sake, that is, for his commandment. And in all these particulars, if there be such a sterility of spirit that there be no end served but of spirituall profit, we are never the worse; all that GOD requires of us is that we will live well and repent in just measure and right manner, and he that doth so, hath meditated well.

17. From hence if a pious soul passes to affections of greater sublimity, and intimate and more immediate, abstracted and immateriall love, it is well, onely remember that the love, GOD requires of us, is an operative materiall and communicative love. *If ye love me keep my Commandments*; so that still a good life is the effect of the sublimest meditation; and if we make our duty sure behinde us, ascend up as high into the mountain as you can, so your ascent may consist with the securities of your person, the condition

of

of infirmity, and the interests of your duty. According to the saying of * *Ildefonsus*; *Our empty saying of lauds and reciting verses in honour of his Name, please not* GOD *so well as the imitation of him does advantantage to us, and a devout imitatour pleases the spouse better then an idle Panegyrike*; Let your work be like his, your duty in imitation of his precept and example, and then sing prayses as you list; no heart is large enough, no voice pleasant enough, no life long enough, nothing but an eternity of duration, and a beatificall state can do it well: and therefore holy *David* joyns them both; *Whoso offereth me thanks and praise he honoureth me, and to him that ordereth his conversation aright I will shew the salvation of* GOD. All thanks and praise without a right ordered conversation are but the Eccho of religion, a voice and no substance; but if those praises be sung by a heart righteous and obedient, that is singing with the spirit, and singing with understanding; that is the Musick GOD delights in.

* *serm. 1 de assumpt.* Καὶ ἡ τῶν προσφερόντων πολυτέλεια, τιμὴ εἰς Θεὸν ἐ γίνετο, εἰ μὴ μιμητὴ τῶν εἰδέα φροντίσα τῶ προσώπου δῶρα δὲ ἡ θυσία λέγει ἀφρόνων πρὸ τεροφὴ ἡ ἀναθήματα ἱερουσίοις χρηστὰ· τὸ δὲ ἔνδικον φρόνημα διανοεῖς ἐ δέχεται, συνάπτει Θεῷ. *Hierocl. Pslm* 50. 23.

6. But let me observe and presse this caution: it is a mistake, and not a little dangerous, when people religious and forward shall too promptly, frequently and neerly spend their thoughts in consideration of divine excellencies. GOD hath shewn thee merit enough to spend all thy stock of love upon him in the characters of his power, the book of the Creature, the great tables of his mercy, and the lines of his justice; we have cause enough to praise his excellencies in what we feel of him, and are refreshed with his influence, and see his beauties in reflexion, though we do not put our eyes out, with staring upon his face; to behold the glories and perfections of GOD with a more direct intuition is the priviledge of Angels, who yet cover their faces in the brightnesse of his presence: it is onely permitted to us to consider the back parts of GOD: And therefore those speculations are too bold and imprudent addresses, and minister to danger more then to religion, when we passe away from the direct studies of vertue, and those thoughts of GOD, which are the freer and safer communications of the Deity, which are the means of entercourse and relation between him and us, to those considerations concerning GOD which are Metaphysicall and remote, the formall objects of adoration and wonder, rather then of vertue and temperate discourses; for GOD in Scripture never revealed any of his abstracted perfections and remoter and mysterious distances, but with a purpose to produce fear in us, and therefore to chide the temerity and boldnesse of too familiar and neerer entercourse.

18.

True it is that every thing we see or can consider represents some perfection of GOD; but this I mean, that no man should consider too much, and meditate too frequently upon the immediate perfections of GOD, as it were by way of intuition, but as they are manifested in the Creatures and in the ministeries of vertue; and also when ever GODS perfections be the matter of meditation, we should not ascend upwards into him, but descend upon our selves like fruitfull vapours drawn up into a cloud, descending speedily into a showre, that the effect of the consideration be a designe of good life; and that our loves to GOD be not spent in abstractions, but in good works and humble obedience. The other kinde of love may deceive us; and therefore so may such kinde of considerations which are its instrument. But this I am now more particularly to consider.

19.

For

20. For beyond this I have described, there is a degree of meditation so exalted, that it changes the very name, and is called *contemplation*, and it is in the unitive way of religion: that is, it consists in unions and adherencies to GOD; it is a prayer of quietnesse and silence, and a meditation extraordinary, a discourse without variety, a vision and intuition of divine excellencies, and immediate entry into an orb of light, and a resolution of all our faculties into sweetnesses: affections and starings upon the Divine beauty; and is carried on to extasies, raptures, suspensions, elevations, abstractions, and apprehensions beatificall. In all the course of *vertuous meditation*, the soul is like a Virgin invited to make a matrimoniall contract, it inquires the condition of the person, his estate and disposition, and other circumstances of amability and desire. But when she is satisfied with these enquiries and hath chosen her husband, she no more considers particulars, but is moved by his voice, and his gesture, and runs to his entertainment and fruition, and spends her self wholly in affections, not to obtain but enjoy his love.

Thus it is said.

21 But this is a thing not to be *discoursed* of, but *felt*, and although in other sciences the terms must first be known and then the rules, and conclusions scientificiall: Here it is otherwise, for first the whole experience of this must be obtained, before we can so much as know what it is, and the end must be acquired first, the conclusion before the premises. They that pretend to these heights call them the secrets of the Kingdom; but they are such secrets, which no man can describe, such which GOD hath not revealed in the publication of the Gospel, such for the acquiring of which there are no means prescribed, and to which no man is obliged, and which are not in any mans power to obtain, nor such which it is lawfull to pray for or desire, nor concerning which we shall ever be called to an account.

22. Indeed when persons have been long softened with the continuall droppings of religion, and their spirits made timorous and apt for impression by the assiduity of prayer and perpetuall allarms of death, and the continuall dyings of mortification; the fancie which is a very great instrument of devotion, is kept continually warm and in a disposition and aptitude to take fire and to flame out in great ascents; and when they suffer transportations beyond the burdens and support of reason, they suffer they know not what and call it what they please, and other pious people that hear talk of it, admire that devotion which is so eminent and beatified (for so they esteem it) and so they come to be called raptures and extasies; which even amongst the Apostles were so seldome that they were never spoke of; for those visions, raptures, and intuitions of S. *Steven*, S. *Paul*, S. *Peter*,* and S. *John* were not pretended to be of this kinde; not excesses of religion, but propheticall and intuitive revelations to great and significant purposes, such as may be and are described in story: but these other cannot; for so *Cassian* reports and commends a saying of *Antony* the Hermite; *That is not a perfect prayer in which the Votary does either understand himself or the prayer*, meaning that persons eminently religious were *Divina patientes* as *Dionysius Areopagite* said of his Master *Hierotheus*, Pathicks in Devotion, suffering ravishments of senses, transported beyond the uses of humanity into the suburbs of beatificall apprehensions: but whether or no this

* *Acts* 10. 10. ἐπέπεσεν ἐπ' αὐτὸν ἔκστασις. & cap. 11. 5. ᾐδειν ἐν ἐκστάσει ὅραμα. Raptus viditvisionem oraverat

---mentem q. oriorem expulit, a q; hominem toto sibi cedere jussit pectore quod de Apolline dixit Lucretius.

Qualis erat visio sive extasis Balami q.d visionem omnip otent s vidit, excidens sed reductus oculis. Num. 24. 4. 16.

this be any thing else beside a too intense and indiscreet pressure of the faculties of the soul to inconveniences of understanding, or else a credulous, busy, and untamed fancy, they that think best of it cannot give a certainty. There are and have been some Religious who have acted madnesse and pretended inspirations; and when these are destitute of a prophetick spirit, if they resolve to serve themselves upon the pretences of it, they are disposed to the imitation, if not, to the sufferings of madnesse, and it would be a great folly to call such *Dei plenos*, full of GOD, who are no better then phantastick and mad people.

Μανίας δ' γε εἶδη δύο· ἡ μὲν ὑπὸ νοσημάτων ἀνθρωπίνων, ἡ δὲ ὑπὸ θείας ἐξαλλαγῆς. *Plato in Phæd.* τῆς δ' θείας πλείους τέτταρες θεῶν μέμηνε διελόμενοι· μαντικὴν μὲν ἐπίπνοιαν ἀπολλωνικὴν θέντες, διονύσου δ' τελεστικήν, μουσῶν δ' ἀπὸ ποιητικὴν ἐμπνεύσαντες, &c. ibid.

This we are sure of, that many illusions have come in the likenesse of visions; and absurd fancies under the pretence of raptures; and what some have called the spirit of prophecy, hath been the spirit of lying; and contemplation hath been nothing but melancholy and unnaturall lengths; and stillnesse of prayer hath been a meer dream and hypochondriacall deuotion, and hath ended in pride or despair, or some sottish and dangerous temptation: It is reported of *Heron* the Monk that having lived a retired, mortified, and religious life for many yeers together, at last he came to that habit of austerity or singularity that he refused the festivall refection and freer meales of Easter and other solemnities, that he might do more eminently then the rest, and spend his time in greater abstractions and contemplations: but the Deuill taking advantage of the weaknesse of his melancholly and unsetled spirit, gave him a transportation and an extasy in which he fancied himself to have attained so great perfection that he was as deer to GOD as a crowned Martyr, and Angels would be his security for indemnity, though he threw himself to the bottom of a well; he obeyed his fancy and temptation, did so, bruised himself to death, and dyed possessed with a perswasion of the verity of that extasy and transportation.

ἔγνων ἔγωγε ἐν ἀρχῇ τοῦτο τοιοῦτον ὂν οἷόν τε τοῦτο ὅπερ ἐστὶ σοφία ποιοῦσα ποιοῦν, ἀλλὰ φαντασία τις, καὶ εἰκαστικὸν καὶ χρηματιστικὸν καὶ δημιουργικὸν λέγειν μὲν πολλὰ ἴσως δὲ ἀληθῆ λέγειν. *Plato in Apol.* 23. 24

I will not say that all violencies and extravagancies of a religious fancy are illusions, but I say that they are all unnaturall not hallowed by the warrant of a revelation, nothing reasonable, nothing secure; I am not sure that they ever consist with humility, but it is confessed that they are often produced by self love, arrogancy and the great opinion others have of us: I will not judge the condition of those persons who are said to have suffered these extraordinaries, for I know not the circumstances, or causes, or attendants, or the effects; or whether the stories be true that make report of them; but I shall onely advise that we follow the intimation of our B. Saviour, *that we sit down in the lowest place till the Master of the feast come and bids us sit up higher*, If we entertain the inward Man in the *purgative* and *illuminative way*, " that is, in actions of repentance, vertue and precise duty, that is the surest " way of uniting us to GOD: whilst it is done by faith and obedience; " and that also is love; and in these peace and safety dwell, and after we have done our work it is not discretion in a servant to hasten to his meal and snatch at the refreshment of visions unions and abstractions, but first he must gird himself and wait upon the Master, and not sit down our selves till we all be called at the great supper of the Lamb.

It was therefore an excellent desire of S. *Bernard* who was as likely as any to have such altitudes of speculation if GOD had really dispensed them to persons holy, phantastick and religious, *I pray GOD grant to me peace of spirit, joy in the holy Ghost compassionate others in the midst of my mirth, to be charitable in simplicity, to rejoyce with them* 25

that

that rejoyce and to mourn with them that mourn. and with these I shall be content: other exaltations of devotion I leave to Apostles and Apostolick men; the high hills are for the harts and the climbing goates, the stony rocks and the receisses of the earth for the conies. It is more healthfull and nutritive to dig the earth and to eat of her fruits then to stare upon the greatest glories of the heavens and live upon the beams of the Sun; so unsatisfying a thing is rapture and transportation to the soul; it often distracts the faculties, but seldome does advantage piety, and is full of danger in the greatest of its lustre. If ever a man be more in love with GOD by such instruments, or more indeered to vertue, or made more severe and watchfull in his repentance, it is an excellent grace and gift of GOD, but then this is nothing but the joyes and comfort of ordinary meditation; those extraordinary, as they have no sense in them so are not pretended to be instruments of vertue; but are like *Jonathans* arrows shot beyond it, to signifie the danger the man is in towards whom such arrows are shot; but if the person be made unquiet, unconstant, proud, pusillanimous, of high opinion, pertinacious and confident in uncertain judgements, or desperate, it is certain they are temptations and illusions, so that as all our dutie consists in the wayes of repentance and acquist of vertue; so there rests all our safety, and by consequence all our solid joyes; and this is the effect of ordinary, pious, and regular meditations.

26. If I mistake not, there is a temptation like this under another name amongst persons whose religion hath lesse discourse and more fancie, and that is, *a familiarity with GOD*; which indeed if it were rightly understood is an affection consequent to *the illuminative way*, that is, an act, or an effect of the vertue of religion and Devotion, which consists in prayers and addresses to GOD, lauds and Eucharists, and hymns, and confidence of coming to the throne of grace, upon assurance of GODS veracity and goodnesse infinite: so that *familiarity with GOD*, which is an affection of friendship, is the entercourse of giving and receiving blessings and graces respectively: and it is produced by a holy life, or the being in the state of grace, and is part of every mans inheritance that is a friend of GOD. But when familiarity with GOD shall be esteemed a priviledge of singular and eminent persons not communicated to all the faithfull, and is thought to be an admission to a neerer entercourse of secrecy with GOD, it is an effect of pride and a mistake in judgement concerning the very same thing which the old Divines call the unitive way, if themselves that claim it understood the terms of art, and the consequents of their own intentions.

27. Onely I shall observe one Circumstance, that *familiarity with GOD* is nothing else but an admission to be of GODS family, the admission of a servant or a son in minority, and implyes *obedience*, *duty*, and *fear* on our parts; *care* and providence and *love* on GODS part: And it is not the familiarity of *sons*, but the impudence of proud *equalls* to expresse this pretended priviledge in even unmannerly and unreverent addresses and discourses: and it is a sure rule, that whatsoever heights of piety, union or familiarity any man pretends to, it is of the Devil unlesse the greater the pretence be, the greater also be the humility of the man. The highest flames are the most tremulous; and so are the most holy and eminent religious persons, more full of awfulnesse and fear and modesty and humility;

so

so that in true Divinity and right speaking there is no such thing as the unitive way of religion, save onely in the effects of duty, obedience and the expresses of the precise vertue of religion. Meditations in order to a good life let them be as exalted, as the capacitie of the person and subject will endure; up to the height of contemplation; but if contemplation comes to be a distinct thing and something besides or beyond a distinct degree of vertuous meditation, it is lost to all sense and religion and prudence. Let no man be hasty to eat of the fruits of Paradise before his time.

28. And now I shall not need to enumerate the blessed fruits of holy Meditation, for it is a grace that is instrumentall to all effects, to the production of all vertues and the extinction of all vices, and by consequence the inhabitation of the holy Ghost within us, is the naturall or proper emanation from the frequent exercise of this duty, onely it hath something particularly excellent, besides its generall influence: for meditation is that part of prayer which knits the soul to its right object, and confirms and makes actuall our intention and devotion. Meditation is the tongue of the soul and the language of our spirit; and our wandring thoughts in prayer are but the neglects of meditation, and recessions from that duty; and according as we neglect medit ation, so are our prayers imperfect; meditation being the soul of prayer, and the intention of our spirit. But in all other things meditation is the instrument and conveyance; it habituates our affections to heaven, it hath permanent content, it produces constancy of purpose, despising of things below, inflamed desires of vertue, love of GOD, self denyall, humility of understanding and universall correction of our life and manners.

The PRAYER.

HOly and Eternall JESUS whose whole life and doctrine was a perpetuall sermon of holy life, a treasure of wisdome and a repository of Divine materialls for meditation, give me grace to understand, diligence and attention to consider, care to lay up, and carefulnesse to reduce to practice all those actions, discourses and pious lessons and intimations by which thou didst expresly teach, or tacitely imply, or mysteriously signifie our duty: Let my understanding become as spirituall in its imployment and purposes as it is immateriall in its nature: fill my memory as a vessell of election with remembrances and notions highly compunctive, and greatly incentive of all the parts of sanctity. Let thy holy Spirit dwell in my soul instructing my knowledge,

" ledge, ſanctifying my thoughts, guiding my affections, directing my will in the choice of vertue, that it may be the great imployment of my life to meditate in thy law to ſtudy thy preceptive will, to underſtand even the niceties and circumſtantialls of my duty, that ignorance may neither occaſion a ſinne nor become a puniſhment: take from me all vanity of ſpirit, lightneſſe of fancy, curioſity and impertinency of enquiry, illuſions of the Devill and phantaſtick deceptions: let my thoughts be as my religion, plain, honeſt, pious, ſimple, prudent and charitable, of great imployment and force to the production of vertues and extermination of vice, but ſuffering no tranſportations of ſenſe and vanity, nothing greater then the capacities of my ſoul, nothing that may miniſter to any intemperances of ſpirit, but let me be wholly inebriated with love, and that love wholly ſpent in doing ſuch actions as beſt pleaſe thee in the conditions of my infirmity and the ſecurities of humility, till thou ſhalt pleaſe to draw the curtain and reveal thy interiour beauties in the kingdom of thy eternall glories: which grant for thy mercies ſake O Holy and Eternall JESU. Amen.

Sect.

Sect. 6.

Of the death of the Holy Innocents or the babes of Bethlehem, *and the flight of* JESUS *into* EGYPT.

ALl this while *Herod* waited for the return of the Wisemen that they might give directions where the childe did lye, and his sword might finde him out with a certain and direct execution. But when he saw that he was mocked of the Wisemen he was exceeding wroth. For it, now began to deserve his trouble, when his purposes which were most secret began to be contradicted and diverted with a prevention, as if they were resisted by an allseeing and Almighty Providence. He began to suspect, the hand of heaven was in it, and saw there was nothing for his purposes to be acted, unlesse he could dissolve the golden chain of predestination. 1

And therefore since GOD already had hindred him from the executions of a distinguishing sword, he resolved to send a sword of indiscrimination and confusion, hoping that if he killed all the babes of *Bethlehem*, this young kings reign also should soon determine. *He therefore sent forth and slew all the children that were in Bethlehem and all the coasts thereof from two yeers old and under, according to the time which he had diligently enquired of the Wisemen.* For this execution was in the beginning of the second yeer after CHRISTS nativity as in all probability we guesse; not at the two yeers end, as some suppose, because as his malice was subtill, so he intended it should be secure, and though he had been diligent in his inquiry, and was neer the time in his computation, yet he that was never sparing of the lives of others, would now to secure his Kingdom rather overact his severity for some moneths, than by doing execution but just to the tittle of his account hazard the escaping of the *Messias*. 2. Sic ait glossa ordinaria sed Onuphrius in fastis ait hanc cædem biennio post Christum natum contigisse.

This execution was sad, cruell and universall: no abatements made for the dire shriekings of the Mothers no tender hearted souldier was employed, no hard hearted person was softned by the weeping eyes, and pitty-begging looks of those mothers, that wondred how it was possible any person should hurt their pretty sucklings, no connivencies there, no protections or friendships, or consideration, or indulgencies, but *Herod* caused that his own childe which was at nurse inthe coasts of *Bethlehem* should bleed to death; which made *Augustus Cæsar* to say that *in Herods house it were better to be a hog then a childe*: because the custome of the nation did secure a hog from *Herods* knife, but no religion could secure his childe. The sword being thus made sharp by *Herods* commission killed 14000 pretty babes, as the Greeks in their Calendar, and the Abyssines of *Ethiopia* do commemorate in their offices of Liturgy. For *Herod crafty and malicious, that is perfectly* * *tyrant* had caused all the children to be gathered together; which the credulous mothers (supposing it had been to take account of their age and number in order to some taxing) hindred not, but unwittingly suffered themselves and their babes to be betraied to an irremediable butchery. 3. Macrob Saturnal lib. 2. cap 4. *Qualis apud Lucianum describitur tyranicid. ἐκεῖνο δ' ἦν ὀλίγον φρεσὶν κραδίνων, ὁ τὰς τυραννικὰς ἐκκόπτων, ὁ τὰς ἐμβελεῖς ὀστᾶς φοβῶν, ὁ τὰς ἐφίβους ἀνασπῶν, ὁ ἐνυβρίζων τοῖς γάμοις· ἐκεῖνα αἱ παρθένοι ἀνήρηνται, καὶ εἰσπίπτει σφάγη, καὶ εἰσπίπτει φύγη, καὶ χρημάτων ἁφαίρεσις, καὶ βιάσυναι, καὶ ἐβρεις &c*

Then was fulfilled that which was ſpoken by Jeremy the Prophet, ſaying, Lamentation and weeping and great mourning, Rachel weeping for her children and would not be comforted. All the ſynonyma's of ſadneſſe were little enough to expreſſe this great weeping when 14000 mothers in one day ſaw their pretty babes pouring forth their blood into that boſom whence not long before they had ſucked milk, and inſtead of thoſe pretty ſmiles which uſe to entertain the fancy and dear affections of their mothers, nothing but affrighting ſhrieks and then ghaſtly looks; the mourning was great, like *the mourning in the valley of Hinnom, and there was no Comforter*; their ſorrow was too big to be cured till it ſhould lie down alone and reſt with its own wearineſſe.

5. But the malice of *Herod* went alſo into the hill countrey, and hearing that of *John* the ſon of *Zechary*, great things were ſpoken, by which he was deſigned to a great miniſtery about this young Prince, he attempted in him alſo to reſcind the Prophecies, and ſent a meſſenger of death towards him; but the Mothers care had been early with him, and ſent him into deſert places, where he continued till the time appointed of his manifeſtation unto Iſrael. But as the children of Bethlehem died in the place of CHRIST, ſo did the Father of the Baptiſt dye for his childe. For *Herod* ſlew *Zechary* between the temple and the Altar, * becauſe he refuſed to betray his ſon to the fury of that rabid bear: Though ſome perſons very eminent amongſt the ſtars of the Primitive Church, * report a tradition, that a place being ſeparated in the Temple for Virgins, *Zechary* ſuffered the Mother of our Lord to abide there after the birth of her holy Son, affirming her ſtill to be a Virgin; and that for this reaſon, not *Herod*, but the ſcribes and Phariſees did kill *Zechary*.

* Sic Chryſoſt. & Petrus Martyr epiſc. Alexandr. Niceph & Cedrenus.
* Sic aiunt origen tract 23 in evang. Matth. S. Baſil. homil. de humana Chriſti generatione, Nyſſen in natali Chriſti. Cyrill. adv. Anthropophormitas.

6. *Tertullian* [a] reports that the blood of *Zechary* had ſo beſmeared the ſtones of the pavement which was the altar on which the good old Prieſt was ſacrificed, that no act or induſtry could waſh the tincture out; the dye and guilt being both indeleble; as if, becauſe GOD did intend to exact of that nation all the blood of righteous perſons from *Abel* to *Zecharias* who was the laſt of the Martyrs of the ſynagogue, he would leave a character of their guilt in their eyes to upbraid their irreligion, cruelty and infidelity. But the firſt great inſtance of the Divine vengeance for theſe executions was upon *Herod*; who in very few yeers after, was ſmitten of GOD with ſo many plagues and tortures, that himſelf alone ſeemed like an hoſpitall of the *Incurabili*: For he was tormented with a ſoft ſlow fire, like that of burning iron: or the cinders of Yew, in his body: in his bowels with intolerable Colicks and ulcers, in his naturall parts with worms, in his feet with gout, in his nerves with convulſions, difficulty of breathing; and out of divers parts of his body iſſued out ſo impure and ulcerous a ſtream, that the loathſomneſſe, pain and indignation made him once to ſnatch a knife with purpoſe to have killed himſelf, but that he was prevented by a Nephew of his, that ſtood there in his attendance.

a In ſcorpiaco. cap. 8.

7. But as the fleſh of beaſts grows callous by ſtripes, and the preſſures of the yoak: ſo did the heart of *Herod*, by the loads of Divine vengeance. GOD began his hell here, and the pains of hell never made any man

leſſe

Iesse impious; for *Herod* perceiving that he must now die * first put to death his son *Antipater* under pretence that he would have poisoned him; and that the last scene of his life might for pure malice and exalted spight out-do all the rest, because he believed the Jewish nation would rejoyce at his death, he assembled all the nobles of the people and put them in prison, giving in charge to his sister *Salome*, that when he was expiring his last, all the nobility should be slain, that his death might be lamented with a perfect and universall sorrow.

* Δεινὰ γὰρ ἦν καὶ ἀπαιτούμενα τοῦ μίσους.

8. But GOD that brings to nought the counsels of wicked Princes turned the designe against the intendment of *Herod*; for when he was dead and could not call his sister to account for disobeying his most bloody and unrighteous commands, she released all the imprisoned and despairing Gentlemen, and made the day of her Brothers death a perfect Jubilee, a day of joy, such as was that when the nation was delivered from the violence of *Haman* in the dayes of Purim.

9. And all this while GOD had provided a sanctuary for the holy Childe JESUS. For GOD seeing the secret purposes of blood which *Herod* had, sent his Angel who *appeared to Joseph in a dream, saying, Arise and take the young childe and his Mother and fly into Egypt, and be thou there untill I bring thee word, for Herod will seek the young childe to destroy him; then he arose and took the young childe and his Mother by night and departed into Egypt*; And they made their first abode in *Hermopolis* in the countrey of *Thebais* whither when they first arrived, the childe JESUS being by designe or providence carried into a Temple, all the statues of the Idol gods fell down, like Dagon at the presence of the Ark, and suffered their timely and just dissolution and dishonour. According to the prophecy of *Isaiah*: *Behold the Lord shall come into Egypt and the Idolls of Egypt shall be moved at his presence.* And in the life of the Prophet *Jeremy*, written by *Epiphanius* it is reported, "that he told the Egyptian Priests that then their Idols should be broken in "pieces, when a holy Virgin with her childe should enter into their countrey, which prophecy possibly might be the cause that the Egyptians did, beside their vanities, worship also an infant in a manger, and a Virgin in her bed.

Matth. 2. 13.

Eusеb. de demonstr. c. 20. S. Athanas. lib. de incarnat. verbi. Palladius in vita S. Apollon. *Isai.* 19. 1.

Dorotheus in synopsi. Palad. in vita Apollon.

10. From *Hermopolis* to *Maturea* went these holy Pilgrims in pursuance of their safety and provisions, where it was reported they dwelt in a garden of balsame, till *Joseph* being at the end of seven yeers (as it is commonly believed) ascertained by an Angel of the death of *Herod* and commanded to return to the land of *Israel* he *was obedient to the heavenly vision*, and returned. But hearing that *Archelaus* did reign in the place of his Father, and knowing that cruelty and the ambition of *Herod* was hæreditary or intayl'd upon *Archelaus*, being also warned to turn aside into the parts of *Galilee*, which was of a distinct jurisdiction governed indeed by one of *Herods* sons, but not by *Archelaus*, thither he diverted, and there that holy family remained in the city of *Nazareth*, whence the holy childe had the appellative of a *Nazarene*.

Ad. Sect. 6.

Considerations upon the death of the Innocents, and the flight of holy JESUS *into* EGYPT.

1. HErod having called the wise men, and received information of their designe, and the Circumstances of the childe pretended religion too, and desired them to bring him word, when they had found the babe, that he might come and worship him; meaning to make a sacrifice of him, to whom he should pay his adoration: and instead of investing the young Prince with a Royall purple he would have stained his swadling bands with his blood. It is ever dangerous when a wicked Prince pretends religion, his designe is then fowlest by how much it needs to put on a fairer outside: but it was an early policy in the world, and it concerned mens interests to seem religious, when they thought that to be so, was an abatement of great designes. When *Jezebel* designed the robbing and destroying *Naboth*, she sent to the Elders to proclaim a fast; for the externall and visible remonstrances of religion leave in the spirits of men a great reputation of the seeming person, and therefore they will not rush into a furious sentence against his actions, at least not judge them with prejudice against the man towards whom they are so fairly prepared, but do some violence to their own understanding, and either disbelieve their own reason, or excuse the fact, or think it but an errour, or a lesse crime, or the incidencies of humanity, or however, are so long in decreeing against him, whom they think to be religious, that the rumour is abated, or the stream of indignation is diverted by other laborious arts intervening before our zeale is kindled, and so the person is unjudged or at least the designe secured.

2. But in this humane policy was exceedingly infatuated, and though *Herod* had trusted his designe to no keeper but himself, and had pretended fair, having *religion* for the *word*, and called the wise men privately, and intrusted them with no imployment but a civill request, an account of their successe of the journey, which they had no reason or desire to conceal; yet his heart was opened to the eye of heaven, and the sun was not more visible then his dark purpose was to GOD and it succeeded accordingly; the childe was sent away, the wisemen warned not to return, *Herod* was mocked and enraged; and so his craft became foolish and vain; and so are all counsells intended against GOD, or any thing of which he himself hath undertaken the protection. For although we understand not the reasons of security, because we see not that

that admirable concentring of infinite things in the Divine Providence, whereby God brings his purposes to act by wayes unlookt for, and sometimes contradictory; yet the publike and perpetuall experience of the world hath given continuall demonstrations, that all evill counsells have come to nought, that the succeeding of an impious design is no argument that the man is prosperous; that the curse is then surest, when his fortune spreads the largest; that the contradiction and impossibilities of deliverance to pious persons are but an opportunity and engagement for GOD to do wonders, and to glorifie his power and to exalt his mercy by the instances of miraculous or extraordinary events; and as the afflictions happening to good men are alleviated by the support of Gods good Spirit; and enduring them here are but consignations to an honourable amends hereafter; so the succeeding prosperities of fortunate impiety, when they meet with punishment in the next or in the third age, or in the deletion of a people five ages after, are the greatest arguments of Gods providence, who keeps wrath in store, and forgets not to *do judgement for all them that are oppressed with wrong*; It was laid up with God, and was perpetually in his eye, being the matter of a lasting durable and unremitted anger.

But God had care of the holy childe; he sent his Angel to warn *Joseph* with the babe and his Mother to flye into *Egypt*. *Joseph* and *Mary* instantly arises, and without enquiry how they shall live there, or when they shall return, or how be secur'd, or what accommodations they shall have in their Journey, at the same houre of the night begin the pilgrimage with the cheerfulnesse of obedience, and the securities of faith, and the confidence of hope, and the joyes of love, knowing themselves to be recompenc'd for all the trouble they could endure, that they were instruments of the safety of the holy JESUS, that they then were serving God, that they were encircled with the securities of the divine providence, and in these dispositions all places were alike; for every region was a Paradise where they were in company with JESUS. And indeed that man wants many degrees of faith and prudence who is sollicitous for the support of his necessities, when he is doing the commandment of God. If he commands thee to offer a sacrifice, himself will provide a Lambe, or enable thee to finde one; and he would remove thee into a state of separation, where thy body needs no supplies of provision, if he meant thou shouldst serve him without provisions; he will certainly * take away thy need, or satisfie it, he will feed thee himself as he did the Israelites, or take away thy hunger as he did to *Moses*, or send ravens to feed thee as he did to *Elias*, or make charitable people minister to thee as the widdow to *Elisha*, or give thee his own portion as he maintained the Levites, or make thine enemies to pitty thee as the Assyrians did the captive Jewes; For whatsoever the world hath, and whatsoever can be conveyed by wonder, or by providence, *all that* is thy security for provisions, so long as thou doest the work of God; and remember that the assurance of blessing, and health, and salvation is not made by doing what we list, or being where we desire, but by doing Gods will, and being in the place of his appointment; we may be safe in Egypt, if we be there in obedience to God, and wee may perish among the babes of *Bethlehem*, if we be there by our owne election.

3. — τὰς δὲ ἴσχυν τοσάδ' ἔχειν φίλας, ἀπίστῳ μανίᾳ δ' ἔχει δ' ἔρως. *Eurip.*

Heb. 13. 5, 6.

Joseph and *Mary* did not argue against the Angels message; because they had

4.

a confidence of their charge, who with the breath of his mouth could have destroyed *Herod*, though he had been aberted with all the legions marching under the Roman Eagles; but they, like the two Cherubims about the propitiatory, took the childe between them, and fled, giving way to the fury of persecution, which possibly when the materialls are withdrawn might expire, and dye like fire, which else would rage for ever. JESUS fled, undertook a sad journey, in which the roughnesse of the wayes, his own tendernesse, the youth of his Mother, the old age of his supposed Father, the smallnesse of their viaticum and accommodation for their voyage, the no kindred they were to go to, hopelesse of comforts and exteriour supplies were so many circumstances of poverty, and lesser strokes of the persecution; things that himself did choose to remonstrate the verity of his nature, the infirmity of his person, the humility of his spirit, the austerity of his undertaking, the burden of his charge, and by which he did teach us the same vertues he then expressed, and also consign'd this permission to all his Disciples in future ages, that they also may flye from their persecutors, when the case is so, that their work is not done; that is, they may glorifie God with their lives more then with their death; and of this they are ascertained by the arguments of prudent account; for sometimes we are called to glorifie God by dying, and the interest of the Church, and the faith of many may be concerned in it; then we must abide by it. In other cases it is true that *Demosthenes* said in Apology for his own escaping from a lost field, *A man that runs away may fight again.* And S. *Paul* made use of a guard of Souldiers to rescue him from the treachery of the Jewish Rulers, and of a basket to escape from the Inquisition of the Governour of *Damascus*; and the Primitive Christians, of Grotts and subterraneous retirements, and S. *Athanasius* of a faire Ladies house, and others of deserts and graves, as knowing it was no shame to flye, when their Master himself had fled, that his time and his work might be fulfilled, and when it was, he then laid his life down.

Ἀνὴρ ὁ φεύγων καὶ πάλιν μαχήσεται.

5. It is hard to set down particular rules that may indefinitely guide all persons in the stating of their own case; because all things that depend upon circumstances are alterable unto infinite. But as GODS glory and the good of the Church are the great considerations to be carried before us all the way, and in proportions to them we are to determine and judge our Questions: so also our infirmities are allowable in the scrutiny; for I doubt not but GOD intended it a mercy and a complyance with humane weaknesse, when he gave us this permission, as well as it was a designe to secure the opportunities of his service, and the consummation of his owne work by us. And since our feares and the incommodities of flight, and the sadnesse of exile, and the insecurities and inconveniencies of a strange and new abode are part of the persecution; provided that Gods glory be not certainly and apparently neglected, nor the Church evidently scandalized by our flight, all interpretations of the question in favour of our selves, and the declension of that part which may tempt us to apostacie, or hazard our confidence, and the choosing the lesser part of the persecution is not against the rule of faith, and alwayes hath in it lesse glory, but oftentimes more security.

6. But thus far *Herods* ambition transported him even to resolutions of murder of the highest person, the most glorious and the most innocent upon earth;

Earth; and it represents that passion to be the most troublesome and vexatious thing that can afflict the sons of men. *Vertue* hath not half so much trouble in it, it sleeps quietly without startings and affrighting fancies it looks cheerfully, smiles with much serenity, and though it laughs not often, yet it is ever delightfull in the apprehensions of some faculty: it fears no man, nor nothing, nor is it discomposed; and hath no concernments in the great alterations of the World; and entertains death like a Friend, and reckons the issues of it, as the greatest of its hopes, but *ambition* is full of distractions, it teems with stratagems, as *Rebecca* with strugling twinnes, and is swelled with expectation as with a tympany, and sleepes sometimes as the winde in a storme, still and quiet for a minute, that it may burst out into an impetuous blast till the chordage of his heartstrings crack; feares when none is nigh, and prevents things which never had intention, and falls under the inevitability of such accidents, which either could not be foreseen or not prevented: it is an infinite labour to make a Mans self miserable, and the utmost acquist is so goodly a purchase, that he makes *his* dayes full of sorrow to enjoy the troubles of a three yeers reign; for *Herod* lived but three yeeres or five at the most after the flight of JESUS into Egypt. And therefore there is no greater unreasonableness in the world then in the designes of ambition; for it makes the present certainly miserable, unsatisfied, troublesom and discontent; for the uncertain acquist of an honour, which nothing can secure; and besides a thousand possibilities of miscarrying, it relyes upon no greater certainty then our life, and when we are dead all the world sees who was the fool. But it is a strange caitiveness and baseness of disposition of men so furiously and unsatiably to run after perishing and uncertain interests in defiance of all the reason and religion of the world, and yet to have no appetite to such excellencies which satisfie reason and content the spirit, and create great hopes and ennoble our expectation, and are advantages to communities of men and publike societies, and which all wise men teach and all religion commands.

7. Dubia pro certis solent timere Reges. *Seneca* Oedip.

And it is not amisse to observe how *Herod* vexed himselfe extremely upon a mistake; the childe JESUS was born a King, but it was a King of all the world not confined within the limits of a province, like the weaker beauties of a torch to shine in one room, but like the sun, his Empire was over all the world; and if *Herod* would have become but his tributary and paid him the acknowledgments of his Lord he should have had better conditions then under *Cæsar*, and yet have been as absolute in his own Jewry as he was before; his kingdom was not of this World, and he that gives heavenly kingdoms to all his servants would not have stooped to have taken up *Herods* petty Coronet; but as it is a very vanity which ambition seeks, so it is a shadow that disturbs and discomposes al its motions and apprehensions.

Hostis Herodes impie Christum venire quid times? Non auferet terrestria Qui regna dat cœlestia Qui sceptra duro ſævus imperio regit Timet timentes, mutus in authorem cedit. Senec. ubi supr.

8.

And the same mistake caused calamities to descend upon the Church: for some of the persecutions commenced upon pretence Christianity was an Enemy to goverment: But the pretence was infinitely unreasonable, and therefore had the fate of senseless allegations, it disbanded presently; for no externall accident did so incorporate the excellence of CHRISTS religion into the hearts of men, as the innocence of the men, their inoffensive deportment, the modesty of their designes, their great humility and obedience, a life expressly in enmity and contestation against secular ambition; and it it is to be feared that the mingling humane interests with

religion will deface the image CHRIST hath ſtamped upon it; certain it is, the mettall is much abated by ſo impure allay, while the Chriſtian Prince ſerves his end of ambition and bears arms upon his neighbours countrey for the ſervice of religion, making CHRISTS kingdom to invade *Herods* rights: and in the ſtate Eccleſiaſticall ſecular intereſts have ſo deep a portion, that there are ſnares laid to tempt a perſecution, and men are invited to Sacriledge while the revenues of a Church are a fair fortune for a Prince; I make no ſcruple to finde fault with Painters that picture the poor ſaints with rich garments; for though they deſerved better, yet they had but poor ones: and ſome have been tempted to cheat the Saint, not out of ill will to his Sanctity, but love to his ſhrine, and to the Beauty of the clothes, with which ſome imprudent perſons have of old time dreſſed their images: ſo it is in the fate of the Church, perſecution, and the robes of CHRIST were her portion, and her clothing, and when ſhe is dreſſed up in gawdy fortunes it is no more then ſhe deſerves, but yet ſometimes it is occaſion that the Devil cheats her of her holineſſe, and the men of the world ſacrilegiouſly cheat her of her riches: and then when GOD hath reduced her to that poverty he firſt promiſed and intended to her, the perſecution ceaſes, and ſanctity returns, and GOD curſes the ſacriledge, and ſtirs up mens mindes to religious Donatives: and all is well till ſhe growes rich again. And if it be dangerous in any man to be rich, and diſcompoſes his ſteps in his journey to Eternity, it is not then ſo proportionable to the analogy of CHRISTS Poverty, and the inheritance of the Church to be ſedulous in acquiring great temporalties, and putting Princes in jealouſie and ſtates into care for ſecurities, leſt all the Temporall ſhould run into Eccleſiaſticall poſſeſſion.

ἡ δὲ τῶν περισσευομένων πολυτέλεια, τιμὴ εἰς Θεὸν ἐστίν; εἰ μὴ μᾶλλον τῷ αὐθέντῃ φρονήματος προσάγεται· ὅθεν γὰρ ἡ ἐνυπόλιος ἀφρόνων, πύρωσις προφὴ ἡ ἀναθήμασι ἱεροσύλοις χορηγία· τὸ ὃ ἴδιον φρόνημα ὑπερασπίσαι σωσάμενος Θεῶ. *Hierocl.*

9.

If the Church have by the active piety of a credulous, a pious and leſſe obſervant age been endowed with great poſſeſſions, ſhe hath rules enough, and poor enough, and neceſſities enough to diſpend what ſhe hath, with advantages to religion: but then all ſhe gets by it is the trouble of an unthankfull, a ſuſpected and unſatisfying diſpenſation; and the Church is made by evil perſons a Scene of ambition and ſtratagem, and to get a Germane Biſhoprick is to be a Prince, and to defend with niceneſſe and ſuits of Law every cuſtom or leſſer rite even to the breach of charity, and the ſcandall of religion is called a duty; and every ſingle perſon is bound to forgive injuries, and to quit his right rather then his Charity, but if it is not a duty in the Church alſo, in them whoſe life ſhould be excellent to the degree of example. I would fain know, if there be not greater care taken to ſecure the Eccleſiaſticall revenue, then the publike charity and the honour of religion in the ſtrict piety of the Clergy: for as the not ingaging in ſuits may occaſion bold people to wrong the Church, ſo the neceſſity of engaging is occaſion of looſing charity and of great ſcandall. I finde not fault with a free revennue of the Church; it is in ſome ſence neceſſary to Governours, and to preſerve the Conſequents of their authority: but I repreſent that ſuch things are occaſion of much miſchief to the Church, and leſſe holineſſe, and in all caſes, reſpect ſhould be had to the deſign of Chriſtianity, to the Prophecies of JESUS, to the promiſed lot of the Church, to the dangers of riches, to the excellencies and advantages, and rewards of poverty; and if the Church have enough to perform all her duties and obligations cheerfully, let her of all ſocieties be ſooneſt content. If ſhe have

Vide quæ dixit Amianus Marcel lib. 27. & epiſtolas S. Gregorii m l. 4. ep. 32. 34. 36. & l 6 ep 30. l. 7. indict 2. ep. 30. & concil. Afri. anum quo monitus eſt Cæleſtinus Papa, ne fumoſum typhum ſæculi in eccleſia[m], quæ in cem ſimp icitati, & humi.itatis eiem, Deum videre cupientibus prefert, videamur inducere.

plenty

plenty let her use it temperately and charitably, if she have not, let her not be querulous and troublesome; but however, it would be thought upon, that though in judging the *quantum* of the Churches portion the World thinks every thing too much; yet we must be careful we do not judge every thing too little; and if our fortune be safe between envy and contempt, it is much mercy. If it be despicable, it is safe for Ecclesiasticks, though it may be accidentally inconvenient, or lesse profitable to others; but if it be great, publick experience hath made remonstrance, that it mingles with the World, and durties those fingers which are instrumental in consecration, and the more solemn rites of Christianity.

10. JESUS fled from the persecution; as he did not stand it out, so he did not stand out against it; he was careful to transmit no precedent, or encouragement of resisting tyrannous Princes, when they offer violence to Religion, and our lives: he would not stand disputing for priviledges, nor calling in Auxiliaries from the LORD of Hosts, who could have spared him many Legions of Angels, every single spirit being able to have defeated all *Herods* power; but he knew it was a hard lesson to learn patience, and all the excuses in the World would be sought out to discourage such a Doctrine by which we are taught to dye, or lose all we have, or suffer inconveniencies at the will of a Tyrant; we need no authentick examples, much lesse Doctrines to invite Men to war, from which we see Christian Princes cannot be restrained with the engagements and peaceful Theoremes of an excellent and a holy Religion, nor Subjects kept from rebelling by the interests of all Religions in the World, nor by the necessities and reasonableness of obedience, nor the indeerments of all publick Societies of Men; one word, or an intimation from CHRIST would have sounded an alarm, and put us into postures of defence, when all CHRISTS excellent Sermons, and rare exemplar actions cannot tye our hands. But it is strange now, that of all Men in the World Christians should be such fighting people, or that Christian Subjects should lift up a thought against a Christian Prince, when they had no intimation of encouragement from their Master, but many from him to endeer *obedience* and *humility*, and *patience*, and *charity*, and these four make up the whole analogy, and represent the chief designe and meaning of Christianity in its moral constitution.

11. But JESUS, when himself was safe could also have secured the poor Babes of *Bethlehem*, with thousands of diversions and avocations of *Herods* purposes, or by discovering his own escape in some safe manner not unknown to the Divine Wisdom; but yet it did not so please GOD. He is Lord of his Creatures, and hath absolute dominion over our lives, and he had an end of glory to serve upon these Babes, and an end of justice upon *Herod*; and to the children he made such compensation, that they had no reason to complain that they were so soon made stars, when they shined in their little Orbs and participations of Eternity; for so the sense of the Church hath been, that they having died the death of Martyrs, though incapable of making the choice, GOD supplyed the effects of their will, by his own entertainment of the thing; that as the misery and their death, so also their glorification might have the same Authour in the same manner of causality; even by a peremptory and unconditioned determination in these particulars. This sense is pious and nothing unreasonable, considering that all circumstances of the thing make the case particular; but the immature

Ætas nec dum habilis ad pugnam idonea extitit ad coronam; & ut appareret innocentes esse qui propter Christum necantur, infantia innocens occisa est. S. Cyprian.

" immature death of other infants is a sadder story; for though I have no warrant or thought that it is ill with them after death; and in what manner or " degree of well-being it is, there is no revelation; yet I am not of opinion, that the securing of so low a condition as theirs in all reason is like to be, " will make recompence, or is an equal blessing with the possibilities of such " an eternity, as is proposed to them who in the use of reason and a holy life " glorifie GOD with a free obedience; and if it were otherwise, it were no " blessing to live till the use of reason; and Fools and Babes were in the best, because in the secureſt condition, and certain expectation of equal glories.

12. As soon as *Herod* was dead (for the Divine Vengeance waited his own time for his arrest) the Angel presently brought *Joseph* word; the holy Family was full of content and indifferency, not solicitous for return, not distrustful of the Divine Providence, full of poverty and sanctity, and content, waiting GODS time, at the return of which GOD delai'd not to recall them from exile; *out of Egypt he called his Son* and directed *Josephs* fear and discourse that he should divert to a place in the jurisdiction of *Philip*, where, the Heir of *Herods* cruelty, *Archelaus*, had nothing to do; and this very Series of providence and care GOD expresses to all his sons by adoption; and will determine the time and set bounds to every Persecution, and punish the instruments, and ease our pains, and refresh our sorrows, and give quietnesse to our fears, and deliverance from our troubles, and sanctifie it all, and give a Crown at last, and all in his good time, if we wait the coming of the Angel, and in the mean time do our duty with care, and sustain our temporals with indifferency; and in all our troubles and displeasing accidents we may call to minde, that GOD by his holy and most reasonable Providence hath so ordered it; that the spiritual advantages we may receive from the holy use of such incommodities, are of great recompence and interest, and that in such accidents the holy JESUS having gone before us in precedent, does go along with us by love and imitation, and that makes the present condition infinitely more eligible, then the greatest splendour of secular fortune.

The PRAYER.

O *Blessed and eternal GOD, who didst suffer thy holy Son to flye from the violence of an enraged Prince, and didst chooſe to defend him in the wayes of his infirmity by hiding himself, and a voluntary exile; be thou a defence to all thy faithful people, when ever persecution arises against them, send them the ministery of Angels to direct them into wayes of security, and let thy holy Spirit guide them in the paths of sanctity; and let thy providence continue in custody over their persons till the times of refreshment, and the day of redemption shall return: Give O LORD to thy whole Church sanctity and zeal, and the confidences of a holy faith, boldnesse of confession, humility, content, and resignation of spirit, generous contempt of the World, and unmingled desires of thy glory, and the edification of thy Elect, that no secular interests disturb her duty, or discompose her chari-*

ty,

ty, or depresse her hopes, or in any unequal degree possesse her affections and pollute her spirit, but preserve her from the snares of the World, and the Devil, from the rapine and greedy desires of sacrilegious persons, and in all conditions whether of affluence or want she may still promote the interests of Religion: that when plenteousnesse is within her palaces, and peace in her walls, that condition *may then be* best *for* her; *and when she is made as naked as JESUS to his passion, then* poverty *may be* best for her, *that in all estates she may glorifie thee, and in all accidents and changes thou mayest sanctifie and blesse her, and at last bring her to the eternal riches and abundances of glory, where no persecution shall disturb her rest. Grant this for sweet JESUS sake, who suffered exile and hard journeys and all the inconveniencies of a friendlesse person, in a strange Province; to whom with thee and the eternal Spirit be glory for ever, and blessing in all generations of the World and for ever and ever.* Amen.

Sect. 7.

Of the younger yeers of JESUS, and his disputation with the Doctors in the Temple.

FRom the return of this holy Family to *Judea*, and their habitation in *Nazareth*, till the blessed childe JESUS was twelve yeers of age, we have nothing transmitted to us out of any authentick Record; but that they went to *Jerusalem* every yeer at the Feast of the Passeover. And when JESUS was twelve yeers old, and was in the Holy City attending upon the Paschal Rites, and solemn Sacrifices of the Law, his Parents having fulfill'd their dayes of festivity, went homeward, supposing the Childe had been in the Caravan among his friends, and so they erred for the space of a whole dayes journey; and when they sought him and found him not, they returned to *Jerusalem* full of fears and sorrow. 1.

No fancy can imagine the doubts, the apprehensions, the possibilities of mischief, and the tremblings of heart which the holy Virgin Mother felt thronging about her fancy and understanding; but such a person who hath been tempted to the danger of a violent fear and transportation, by apprehension of the losse of a hope greater then a Miracle; her discourses with her self could have nothing of distrust, but much of sadnesse and wonder, and the indetermination of her thoughts was a trouble, great as the passion of her love; possibly an Angel might have carried him she knew not whither; or it may be the son of *Herod* had gotten the prey, which his cruel Father miss'd; or he was sick, or detained out of curiosity and wonder, or any thing but what was right, and by this time she was come to *Jerusalem*, and 2.

and having spent three dayes in her sad and holy pursuit of her lost jewel despairing of the prosperous event of any humane diligence, as in all other cases she had accustomed, she made her addresse to GOD, and entring into the Temple to pray; GOD, that knew her desires, prevented her with the blessings of goodnesse, and there her sorrow was changed into joy and wonder; for there she found her holy Son *sitting in the midst of the Doctors both hearing them and asking them questions.*

3. *And when they saw him they were amazed,* and so were *all that heard him, at his understanding and answers*; beyond his education, beyond his experience, beyond his yeers, and even beyond the common spirits of the best Men, discoursing up to the height of a Prophet, with the cleernesse of an Angel, and the infallibility of inspiration; for here it was verified in the highest and most literal signification, that *out of the mouthes of babes GOD had ordained strength*; but this was the *strength* of argument, and science of the highest mysteries of Religion and secret Philosophy.

4. Glad were the Parents of the Childe to finde him illustrated with a miracle, concerning which when he had given them such an account, which they understood not, but yet *Mary* laid up in her heart, as that this was part of his imployment and *his Fathers businesse*, he returned with them to *Nazareth*, and *was subject to his Parents*; where he lived in all holinesse and humility, shewing great signes of wisdom, indeering himself to all that beheld his conversation, did nothing lesse then might become the great expectation which his miraculous birth had created of him; *for he increased in wisdom and stature, and favour with GOD and Man*, still growing in proportion to his great beginnings to a miraculous excellency of grace, sweetnesse of demeanour, and excellency of understanding.

5. They that love to serve GOD in hard questions, use to dispute whether CHRIST did truly, or in appearance onely increase in wisdom. For being personally united to the Word, and being the eternal wisdom of the Father, it seem'd to them, that a plenitude of wisdom was as natural to the whole Person, as to the Divine Nature. But others, fixing their belief upon the words of the story which equally affirms CHRIST, as properly to have increased in favour with GOD, as with Man, in wisdom, as in stature, they apprehend no inconvenience in affirming it to belong to the verity of Humane Nature to have degrees of understanding as well as of other perfections: and although the humanity of CHRIST made up the same person with the Divinity, yet they think the Divinity still to be free, even in those communications which were imparted to his inferiour Nature, and the Godhead might as well suspend the emanation of all the treasures of Wisdom upon the Humanity for a time, as he did the Beatifical Vision, which most certainly was not imparted in the interval of his sad and dolorous Passion; but whether it were truly or in appearance, in habit or in exercise of act, by increase of notion or experience, it is certain the promotions of the holy Childe were great, admirable, and as full of wonder as of sanctity, and sufficient to entertain the hopes and expectations of Israel with preparations and dispositions, as to satisfie their wonder for the present, so to accept him at the time of his publication, they having no reason to be scandalized at the smalnesse, improbability, and indifferency of his first beginnings.

6. But the holy Childe had also an imployment, which he undertook in obedience

obedience to his supposed Father, for exercise and example of humility, and for the support of that holy Family which was dear in the eyes of GOD, but not very splendid by the opulency of a free and indulgent fortune. He wrought in the trade of a Carpenter, and when *Joseph* died, which hapned before the manifestation of JESUS unto Israel, he wrought alone, and was no more called the Carpenters son, but *the Carpenter* himself. *Is not this Carpenter, the son of Mary?* said his offended Countrey men. And in this condition the blessed JESUS did abide till he was thirty yeers old, for he that came to fulfil the Law, would not suffer one tittle of it to passe unaccomplished; for by the Law of the Nation, and custome of the Religion, no Priest was to officiate, or Prophet was to preach before he was thirty yeers of age. *Mark 6.3.*

Ad. Sect. 7.
Considerations of the Disputation of JESUS with the Doctors in the Temple.

Joseph and *Mary* being returned unto *Nazareth* were sedulous to 1.
enjoy the priviledges of their Countrey, the opportunities of Religion, the publick addresse to GOD, in the rites of festivals, and solemnities of the Temple; they had been long grieved with the impurities and Idol rites, which they with sorrow had observed to be done in Egypt; and being deprived of the blessings of those holy societies and imployments, they used to enjoy in Palestine, at their return came to the offices of their Religion with appetites of fire, and keen as the evening Wolf; and all the joyes, which they should have received in respersion and distinct emanations, if they had kept their Anniversaries at Jerusalem, all that united they received in the duplication of their joyes at their return, and in the fulfilling themselves with the refection and holy viands of Religion. For so GOD uses to satisfie the longings of holy people, when a Persecution ha's shut up the beautiful gates of the Temple, or denied to them opportunities of accesse, although GOD hears the prayers they make with their windows toward *Jerusalem*, with their hearts opened with desires of the publick communions, and sends them a Prophet with a private meal, as *Abakkuk* came to *Daniel*, yet he fits their hearts when the yeer of Jubilee returns, and the people sing, *In convertendo*, the song of joy for their redemption; for as of all sorrows the deprivations and eclipses of Religion are the saddest, and of the worst and most inconvenient consequence; so in proportion are the joyes of spiritual plenty and religious returns; the communion of Saints being like the Primitive Corban, a repository to feed all the needs of the Church, or like a Taper joyn'd to a Torch, it self is kindled and increases the others flame.

They faild not to go to *Jerusalem*; for all those holy prayers and 2.
raviſhments

raviſhments of love, thoſe excellent meditations and entercourſes with GOD, their private readings and diſcourſes were but entertainments and ſatisfaction of their *neceſſities*; they lived with them during their retirements; but it was *a feaſt* when they went to *Jeruſalem*, and the freer and more indulgent refection of the Spirit; for in publick ſolemnities GOD opens his treaſures, and pours out of his grace more abundantly; private Devotions, and ſecret offices of Religion, are like refreſhing of a Garden with the diſtilling and petty drops of a Waterpot; but addreſſes to the Temple, and ſerving GOD in the publick communion of Saints is like rain from Heaven; where the offices are deſcribed by a publick ſpirit, heightned by the greater portions of aſſiſtance, and receive advantages by the adunations and ſymbols of Charity, and increment by their diſtinct title to promiſes appropriate even to their aſſembling, and mutual ſupport, by the piety of example, by the communication of counſels, by the awfulneſſe of publick obſervation, and the engagements of holy cuſtomes. For Religion is a publick vertue, it is the ligature of ſouls and the great inſtrument of the conſervation of bodies Politick, and is united in a common object, the GOD of all the World, and is manag'd by publick miniſteries, by Sacrifice, Adoration, and Prayer, in which with variety of circumſtances indeed, but with infinite conſent and union of deſigne, all the ſons of *Adam* are taught to worſhip GOD; and it is a publication of GODS honour, its very purpoſe being to declare to all the World, how great things GOD hath done for us, whether in publick Donatives, or private Miſſives; ſo that the very deſigne, temper and conſtitution of Religion is to be a publick addreſſe to GOD; and although GOD is preſent in Cloſets, and there alſo diſtils his bleſſings in ſmall rain, yet to the ſocieties of Religion and publication of worſhip, as we are invited by the great bleſſings and advantages of Communion, ſo alſo we are in ſome proportions more ſtraightly limited by the analogy and exigence of the duty. It is a Perſecution when we are forced from publick worſhippings; no Man can hinder our private addreſſes to GOD, every Man can build a Chappel in his breſt, and himſelf be the Prieſt, and his heart the Sacrifice, and every foot of glebe he treads on be the Altar, and this no Tyrant can prevent. If then there can be Perſecution in the offices of Religion, it is the prohibition of publick profeſſion and Communions, and therefore he that denies to himſelf the opportunities of publick rites and conventions is his own Perſecutour.

Habet ſemper privilegium ſuum ut ſacratius fiat quod publica lege celebratur, quam quod privata inſtitutione dependitur. Leo de jejun. 7. menſis. Idem. Serm. 4. Publica præferenda ſunt privatis, & tunc eſt efficatior ſanctiorq; devotio quando in operibus pietatis totius Eccleſiæ unus eſt animus, & unus ſenſus. *Hebr.* 10. 25.

3. But when JESUS was twelve yeers old, and his Parents had finiſhed their offices, and return'd filled with the pleaſures of Religion, they miſs'd the Childe, and ſought him amongſt their kinred, but there they found him not; for whoever ſeeks JESUS muſt ſeek him in the offices of Religion, in the Temple, not amongſt the engagements and purſuit of worldly intereſts; *I forgat alſo mine own Fathers houſe*, ſaid *David*, the Father of this holy Childe, and ſo muſt we, when we run in an enquiry after the ſon of *David*; but our relinquiſhing muſt not be a dereliction of duty, but of engagement; our affections toward kinred muſt alwayes be with charity, and according to the endeerments of our relation, but without immerſion, and ſuch adherencies, that either contradict or leſſen our duty towards GOD.

4. It was a ſad effect of their pious journey to loſe the joy of their Family and the hopes of all the World; but it often happens that after ſpiritual imployments GOD ſeems to abſent himſelf, and withdraw the ſenſible

ſible effects of his preſence, that we may ſeek him with the ſame diligence and care and holy fears, the holy Virgin Mother ſought the bleſſed JESUS. And it is a deſigne of great mercy in GOD to take off the light from the eyes of a holy perſon, that he may not be abuſed with complacencies and too confident opinions and reflections upon his fair performances. For we uſually judge of the well or ill of our devotions, and ſervices, by what we feel; and we think GOD rewards every thing in the preſent, and by proportion to our own expectations; and if we feel a preſent rejoycing of Spirit, all is well with us, the ſmoak of the Sacrifice aſcended right in a holy Cloud; but if we feel nothing of comfort, then we count it a prodigy and ominous, and we ſuſpect our ſelves (and moſt commonly we have reaſon:) ſuch irradiations of cheerfulneſſe are alwayes welcome, but it is not alwayes anger that takes them away; the Cloud removed from before the camp of Iſrael, and ſtood before the hoſt of *Pharaoh*, but this was a deſigne of ruine to the Egyptians, and of ſecurity to Iſrael; and if thoſe bright Angels that go with us to direct our journeys remove out of our ſight and ſtand behinde us, it is not alwayes an argument that the anger of the LORD is gone out againſt us; but ſuch decaies of ſenſe and clouds of ſpirit are excellent conſervatours of humility, and reſtrain thoſe intemperances and vainer thoughts which we are prompted to in the gayety of our ſpirits.

5. But we often give GOD cauſe to remove and for a while to abſent himſelf, and his doing of it ſometimes upon the juſt provocations of our demerits, makes us at other times with good reaſon to ſuſpect our ſelves even in our beſt actions. But ſometimes we are vain, or remiſſe, or pride invades us in the darkneſſe and incurioufneſſe of our ſpirits, and we have a ſecret ſin which GOD would have us to enquire after; and when we ſuſpect every thing, and condemn our ſelves with ſtricteſt and moſt angry ſentence, then it may be, GOD will with a ray of light break through the cloud, if not, it is nothing the worſe for us; for although the viſible remonſtrance and face of things in all the abſences and withdrawings of JESUS be the ſame, yet if a ſin be the cauſe of it, the withdrawing is a taking away his favour and his love; but if GOD does it to ſecure thy piety, and to enflame thy deſires, or to prevent a crime, then he withdraws a *gift* onely, nothing of his *love*, and yet the darkneſſe of the ſpirit and ſadneſſe ſeem equal. It is hard in theſe caſes to diſcover the cauſe, as it is nice to judge the condition of the effect, and therefore it is prudent to aſcertain our condition by improving our care and our Religion; and in all accidents to make no judgement concerning GODS favour by what we *feel*, but by what we *do*.

6. When the holy Virgin with much Religion and ſadneſſe had ſought her joy, at laſt ſhe found him diſputing among the Doctors, hearing them and aſking them queſtions; and beſides that he now firſt opened a fontinel, and there ſprang out an excellent rivulet from his abyſſe of wiſdom, he conſign'd this truth to his Diſciples, that they who mean to be Doctors and teach others, muſt in their firſt acceſſes and degrees of diſcipline learn of thoſe, whom GOD and publick order hath ſet over us, in the myſteries of Religion.

The

The Prayer.

BLeſſed and moſt holy JESUS, Fountain of grace and comfort, Treaſure of wiſdom and ſpiritual emanations, be pleaſed to abide with me for ever, by the inhabitation of thy interiour aſſiſtances and refreſhments; and give me a correſponding love, acceptable and unſtained purity, care and watchfulneſſe over my wayes, that I may never, by provoking thee to anger, cauſe thee to remove thy dwelling, or draw a cloud before thy holy face; but if thou art pleaſed upon a deſigne of charity, or trial, to cover my eyes, that I may not behold the bright rayes of thy favour, nor be refreſhed with ſpirituall comforts; let thy love ſupport my ſpirit, by wayes inſenſible, and in all my needs give me ſuch a portion, as may be inſtrumentall and incentive to performance of my duty; and in all accidents let me continue to ſeek thee by prayers and humiliation, and frequent deſires and the ſtrictneſſes of a holy life; that I may follow thy example, purſue thy footſteps, be ſupported by thy ſtrength, guided by thy hand, enlightned by thy favour, and may at laſt after a perſevering holineſſe and an unwearied induſtry dwell with thee in the Regions of light, and eternal glory, where there ſhall be no feares of parting from the habitations of felicity and the union and fruition of thy preſence, O bleſſed and moſt holy JESUS. Amen.

Sect. 8.

Of the preaching of JOHN *the* Baptist, *preparative to the manifestation of* JESUS.

WHen *Herod* had drunk so great a draught of blood at *Bethlehem*, and sought for more from the hill countrey, *Elizabeth* carried her son into the Wilderness, there in the desert places and recesses to hide him from the fury of that beast, where she attended him with as much care and tenderness, as the affections and fears of a Mother could express in the permission of those fruitless solitudes; the childe was about eighteen moneths old, when he first fled to sanctuary, but after fourty dayes his Mother died, and his Father *Zechary* at the time of his ministration, which happened about this time, was killed in the court of the Temple; so that the childe was exposed to all the dangers and infelicities of an Orphan, in a place of solitariness and discomfort, in a time when a bloody King endeavoured for his destruction: But *when his Father and Mother were taken from him, the Lord took him up.* For according to the tradition of the Greeks, GOD deputed an Angel to be his nourisher and *Guardian*, as he had formerly done to *Ishmael* who dwelt in the wilderness, and to *Elias* when he fled from the rage of *Ahab*: So to this childe, who came in the spirit of *Elias*, to make demonstration, that there can be no want where GOD undertakes the care and provision. 1.

Niceph. lib. 1. c. 14.

S. Chrys. homil. de nativ. S. Jo. Baptistæ.

Gen. 21. 17.

1 Kings 19. 5.

The entertainment, that S. *Johns* Proveditóre the Angel gave him, was such as the Wilderness did afoord, and such as might dispose him to a life of austerity; for there he continued spending his time in meditations, contemplation, prayer, affections and colloquies with GOD, eating Flyes and wilde honey, not clothed in soft, but a hairy garment, and a leathern girdle, till he was thirty yeers of age. And then, *being the fifteenth yeer of Tiberius, Pontius Pilate being Governour of Judea, the Word of God came unto John in the wilderness. And he came into all the country about Jordan*, preaching and baptizing. 2.

Vestis erat curvi setis contexta cameli
Contra luxuriem molles duraret ut artus
Arceretq; graves compuncto corpore somnos. Paulinus.

This *John* according to the prophesies of him, and designation of his person by the holy Ghost, was the forerunner of CHRIST, sent to dispose the people for his entertainment, and *prepare his wayes*, and therefore it was necessary his person should be so extraordinary, and full of sanctity, and so clarified by great concurrencies and wonder in the circumstances of his life, as might gain credit and reputation to the testimony he was to give concerning his LORD the Saviour of the World. And so it happened. 3.

4. For as the *Baptist*, while he was in the wilderneſſe, became the patern of ſolitary and contemplative life, a School of Vertue, and Example of Sanctity, and ſingular auſterity: ſo at his emigration from the places of his retirement, he ſeemed, what indeed he was, a rare and excellent Perſonage; and the wonders which were great at his birth, the prediction of his Conception by an Angel, which never had before happened, but in the perſons of *Iſaac* and *Samſon*; the contempt of the World, which he bore about him, his mortified countenance and deportment, his auſtere and heremitical life, his vehement ſpirit and excellent zeal in preaching, created ſo great opinions of him among the people, that all held him for a Prophet in his office, for a heavenly perſon in his own particular, and a rare example of ſanctity, and holy life to all others; and all this being made ſolemne and ceremonious by his baptiſm he prevail'd ſo, that he made excellent and apt preparations for the LORDS appearing; *For there went out to him Jeruſalem, and all Judea, and all the regions round about Jordan, and were baptized of him confeſſing their ſins.*

5. The *Baptiſt* having by ſo heavenly means won upon the affections of all Men, his Sermons and his teſtimony concerning CHRIST were the more likely to be prevalent, and accepted; and the ſum of them, was *repentance* and dereliction of ſins, and bringing forth the *fruits* of *good life*, in the promoting of which Doctrine he was a ſevere reprehender of the Phariſees, and Sadduces, he exhorted the people to works of mercy, the Publicans to do juſtice, and to decline oppreſſion, the Souldiers to abſtain from plundring, and doing violence or rapine; and publiſhing, that *he was not the Chriſt*, that *he* onely *baptized with water*, but the *Meſſias* ſhould *baptize with the holy Ghoſt, and with fire*; he finally denounced judgement, and great ſeverities to all the World of impenitents, even abſciſſion and *fire unquenchable*. And from this time forward, *viz. From the dayes of John the Baptiſt, the kingdom of heaven ſuffered violence, and the violent take it by force.* For now the Goſpel began to dawn, and *John* was like the morning ſtar, or the bluſhings ſpringing from the windows of the Eaſt, foretelling the approach of the Sun of Righteouſneſſe: and as S. *John Baptiſt* laid the firſt rough, hard and unhewen ſtone of this building in mortification, ſelf-denial, and doing violence to our natural affections: So it was continued by the Maſter builder himſelf, who propounded the glories of the Crown of the heavenly Kingdom to them only who ſhould climbe the Croſſe to reach it.

Ad.

Ad. Sect. 8.

Considerations of the preaching of JOHN *the Baptist.*

FRom the disputation of JESUS with the Doctors to the time of his manifestation to Israel, which was eighteen yeers, the holy Childe dwelt in *Nazareth* in great obedience to his Parents, in exemplar modesty, singular humility, working with his hands in his supposed Fathers trade, for the support of his own and his Mothers necessities, and that he might bear the curse of *Adam*, that in the sweat of his brows he should eat his bread, all the while he increased in favour with GOD and Man, sending forth excellent testimonies of a rare Spirit, and a wise understanding in the temperate instances of such a conversation to which his humility and great obedience had engaged him: But all this while the stream ran under ground, and though little bublings were discern'd in all the course, and all the way Men looked upon him as upon an excellent person, diligent in his calling, wise and humble, temperate and just, pious and rarely temper'd, yet at the manifestation of *John* the Baptist, he brake forth like the stream from the bowels of the earth, or the Sun from a cloud; and gave us precedent that we should not shew our lights to minister to vanity, but then onely when GOD and publick order, and just dispositions of Men call for a manifestation; and yet the ages of Men have been so forward in prophetical ministeries, and to undertake Ecclesiastical imployment, that the vitiousnesse, and indiscretions, and scandals the Church of GOD feels as great burdens upon the tendernesse of her spirit, are in great part owing to the neglect of this instance of the prudence and modesty of the holy JESUS. 1.

But now the time appointed was come, the *Baptist* comes forth upon the Theatre of *Palestine*, a fore-runner of the office and publication of JESUS, and by the great reputation of his sanctity, prevailed upon the affections and judgement of the People, who with much ease believed his Doctrine, when they had reason to approve his life; for the good example of the Preacher is alwayes the most prevailing Homily; his *life* is his *best Sermon*. He that will raise affections in his Auditory must affect their eyes; for we seldom see the people weep if the Orator laughs loud and loosely; and there is no reason to think that his discourse should work more with me, then himself. If his arguments be fair and specious, I shall think them fallacies, while they have not faith with him; and what necessity for me to be temperate, when he, that tels me so, sees no such need but hopes to go to Heaven without it; or if the duty be necessary, I shall learn the definition of temperance and the latitudes of my permission, and the bounds of lawful and unlawful by the exposition of his practise; if he bindes a burden upon my shoulders, it is but reason I should look him to bear his portion too. 2.

S.Chryſ. orat de S.Babylâ. † *Good works convince more then miracles*, and the power of ejecting Devils is not ſo great probation, that Chriſtian religion came from God, as is the holineſſe of the doctrine, and its efficacie and productions upon the hearty Profeſſours of the inſtitution. S. *Pachomius*, when he wore the military girdle under *Conſtantine* the Emperour, came to a city of Chriſtians, who having heard that the army in which he then marched was almoſt ſtarved for want of neceſſary proviſions, of their own charity relieved them ſpeedily and freely; he wondering at their ſo free and cheerfull diſpenſation, inquired what kind of people theſe were, whom he ſaw ſo bountifull? It was anſwered they were Chriſtians, whoſe Profeſſion it is to hurt no man, and to do good to every man; the pleaſed Souldier was convinced of the excellency of that religion, which brought forth men ſo good and ſo pious, and loved the Mother for the childrens ſake, threw away his girdle and became Chriſtian, and religious, and a Saint: And it was *Tertullians* great argument in behalf of Chriſtians, *ſee how they love one another, how every Man is ready to die for his brother*, it was a living argument and a ſenſible demonſtration of the purity of the fountain, from whence ſuch lympid waters did derive. But ſo John the Baptiſt made himſelf a fit inſtrument of preparation, and ſo muſt all the Chriſtian Clergy be fitted for the diſſemination of the Goſpel of Jeſus.

3. The Baptiſt had till this time, that is, about thirty yeers, lived in the Wilderneſſe under the Diſcipline of the holy Ghoſt, under the tuition of Angels, in converſation with GOD, in great mortification and diſaffections to the World, his garments rugged and uneaſie, his meat plain, neceſſary, and without variety, his imployment prayers and devotion, his company wilde beaſts in ordinary, in extraordinary, meſſengers from Heaven; and all this not undertaken of neceſſity to ſubdue a bold luſt, or to puniſh a loud crime, but to become more holy and pure from the leſſer ſtains and inſinuations of too free infirmities, and to prepare himſelf for the great miniſtery of ſerving the holy JESUS in his publication. Thirty yeers he lived in great auſterity; and it was a rare patience and exemplar mortification; we uſe not to be ſo pertinacious in any pious reſolutions, but our purpoſes diſband upon the ſenſe of the firſt violence; we are free and confident of reſolving to faſt when our bellies are full, * but when we are called upon by the firſt neceſſities of nature, our Zeal is cool, and diſſoluble into air upon the firſt temptation; and we are not upheld in the violences of a ſhort auſterity without faintings and repentances to be repented of, and enquirings *after the vow is paſt*, and ſearching for excuſes and deſires to reconcile our nature and our conſcience; unleſſe our neceſſity be great, and our ſin clamorous and our Conſcience loaden, and no peace to be had without it; and it is well if upon any reaſonable grounds we can be brought to ſuffer contradictions of nature, for the advantages of grace; but it would be remembred that the *Baptiſt* did more upon a leſſe neceſſity, and poſſibly the greatneſſe of the example may entice us on a little further, then the cuſtomes of the World or our own indevotions would engage us.

* Satiatis & expletis jucundius eſt carere quam frui Cicer de ſenect.

4. But after the expiration of a definite time *John* came forth from his ſolitude, and ſerved GOD in ſocieties; he ſerved GOD, and the content of his own ſpirit by his converſing with Angels and Dialogues with GOD, ſo long as he was in the wilderneſſe, and it might be ſome trouble

to

to him to mingle with the impurities of Men, amongst whom he was sure to observe such recesses from perfection, such violation of all things sacred, so great despight done to all ministeries of Religion, that to him who had no experience or neighbourhood of actions criminal, it must needs be to his sublim'd and clarified spirit more punitive and afflictive, then his hairen shirt and his ascetick diet was to his body; but now himself, that tried both, was best able to judge which state of life was of greatest advantage and perfection.

5. *In his solitude he did breathe more pure inspiration, Heaven was more open, GOD was more familiar*, and frequent in his visitations; In the Wilderness his company was Angels, his imployment meditations and prayer; his temptations simple and from within, from the impotent and lesser rebellions of a mortified body; his occasions of sin as few as his examples; his condition such, that if his soul were at all busie, his life could not easily be other then the life of Angels; for his work and recreation, and his visits, and his retirements could be nothing but the variety and differing circumstances of his piety; his inclinations to society made it necessary for him to repeat his addresses to GOD; for his being a sociable Creature, and yet in solitude, made that his conversing with GOD, and being partaker of Divine communications should be the satisfaction of his natural desires, and the supply of his singularity and retirement; the discomforts of which made it natural for him to seek out for some refreshment, and therefore to go to Heaven for it, he having rejected the solaces of the World already; and all this besides the innocencies of his silence, which is very great, and to be judged of in proportion to the infinite extravagancies of our language, there being no greater perfection here to be expected, then not to offend in our tongue. '*It was so-*
'*litude and retirement in which JESUS kept his Vigils, the Desert*
'*places heard him pray, in a privacy he was born, in the Wilderness he*
'*fed his thousands, upon a Mountain apart he was transfigured, upon a*
'*Mountain he died, and from a Mountain he ascended to his Father*; in which retirements his Devotion certainly did receive the advantage of convenient circumstances, and himself in such dispositions twice had the opportunities of glory.

In solitudine aer purior, cœlum apertius, familiarior Deus. Origen.

James 3.

Petrus Cellensis. l. 4. ep. 12.

6. And yet after all these excellencies, the Spirit of GOD called the Baptist forth to a more excellent ministery; for in *solitude* pious persons might go to Heaven by the way of prayers and devotion; but in *society* they might go to Heaven by the way of mercy and charity, and dispensations to others. In solitude there are fewer occasions of vices, but there is also the exercise of fewer vertues; and the temptations, though they be not from many Objects, yet are in some Circumstances more dangerous, not onely because the worst of evils, spiritual pride does seldome misse to creep upon those goodly Oakes, like ivy, and suck their heart out, and a great mortifier without some complacencies in himself, or affectations or opinions, or something of singularity, is almost as unusual, as Virgin purity and unstained thoughts in the *Bordelli*: (Saint *Hierome* had tried it and found it so by experience, and he it was that said so) but also because whatsoever temptation does invade such retired persons, they have privacies enough to act it in, and no eyes upon them but the eye of Heaven; no shame to encounter withal, no fears of being discovered, and

In solitudine citò obrepit superbia ep. 4.

Maxima pars peccatorum tolleretur si peccaturis testis assistat Seneca.

S. Bernard. Malum quod nemo videre, nemo arguit; ubi non timetur reprehensor, securius accedit tentator, & liberius perpetratur iniquitas.

We know by experience, that *a witnesse* of our conversation is a great restraint to the inordination of our actions; Men seek out darknesses and secrecies to commit a sin; *and the evil that no Man sees, no Man reproves, and that makes the temptation bold and confident, and the iniquity easie and ready:* So that as they have not so many tempters as they have abroad, so neither have they so many restraints; their vices are not so many, but they are more dangerous in themselves, and to the World safe and opportune; and as they communicate lesse with the World, so they do lesse charity and fewer offices of mercy; no Sermons there but when solitude is made popular, and the City removes into the Wilderneſſe; no comforts of a publick Religion, or visible remonstrances of the Communion of Saints; and of the *seven* kindes of spiritual mercy, *onely one* can there properly be exercised, and of the corporal *none* at all: And this is true in lives and institutions of lesse retirement, in proportion to the degree of the solitude; and therefore Church story reports of diverse very holy persons, who left their wildernesses, and sweetnesses of Devotion in their retirement to serve GOD in publike by the wayes of charity and exteriour offices. Thus S. *Anthony* and *Acepsamas* came forth to encourage the fainting people to contend to death for the crown of Martyrdom, and *Aphraates* in the time of *Valens* the Arrian Emperour came abroad to assist the Church in the suppressing the flames kindled by the Arrian Faction. And upon this ground they that are the greatest admirers of Heremitical life, call the Episcopal Function *the state of perfection*, and a degree of ministerial and honorary excellency beyond the pieties and contemplations of solitude, because of the advantages of gaining souls, and religious conversation, and going to GOD by doing good to others.

Euseb. hist. lib. 6. c. 3. Theod. l. 4. c. 23. 24.

* Nihil est illi principi Deo qui omnem hunc mundum regit, quod quidem in terris fiat, acceptius quam consilia cœtusque hominum jure sociati, quæ civitates appellantur. Cicer. Som. Scipion.

7. *John* the Baptist united both these lives, and our blessed SAVIOUR who is the great precedent of sanctity and prudence, hath determined this question in his own instance; for he lived a life common, sociable, humane, charitable, and publick, and yet for the opportunities of especial devotion retir'd to prayer and contemplation, but came forth speedily; for the Devil never set upon him, but in the Wilderneſſe, and by the advantage of retirement. For as GOD hath many, so the Devil hath some opportunities of doing his work in our solitarineſſe; but JESUS reconcil'd *both*, and so did *John* the Baptist in several degrees and manners, and from both we are taught, that *solitude* is a *good Schoole*, and the *World* is the *best Theatre*, the *institution* is best there, but the *practice* here, the Wilderneſſe hath the advantage of Discipline and the society * opportunities of perfection. Privacy is the best for devotion, and the publick for charity. In both GOD hath many Saints and Servants, and from both the Devil hath had some.

8. His Sermon was an exhortation to repentance, and an holy life, he gave particular schedules of duty to several states of persons, sharply reproved the Pharisees, for their hypocrisie and impiety, it being worse in them because contrary to their rule, their profession and institution: gently guided others into the wayes of righteousnesse, calling them *the straight wayes of the Lord*, that is, the direct and shortest way to the Kingdom, for of all lines the straight is the shortest, and as every angle is a turning out of the way, so every sin is an obliquity, and interrupts the journey. By such discourses and a Baptism, he disposed the spirits of Men for the entertaining the *Messias*, and the Homilies of the Gospel. For *Johns* Doctrine was to the Sermons

mons of JESUS, as a Preface to a Discourse; and his Baptisme was to the new Institution and Discipline of the Kingdom as the Vigils to a Holyday, of the same kinde in a lesse degree. But the whole Oeconomy of it represents to us, that *repentance* is the *first intromission* into the sanctities of Christian Religion. The LORD treads upon no paths that are not hallowed, and made smooth by the sorrows and cares of contrition, and the impediments of sin cleered by dereliction, and the succeeding fruits of emendation.

It was an excellent sweetnesse of Religion that had entirely possest the soul of the Baptist, that in so great reputation of sanctity, so mighty concourse of people, such great multitudes of Disciples and confidents, and such throngs of admirers, he was humble without mixtures of vanity, and confirm'd in his temper and piety against the strength of the most impetuous temptation. And he was tryed to some purpose, for when he was tempted to confesse himself to be the CHRIST, he refused it, or to be *Elias*, or to be accounted that Prophet, he refused all such great appellatives, and confessed himself onely to be a *voice*, the lowest of entities, whose being depends upon the Speaker, just as himself did upon the pleasure of GOD, receiving form and publication, and imployment wholly by the will of his LORD, in order to the manifestation of *the word Eternal*. It were well that the spirits of Men would not arrogate more then their own, though they did not lessen their own just dues. It may concern some end of piety, or prudence, that our reputation be preserved by all just means, but never that we assume the dues of others, or grow vain by the spoils of an undeserved dignity. Honours are the rewards of vertue, or engagement upon offices of trouble and publick use; but then they must suppose a preceding worth, or a fair imployment. But he that is a Plagiary of others titles or offices, and dresses himself with their beauties, hath no more solid worth or reputation then he should have nutriment, if he eat only with their mouth, and slept their slumbers, himself being open and unbound in all the Regions of his senses. 9.

THE PRAYER.

O *Holy and most glorious GOD, who before the publication of thy eternal Son, the Prince of Peace, didst send thy servant John Baptist, by the examples of mortification, and the rude austerities of a penitential life, and by the Sermons of Penance to remove all the impediments of sin, that the wayes of his LORD and ours might be made cleer, ready, and expedite; be pleased to let thy holy Spirit lead me in the strait paths of sanctity, without deflections to either hand, and without the interruption of deadly sin, that I may with facility, zeal, assiduity, and a persevering diligence walk in the wayes of the LORD; Be pleased that the ax may be laid to the root of Sin, that the whole body of it may be cut down in me, that no fruit of Sodom may grow up to thy displeasure. Throughly purge the floor and granary of my heart with thy fan, with the breath of thy Diviner Spirit, that it may be a holy repository of graces, and full of benediction and sanctity, that when our LORD shall come, I may at all times be prepared for the entertainment of so Divine a Guest, apt to lodge him, and to feast him, that he may for ever delight to dwell with me. And make me also to dwell with him, sometimes retiring into his recesses and private rooms by contemplation, and admiring of his beauties, and be-*

holding the secrets of his kingdom, and at all other times walking in the courts of the LORDS house, by the diligences and labours of repentance, and a holy life, till thou shalt please to call me to a neerer communication of thy excellencies, which then grant, when by thy gracious assistances, I shall have done thy works, & glorified thy holy Name, by the strict and never failing purposes and proportionable endeavours of Religion and holinesse, through the merits and mercies of Jesus Christ. Amen.

Discourse 4.

Of Mortification and corporal austerities.

1. *From the dayes of John the Baptist, the kingdom of Heaven suffers violence, and the violent take it by force,* said our blessed SAVIOUR. For now that the new Covenant was to be made with Man, repentance which is so great a part of it, being in very many actions a punitive duty, afflictive and vindicative, from the dayes of the *Baptist*, (who first, by office and solennity of designe, published this Doctrine) violence was done to the inclinations and dispositions of Man, and by such violences we were to be possessed of the Kingdom. And his example was the best Commentary upon his Text, he did violence to himself, he lived a life in which the rudenesses of Camels hair, and the lowest nutriment of Flyes, and Honey of the Desert, his life of singularity, his retirement from the sweetnesses of society, his resisting the greatest of tentations, and despising to assume false honours, were instances of that violence, and explications of the Doctrine of Self-denial and Mortification, which are the Pedestal of the Crosse, and the Supporters of Christianity, as it distinguishes from all Lawes, Religions, and Institutions of the World.

2. Ἡ δὲ καθαρτικὴ τῶν ἡδονικῶν παθῶν σώματος πρὸς τὴν τῶν ἐναντίων σκοπὸν ἐθίζουσα μᾶλλον ἢ ἀσκοῦσα. *S. Basil.*

Mortification is the one half of Christianity: it is a dying to the World, it is a denying of the will and all its natural desires: *an abstinence from pleasure and sensual complacencies, that the flesh being subdued to the spirit, both may joyn in the service of GOD, and in the offices of holy Religion.* It consists in actions of severity and renunciation, it refuses to give entertainment to any vanity, nor uses a freer licence in things lawful, left it be tempted to things unlawful, it kils the lusts of the flesh by taking away its fuel, and incentives; and by using to contradict its appetite, does inure it with more facility to obey the superiour faculties; and in effect it is nothing but a great care we sin not, and a prudent and severe using such remedies and instruments which in Nature and Grace are made apt for the production of our purposes. And it consists in interiour and exteriour offices; these being but instruments of the interiour, as the body is organical or instrumental to the soul, and no part of the duty it self, but as they are advantages to the end, the mortification of the Spirit; which by whatsoever means we have once acquired, and do continue, we are disoblig'd from all other exteriour severities, unless by accident they come to be obligatory, and from some other cause.

3. Mortification of the will or the spirit of Man, that's the duty; that the will of Man may humbly obey GOD, and absolutely rule its inferiour faculties; that the inordinations of our natural desires, began by *Adams* sinne, and continued and increased by our continuing evil customes

may

may be again placed in the right order, that since many of the Divine precepts are restraints upon our naturall desires we should so deny those appetites, that covet after naturall satisfactions, that they may not serve themselves by dis-serving God. For therefore our own wills are our greatest dangers, and our greatest enemies, because they tend to courses contradictory to God. God commands us to be humble; our own desires are to be great, considerable, and high; and we are never secure enough from contempt, unless we can place our neighbours at our feet; here therefore we must deny our will, and appetites of greatness for the purchase of humility. GOD commands Temperance and Chastity; our desires and naturall promptness breaks the bonds asunder, and entertaines dissolutions to the licentiousness of *Apicius*, or the wantonness of a Mahumetan Paradise; sacrificing meat and drink offerings to our appetites as if our stomacks were the Temples of *Bel*; and making women and the opportunities of lust to be our dwelling, and our imployment, even beyond the common looseneſſes of entertainment. Here therefore we must deny our own wills, our appetites of gluttony and Drunkenness, and our prurient beastly inclinations, for the purchase of temperance and chastity. And every other vertue is, either directly or by accident, a certain instance of this great duty, which is, like a Catholicon, purgative of al distemperatures, and is the best preparative and disposition to prayer in the world.

For it is a sad consideration, and of secret reason, that since *prayer* of all duties is certainly the sweetest and the easiest, it having in it no difficulty or vexatious labour; no wearinesse of bones, no dimness of eyes, or hollow cheeks is directly consequent to it, no naturall desires of contradictory quality, nothing of disease, but much of comfort & more of hope in it; yet we are infinitely averse from it, weary of its length, glad of an occasion to pretermit our offices, and yet there is no visible cause of such indisposition; nothing in the nature of the thing, nor in the circumstances necessarily appendant to the duty. Something is amisse in us and it wanted a name till the spirit of GOD by enjoyning us the duty of mortification, hath taught us to know that immortification of spirit is the cause of all our secret and spiritual indispositions: we are so incorporated to the desires of *sensuall* objects, that we feel no relish or gust of the *spirituall*. It is as if a Lyon should eat hay, or an Ox venison, there is no proportion between the object and the appetite, till by mortificationof our first desires, our wills are made spirituall, and our apprehensions supernatural and clarified. For as a Cook told *Dionysius* the Tyrant, the black broth of *Lacedæmon* would not do well at *Syracusa*, unless it be tasted by a Spartans palate; so neither can the excellencies of heaven be discerned, but by a spirit distelishing the sottish appetites of the world, and accustomed to diviner banquets: and this was mystically signified by the two altars in *Solomons* temple, in the outer court whereof beasts were sacrificed, in the inner court an altar of incense: the first representing Mortification or slaying of our beastly appetites; the second the offering up our prayers, which are not likely to become a pleasant offertory, unless our impurities be removed by the atonement made by the first Sacrifices; without our spirit be mortified, we neither can love to pray, nor GOD love to hear us. 4.

But there are three steps to ascend to this altar. 1. The first is to abstain from satisfying our carnall desires in the instances of sinne; and although the furnace flames with vehement emissions at some times, yet 5.

to

to walk in the midst of the burning without being consumed, like the children of the Captivity; that is the duty even of the most imperfect, and is commonly the condition of those good persons, whose interest in secular imployments speaks fair, and solicits often, and tempts highly; yet they manage their affairs with habituall justice, and a constant charity; and are temperate in their dayly meals, chast in the solaces of marriage, and pure in their spirits, unmingled with sordid affections in the midst of their possessions and enjoyments. These men are in the world, but they are strangers here; *They have a city*, but *not an abiding one*; *they are Proselytes of the house*, but have made no *covenant* with the world. For though they desire with secular desires, yet it is but for necessaries, and then they are content; they use the creatures with freedom, and modesty; but never to intemperance and transgression: so that their hands are *below* tyed there by the necessities of their life; but their hearts are *above*, lifted up by the abstractions of this first degree of mortification. And this is the first and nicest distinction between a man of the world, and a man of GOD; for this state is a denying our affections nothing but the sin, it enjoyes as much of the world, as may be consistent with the possibilities of heaven: a little lesse then this is the state of immortification, and *a being in the flesh*, which (saith the Apostle) cannot inherit the kingdom of GOD. The flesh must first be separated, and the adherencies pared off from the skin, before the parchment be fit to make a schedule for use, or to transmit a record; whatsoever in the sense of the Scripture is *flesh*, or an enemy to the spirit, if it be not rescinded and mortyfied, makes that the laws of GOD cannot be written in our hearts. This is the doctrine *S. Paul* taught the Church. *For if ye live after the flesh ye shall die, but if ye through the spirit do mortifie the deeds of the body, ye shall live.* This first mortification is the way of life, if it continues: but its continuance is not secured, till we are advanced towards life by one degree more of this death. For this condition is a state of a dayly, and dangerous warfare, and many inroads are made by sin, and many times hurt is done and booty carried off for he that is but thus far mortified, although his dwelling be within the kingdom of grace, yet it is in the borders of it, and hath a dangerous neighbourhood. If we mean to be safe, we must remove into the heart of the Land, or carry the war further off.

Hebr. 11. 13. 1. *Tim.* 6. 8. 2. *Cor.* 5. 6.

Rom. 8. 13.

6.

O quam contemptà res est homo, nisi superhumana se erexerit. Senec.

2. We must not onely be strangers here, but we must be dead too, *dead unto the world*, that is, we must not onely deny our *vices*, but our *Passions*; not only contradict the direct immediate *perswasion* to a sin, but also crosse the *inclination* to it. So long as our appetites are high and full, we shall never have peace or safety, but the dangers and insecurities of a full war, and a potent Enemy, we are alwayes disputing the Question, ever strugling for life: but when our Passions are killed, when our desires are little and low, then grace reigns, then *our life is hid with Christ in God.* then we have fewer interruptions in the way of righteousnesse, then we are not so apt to be supprized by suddain eruptions and transportation of Passions, and our piety it self is more prudent and reasonable, chosen with a freer election, discerned with clearer understanding, hath more in it of judgement then of Fancie, and is more spiritual and Angelicall. He that is apt to be angry, though he be habitually carefull, and full of observation, that he sin not, may at some time or other be surprized, when his guards are undiligent, and without actuall expectation of an enemy: but if his anger be

be dead in him, and the inclination lessened to the indifferency and gentlenesse of a Childe, the man dwels safe, because of the impotency of his Enemy or that he is reduced to obedience, or hath taken conditions of peace. He that hath refused to consent to actions of uncleanesse to which he was strongly tempted, hath won a victory by fine force, GOD hath blessed him well; but an oportunity may betray him instantly, and the sin may be in upon him unawares; unlesse also his desires be killed; he is betrayed by a party within. *David* was a holy person, but he was surprised by the sight of *Bathsheba*, for his freer use of permitted beds had kept the fire alive, which was apt to be put into a flame when so fair a beauty reflected through his eyes. But *Joseph* was a Virgin, and had kept under all his inclinations to looser thoughts; opportunity, and command and violence, and beauty did make no breach upon his spirit.

He, that is in the first state of Pilgrimage, does not mutiny against his Superiours, nor publish their faults, nor envie their dignities; but he that is dead to the world, sees no fault that they have, and when he heares an objection, he buries it in an excuse, and rejoyces in the dignity of their persons. Every degree of mortification endures reproof without murmure; but he that is quite dead to the world and to his own will, feels no regret against it, and hath no secret thoughts of trouble and unwillingnesse to the suffering, save onely that he is sorry he deserv'd it. For so a dead body re- 7.
" sists not your violence, changes not its posture you plac'd it in, strikes
" not his striker, is not moved by your words, nor provoked by your
" scorn, nor is troubled when you shrink with horrour at the sight of it;
" onely it will hold the head downward in all its situations, unlesse it be hindred by violence: and a mortified spirit is such, without indignation against scorn, without revenge against injuries, without murmuring at low offices, not impatient in troubles, indifferent in all accidents, neither transported with joy, nor depress with sorrow, and is humble in all his thoughts. And thus *he that is dead* (saith the Apostle) *is justified from sinnes.* *Rom. 6. 7.* And this is properly a *state of life*, in which by the grace of JESUS we are restored to a condition of order and interiour beauty in our faculties, our actions are made moderate and humane, our spirits are even, and our understandings undisturbed.

For passions of the sensitive soule are like an exhalation, hot and dry, 8.
borne up from the earth upon the wings of a cloud, and detain'd by violence out of its place, causing thunders, and making eruptions into lightning and sudden fires. There is a tempest in the soule of a passionate man, and though every wind does not shake the earth, nor rend trees up by the roots, yet we call it violent, and ill weather, if it onely makes a noise and is harmlesse. And it is an inordination in the spirit of a man when his passions are tumultuous and mighty, though they do not determine directly upon a sin, they discompose his peace, and disturb his spirit, and make it like troubled waters, in which no man can see his own figure, and just proportions; and therefore by being lesse a man, cannot be so much a Christian, in the midst of so great indispositions. For although the cause may hallow the passion (and if a man be very angry for Gods cause it is zeale, *2 King. 3. 13.* not fury) yet the *cause* cannot secure the *person* from violence, transportation and inconvenience. When *Elisha* was consulted by three kings concerning the successe of their present expedition, he grew so angry against idola-

idolatrous *Joram*, and was carried on to so great degrees of disturbance, that when for *Jehoshaphats* sake he was content to enquire of the LORD, he called for a minstrell, who by his harmony might recompose his disunited and troubled spirit, that so he might be apter for divination, And sometimes this zeal goes besides the intention of the man, and beyond the degrees of *prudent* or *lawfull*, and ingages in a sin, though at first it was zeal for religion. For so it hapned in *Moses*, *at the waters of Massah and Meribah, he spake foolishly*, and yet it was when he was zealous for GOD and extreamly carefull for the peoples interest. For his passion he was hindred from entring into the land of promise. And we also if we be not moderate and well tempered, even in our passions for GOD, may, like *Moses*, break the tables of the Law, and throw them out of our hands with zeal to have them preserved; for passion violently snatches at the conclusion, but is inconsiderate and incurious concerning the premises. The sum and purpose of this Discourse is that saying of our blessed Saviour, *He that will be my Disciple, must deny himself*, that is, not onely desires that are sinfull, but desires, that are *his own*, pursuances of his *own affections*, and violent motions, though to things not evil, or in themselves contagious.

Matth. 16. 24.

9. 3. And yet there is a degree of mortification of spirit beyond this, for the condition of our security may require, that we not onely deny to act our tentations, or to please our naturall desires, but also to *seek opportunities of doing displeasure to our affections*, and violence to our inclinations; and not onely to be indifferent, but to choose a contradiction and a denyall to our strongest appetites, to rejoyce in a trouble: and this was the spirit of S. *Paul*, *I am exceeding joyfull in all our tribulations, and we glory in it*: which joy consists not in any sensitive *pleasure* any man can take in afflictions and adverse accidents, but in a *despising* the present inconveniences, and looking through the cloud unto those great felicities, and graces, and consignations to glory, which are the effects of the Crosse. *Knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed*; That was the incentive of S. *Pauls* joy; and therefore as it may consist with any degree of mortification to pray for the taking away of the Crosse, upon condition it may consist with Gods glory, and our ghostly profit; so it is properly an act of this vertue to pray for the Crosse, or to meet it, if we understand it may be for the interest of the spirit. And thus S. *Basil* prayed to God to remove his violent pains of *headach*; but when God heard him, and took away his paine, and *lust* came in the place of it, he prayed to God to restore him his *headach* againe; that crosse was gaine and joy, when the removall of it was so full of danger and temptation: and this the Masters of spirituall life call *being crucifyed with Christ*; because as CHRIST chose the death, and desired it by the appetites of the spirit, though his flesh smarted under it, and groaned and dyed with the burden; so doe all that are thus mortified, they place misfortunes and sadnesses amongst things eligible, and set them before the eyes of their desire: although the flesh, and the desires of sense are factious and bold against such sufferings.

2. *Cor.* 7. 4. *Rom.* 5. 3. *Ibid.*

10. Of these three degrees of interiour or spirituall mortification, the first, is *duty*; the second is *counsell*, and the third is *perfection*; We sinne, if we have not the first; we are in danger without the second, but without the third we cannot *be perfect, as our heavenly Father is*; but shall have more of human infirmities to be ashamed of, then can be excused by the accrescencies and con-

condition of our nature; the first is onely of absolute necessity; the second is prudent, and of greatest convenience: but the third is excellent and perfect. And it was the consideration of a wise Man, that the saints in heaven, who understand the excellent glories and vast differences of state, and capacities amongst beatified persons, although they have no envy nor sorrows, yet if they were upon earth with the same notion and apprehensions they have in heaven, would not for all the world loose any degree of glory; but mortifie to the greatest eminency; that their glory may be a derivation of the greatest ray of light; every degree being of compensation glorious, and disproportionably beyond the inconsiderable troubles of the greatest self denyall. GODS purpose is, that we abstain from sin; there is no more in the commandment; and therefore we must deny our selves, so as not to admit a sin, under pain of a certain and eternall curse; but the other degrees of mortification are by accident so many degrees of vertue; not being enjoyned or counselled for themselves, but for the preventing of crimes, and for securities of good life; and therefore are parts and offices of Christian prudence, which, whosoever shall positively reject, is neither much in love with vertue, nor carefull of his own safety.

Καθαρσις μὲν ἁπλῶς ἀναγκαία· καθαρσις δὲ ἀπὸ τῆς ὑλικῆς ἀνάγκης καὶ τῆς λογίας καὶ τῆς θεωρητικῆς σοφίας· καθαρσις δὲ τελειότης ἡ τῆς οἰκειας ἰυζαίας ἀνάλωσις πρὸς τὴν θείαν ὁμοίωσιν ἐπανάγουσα· πάντα ὑπέρκαλα ἀρετὴ καὶ ἀλήθεια μέλιττα ἀπεργάζεσθαι. ἡ μὲν ἁμαρτίαν τῶν παθῶν ἐχόμενα. ἡ δὲ τὸ θεῖον εἰδώλου ἐνφυὲς ἔχουσα προσκτυμένη. *Hierocl.* in Pythag.

S. Bonavent.

Tanta in gloriam omni hora negligimus, quanta bona interim facere possemus, si otiose eam transigimus.

11.

2. But Mortification hath also some designes upon the body. For the body is the shop, and forge of the soul, in which all her designes which are transient upon externall objects, are framed; and it is a good servant, as long as it is kept in obedience, and under discipline, *but he that breeds his servant delicately, will finde him contumacious and troublesome*, bold and confident, as his son; and therefore S. *Pauls* practise, (as himself gives account of it) *was to keep his body under, and bring it into subjection, least he should become a Castaway*; for the desires of the body are in the same things, in which themselves are satisfied, so many injuries to the soul; because upon every one of the appetites a restraint is made, and a law placed for sentinell, that if we transgresse the bounds fixt by the divine Commandment, it becomes a sinne: now it is hard for us to keep them within compasse, because they are little more then agents meerly naturall, and therefore cannot interrupt their act, but covet and desire as much as they can without suspension or coercion, but what comes from without, which is therefore the more troublesome; because all such restraints are against nature, and without sensuall pleasure. And therefore this is that, that S. *Paul* said, *when we were in the flesh, the passions of sinnes which were by the Law, did worke in our members to bring forth fruit unto Death.* For these pleasures of the body draw us as loadstones draw iron, not for love, but for prey and nutriment; it feeds upon the iron, as the bodily pleasures upon the life of the spirit, which is lessened, and impaired according as the gusts of the flesh grow high and sapid.

Prov. 29. 21.

1. *Cor.* 9. 27.

Rom. 6. 4.

Hebr. 12. 2.

1 *Pet.* 2. 1. & 4. 1.

Rom. 7. 5.

12.

He that feeds a lyon must obey him, unless he make his den to be his prison: our lusts are as wilde, and as cruel beasts, and unless they feel the load of fetters and of lawes, will grow unruly and troublesome, and increase upon us, as we give them food and satisfaction; he, that is used to drink high wines, is sick if he hath not his proportion to what

Ἀισχρον τῶν μὲν οἰκετῶν ἀρχειν, ταῖς δ' ἡδοναῖς δουλευειν. *Isocra. ad Demonic.*

what degree soever his custome hath brought his appetite; and to some men, Temperance becomes certain death, because the inordination of their desires hath introduced a custome, and custome hath increased those appetites, and made them almost naturall in their degree; but he that hath been used to hard diet, and the pure stream; his refreshments are much within the limits of temperance, and his desires as moderate as his diet. "S. *Jerome* affirms that, to be continent in the state of widowhood is harder, "then to keep our virgin pure: and there is reason, that then the appetite should be harder to be restrained, when it hath not been accustomed to be denyed, but satisfied in its freer sollicitations. When a fontinell is once opened, all the symbolicall humours run thither, and issue out, and it is not to be stopped without danger, unless the humour be purged or diverted: So is the satisfaction of an impure desire, it opens the issue and makes way for the emanation of all impuritie, and unless the desire be mortified, will not be stopt by purposes and easy desires.

13. Since therefore the body is the instrument of sins, the fewel and the incentive, our mortification must reach thither also, at least in some degrees, or it will be to small purpose to think of mortifying our spirit in some instances of temptation; In vain does that man think to keep his honour and chastity, that invites his lust to an activeness by soft beds and high diet, and idleness and opportunity; make the souls instrument unapt, and half the work is done. And this is true in all instances of carnality or naturall desires; whose scene lies in the lower region of passions, and are acted by the body; but the operation of the cure must be in proportion to the designe; as the mortification of the spirit is in severall degrees: so the mortification of the body also hath its severall parts of prudence, injunction and necessity. For the prescribing all sorts of mortifications corporall, indefinitely and indiscriminately to all persons, without separation of their ends, and distinct capacities is a snare to mens Consciences, makes religion impertinently troublesome, occasions some men to glory in corporall austeritie, as if of it self it were an act of piety, and a distinction of the man from the more imperfect persons of the world, and is all the way unreasonable and inartificiall.

14 Huic epulæ vicissè fa rem magniq; penates Summovisse hyemem tecto pretiosaq; vestis Hirtam membra super Romani more Quiritis Induxisse togam. De Catone dixit Lucanus, & de eodem. Intonsus rigidam in frontem descendere canos passus erat, mœstamq; genis increscere barbam.

1. Therefore such whose ingagments in the world or capacities of person confine them to the lowest and first step of mortification, those who fight onely for life and liberty, not for priviledges and honour, that are in perpetuall contestation and close fightings with sin, it is necessary that their *body* also be *mortified* in such a degree, that their desires transport them not beyond the permissions of divine and humane Laws: let such men be strict in the rules of Temperance and sobriety, be chast within the laws of marriage, cherish their body to preserve their health, and their health to serve GOD, and to do their offices: to these persons the best instruments of discipline are the strict laws of Temperance, denying all transgressions of the appetite boyling over its margent and proper limit, assiduous prayer and observation of the publike laws of fasting, which are framed so moderate and even as to be proportionable to the common manner of living of persons secular and incumbred. For though many persons of common imployments and even manner of living have in the midst of worldly avocations undertaken austerities very rude and rigorous, yet it was in order to a higher mortification of Spirit; and it is also necessary they should, if either naturally, or habitually,

habitually, or easily they suffer violent transportation of passions: for since the occasions of anger and disturbance in the world frequently occurre, if such passions be not restrained by greater violence, then is competent to the ordinary offices of a moderate piety, the cure is weaker then the humour, and so leaves the work imperfect.

2. But this is coincident to the second degree of mortification, for if either out of desire of a farther step towards perfection, or out of the necessities of nature or evill customes it be necessary also to subdue our passions aswell as the direct invitations to sinne, in both these cases the body must suffer more austerities, even such as directly are contrariant to every passionate disturbance, though it be not ever sinfull in the instance. All Mortifiers must abstaine from every thing that is unlawfull, but these that they may abstaine from things *unlawfull*, must also deny to themselves satisfaction in things *lawfull* and *pleasant*; and this is in a just proportion to the end, the subduing the passions, least their liberty and boldnesse become licentious. And we shall easier deny their importunity to sin, when we will not please them in those things in which we may: such in which the feare of GOD, and the danger of our soules, and the convictions of reason and religion doe not immediately cooperate. And this was the practise of *David*, when he had thirsted for the waters of Bethlehem, and some of his worthies ventured their lives and brought it, he refused to drinke it, but poured *it upon the ground unto the Lord, that is, it became a drink-offering unto the Lord*: an acceptable oblation, in which he sacrificed his *desires* to GOD, denying himself the satisfaction of such a desire, which was naturall and innocent, save that it was something nice, delicate and curious. Like this was the act of the Fathers in the mountain *Nitria*, to one of which a fair cluster of dryed grapes being sent, he refused to taste them, least he should be too sensuall and much pleased, but sent them to another, and he to a third, and the same consideration transmitted the present through all their cells, till it came to the first man again: all of them not daring to content their appetite in a thing too much desired, least the like importunity in the instance of a sin should prevail upon them. To these persons the best instruments of Discipline are substractions rather then imposition of austerities; let them be great haters of corporall pleasures, eating for necessity, diet spare and cheap; abridging and making short the opportunites of naturall and permitted solaces, * refusing exteriour comforts, not choosing the most pleasant object, not suffering delight to be the end of eating, and therfore separating delight from it, asmuch as prudently they may, not being too importunate with God to remove this gentler hand of paternal correction but inuring our selves to patient suffering, and indifferent acceptation of the Crosse that GOD layes upon us; at no hand living *delicately*, or *curiously* or *impatiently*. And this was the condition of S. *Paul*, suffering with excellent temper all those persecutions and inconveniences, which the enemies of religion loaded him withall; which he called, *bearing the markes of the Lord JESUS in his body*: and *carrying about in his body the dying or mortification of the Lord JESUS*; it was in the matter of persecution, which because he bore patiently, and was accustomed to, and he accepted with indifference and renunciation, they were the mortifications and the markes of JESUS, that is, a true conformity to the passion of CHRIST, and of great effect and interest for the preventing sins by the mortification of his naturall desires.

15

2. *Sam.* 23. 17.

Apud Pallad. in histor. Lausiac.

* quanto quisq; sibi plura negaverit A Diis plura feret. Hor.

2. *Cor* 4. 10. *Gal.* 6. 17.

3. But

16. 3. But in the pale of the church there are and have been many tall Cedars, whose tops have reached to heaven; some there are, that choose afflictions of the body that by turning the bent and inclination of their affections into sensuall displeasures, they may not onely cut off all pretensions of temptation, but grow in spirituall graces, and perfections intellectuall and beatifyed. To this purpose they served themselves with the instances of sack-cloth, hard lodging, long fasts, pernoctation in prayers, renunciation of all secular possessions, great and expensive charity, bodily labours to great wearinesse and affliction, and many other prodigies of voluntary suffering, which scripture and the Ecclesiastical stories do frequently mention. S. *Lewis* King of *France* wore sackcloth every day, unlesse sickneſse hindred; and S. *Zenobius* as long as he was a Bishop; And when *Severus Sulpicius* sent a sackcloth to S. *Paulinus* Bishop of *Nola*, he returned to him a letter of thanks, and discoursed piously concerning the use of corporal austerities: and that I need not instance, it was so generall that this was by way of appropriation called the *garment of the Church*, because of the frequent use of such instruments of exteriour mortification, and so it was in other instances. S. *James* neither eate flesh nor drank wine, S. *Matthew* lived upon acorns, seeds and herbs; and amongst the elder Christians, some rolled themselves naked in snows, some upon thorns, some on burning coales, some chewed bitter pills, and masticated gummes, and sipped frequently on horrid potions, and wore iron vpon their skin, and bolts upon their legs, and in witty torments excelled the cruelty of many of their persecutors, whose rage determined quickly in death, and had certainly lesse of torment, then the tedious afflictions and rude penances of *Simeon* sirnamed *Stylites*. But as all great examples have excellencies above the ordinary devotions of good people, so have they some danger and much consideration.

Deposuerunt sæculi bystum, & sumpserũt Ecclesiæ vestimentum, quod est cilicium Ruricius. ep. 20.
a Euse. l. 2. hist. c. 22.
b Clem. Alex. Pædag. l. 2. c. 1

17. 1. Therefore I consider, that these bodily and voluntary self afflictions can onely be of use in carnall and naturall temptations, of no use in spirituall: for ascetick diet, hard lodging, and severe disciplines cannot be directly operative upon the spirit, but onely by mediation of the body, by abating its extravagancies, by subtracting its maintenance, by lessening its temptations; these may help to preserve the soul chast, or temperate, because the scene of these sins lyes in the body, and thence they have their maintenance, and from thence also may receive their * abatements; but in actions, which are lesse materiall, such as pride, and envy, and blasphemy and impenitence, and all the kindes and degrees of malice, externall mortifications do so little cooperate to their cure, that often times they are their greatest inflamers and incentives, and are like cordials given to cure a cold fit of an ague, they do their work, but bring a hot fit in its place; and besides that great mortifiers have been soonest assaulted by the spirit of pride, we finde that great fasters are naturally angry and cholerick. S. *Hierom* found it in himself, and *Ruffinus* felt some of the effects of it, and therefore this last part of corporal mortification, and the choosing such afflictions by a voluntary imposition is at no hand to be applied in all cases, but in cases of lust only and intemperance or naturall impatience, or such crimes which dwell in the senses, and then it also would be considered, whether or no any such austerities which can consist with health will do the work; so long as the body is in health, it will do its offices of nature; if it is not in health

* Ἐγκλασμοῦ χρῄζει ὁ τῆς κακίας πρόσωπος ἐκ ὄσσης ἀρρωστίας βεβαίας. *Antiphan.*

health, it cannot do all offices of grace, nor many of our calling; and therefore although they may do some advantages to persons tempted with the lowest sins, yet it were better that the mortification of the spirit, to the greatest and most perfect purposes were set upon by means spiritual and of immediate efficacy; for they are the lowest operations of the soul, which are moved and produced by actions corporall; the soul may from those become lustfull or chast, cheerful or sad, timerous or confident; but yet even in these the soul receives but some dispositions thence, and more forward inclinations; but nothing from the body can be operative in the begetting or increase of charity, or the love of GOD, or devotion, or in mortifying spirituall and intellectuall vices: and therefore those greater perfections, and heights of the soul, such as are designed in this highest degree of mortification are not apt to be enkindled by corporall austerities, and therefore "*Nigrinus* in *Lucian* findes fault with those Phylosophers, who thought ver- "tue is be purchased by cutting the skin with whips, binding the nerves, "razing the body with iron: but he taught that vertue is to *be* placed in "the mind by actions internall and immateriall and that from thence re- "medies are to be derived against perturbations and actions criminall. And this is determined by the Apostle in fairest intimation, *Mortify therefore your earthly members*; and he instances in carnall crimes, *fornication, uncleanesse, inordinate affection, evil concupiscence, and covetousnesse*, which are things may be something abated by corporall mortifications, and that these are by distinct manner to be helped from other more spirituall vices, he addes, *but now therefore put off all these, anger, wrath, malice, blasphemy, filthy communication and lying:* to both these sorts of sins, mortification being the generall remedy, particular applications are to be made, and it must be onely spirituall or also corporall in proportion to the nature of the sins: he seems to distinguish the remedy by separation of the nature of the crimes, and possibly also by the differing words of [mortify] applied to carnall sins, and [put off] to crimes spirituall.

Δῆλον ὅτι ἡ μὲν καθ' ἡμᾶς τῶν τοιούτων κατηχικὴ φιλοσοφία εἰς ταύτην ἀσκησιν ἀφίησι σωφρονιστικωτέραν, ἣν πολλοῖς ἀναγκαίαν καὶ πόνους τοῖς νῦν ἀντέχειν κατεγυμνάσατο; τὸ μὲν θεῖον πόλλοι κελεύοντες, ἄλλοι δὲ μισοῦντες· ἐν δὲ ἑστερῳ, καὶ σιδήρῳ τὰς ὄψεις ἀπαμβλύνοντες, ἐνεῖτο μὲν χρῆσθαι πολὺ πρότερον ἐπὶ τῆς ψυχῆς τὸ σίδηρον τοῦτο, καὶ ἀπαιδεύτως κατασεύασαι. *Lucian Nigrin. Col.* 3. 5.

Ut corpus redimas ferrum patieris & ignes
Arida nec sitiens ora lavabis aqua.

Ut vaeas animo quicquam tolerare negabis

2. But in the lesser degrees of mortification in order to subduing of all passions of the sensitive appetite, and the consequent and symbolicall sins, * bodily austerities are of good use, if well understood and prudently undertaken; to which purpose I also consider. No acts of corporall austerity or externall religion are of themselves to be esteemed holy or acceptable to GOD; are no where precisely commanded, no instruments of union with CHRIST, no immediate parts of divine worship; and therefore to suffer corporal austerities with thoughts determining upon the externall action or imaginations of sanctity inherent in the action is against the purity, the spirituality, and simplicity of the Gospel. And this is the meaning of S. *Paul*, *It is a good thing that the heart be established with grace, not with meates, which have not profited them, which walked in them*; and, *the kingdome of GOD consists not in meat and drink but in righteousnesse and peace and joy in the holy Ghost*. And *bodily exercise profiteth little, but godlinesse is profitable unto all things*. Now if externall mortifications are not for *themselves*, then they are to receive their estimate as they cooperate to the *end*; Whatsoever is a prudent restraint of an extravagant passion, whatsoever is a direct deniall of a sin, whatsoever makes provision for the spirit, or withdrawes the fuell from the impure fires of carnality, that is an act of mortification; but those austerities which Baals Priests did use, or the *Flagellantes*, an

Νεκρῶσαι τὰ μέλη· ἀποθέσθε τὰ πάντα. * ὀλίγος καιρὸς πλήρης ἐστιν. 18. *Clem. Alex. Pædag.* 2. *Hebr.* 13. 9. *Rom.* 14. 17.

ignorant faction that went up and down villages whipping themselves, or those which return periodically on a set day of Discipline, and using rudenesses to the body by way of ceremony and solennity, not directed against the actuall incursion of a pungent lust are not within the verge of
" the grace of mortification. For unlesse the temptation to a carnall sin be
" actually incumbent and pressing upon the Soul, pains of infliction and
" smart do no benefit toward suppressing the habit or inclination: for such sharp disciplines are but short and tranfient troubles; and although they take away the present fancies of a temptation, yet unlesse it be rash and uncharitable there is no effect remanent upon the body but that the temptation may speedily return. As is the danger, so must be the application of the remedy; actuall severities are not imprudently undertaken in case of
" imminent danger, but to cure an habituall lust, such corporall mortificati-
" ons are most reasonable, whose effect is permanent, and which takes away
" whatsoever does minister more fuell, and puts a torch to the pile.

19. But this is altogether a discourse of Christian prudence, not of precise duty and religion, for if we do by any means provide for our indemnity and secure our innocence, all other exteriour mortifications are not necessary, and they are convenient but as they do facilitate, or cooperate towards the end. And if that be well understood it will concern us that they be used with prudence and caution, with purity of intention, and without pride; for since they are *nothing* in *themselves*, but are hallowed and adopted into the family of religious actions by participation of the *end*, the doing them not for themselves takes off all complacencie and fancy reflecting from an opinion of the externall actions; guides and purifies the intention, and teaches us to be prudent in the managing of those austeri-
" ties which as they are in themselves afflictive, so have in them nothing that
" is eligible, if they be imprudent.

20. And now supposing these premises as our guide to choose and enter into the action, Prudence must be called into the execution and discharge of it, and the manner of its managing; and for the prudentiall part, I shall first give the advice of *Nigrinus* in the discipline of the old Philosophers; *He that will best institute and instruct men in the studies of vertue and true Philosophy, must have regard to the minde, to the body, to the age, to the former education, and capacities or incapacities of the person*; to which all such circumstances may be added as are to be accounted for in all prudent estimations; such as are nationall customes, dangers of scandall, the presence of other remedies, or disbanding of the inclination,

Καὶ τὸν ἀρίστως παιδεύειν διανοούμενον πρωτίστου μὲν ψυχῆς, δεύτερον δὲ σώματος, τρίτον δὲ ἡλικίας τε καὶ τῆς πρόσθεν ἀγωγῆς. Nigrin. apud Lu.

21. 2. It may also concern the prudence of this duty not to neglect the smallest inadvertencies and minutes of lust or spiritual inconvenience, but to contradict them in their weaknesse, and first beginnings. We see that great disturbances are brought from the smallest occasions meeting with an impatient spirit, like great flames kindled from a little spark, fallen into an heap of prepared nitre. S. *Austin* tells a story of a cer-
Tract. 1. in Joh. "tain person much vexed with flyes in the region of his dwelling, and "himself heightned the trouble by too violent and busy reflection up-
"on the inconsiderableness of the instrument, and the greatness of
"the vexation alighting upon a peevish spirit. In this disposition he was
"visited by a Manichee (a haretick, that denyed GOD to be the maker
"of things visible:) he being busy to rub his infection upon the next

thing

'thing he met, asked the impatient person whom he thought to be the 'maker of flyes? He answered, I think the Devil was: for they are instru-'ments of great vexation and perpetual trouble: what he rather fan-"cied then believed, or expressed by anger, rather then at all had entertain'd "within, the Manichee confirm'd by such arguments to which his adversary "was very apt to give consent by reason of his impatience and peevishnes. "The Manichee having set his foot firm upon this first breach proceeded in "his Question, If the Devil made Flyes, why not bees, who are but a little "bigger, and have a sting too? The consideration of the sting made him fit "to think, that the little difference in bigness needed not a distinct and a "greater Efficient, especially since the same workman can make a great as "well as a little vessel. The Manichee proceeded, If a Bee why not a Locust? "if a Locust, then a Lizzard, if a Lizzard, then a Bird, if a Bird, then a Lamb, "and thence he made bold to proceed to a Cow, to an Elephant, to a Man. "His adversary by this time being insnared by granting so much, and now "ashamed not to grant more, lest his first concessions should seem unreason-"able and impious, confessed the Devil to be the Maker of all Creatures vi-sible. The use which is made of this story, is this caution, that the Devil do not abuse us in Flyes, and provoke our spirits by trifles and impertinent ac-cidents; for if we be unmortified in our smallest motions it is not imagina-ble we should stand the blast of an impetuous accident and violent perturba-tion. Let us not therefore give our passions course in a small accident, because the instance is inconsiderable; for though it be, the consequence may be dangerous, and a wave may follow a wave till the inundation be generall and desperate. And therefore here it is intended for *advice*, that we be ob-" servant of the accidents of our domestick affairs, and curious that every tri-" fling inadvertency of a servant, or slight misbecoming action, or imprudent " words be not apprehended as instruments of vexation: for so many small " occasions, if they be productive of many small disturbances will produce an " habitual churlishnesse and immortification of spirit.

3. Let our greatest diligence and care be imployed in mortifying our predominant passion: for if our care be so great, as not to entertain the smal-lest, and our resolution so strong and holy, as not to be subdued by the great-est and most passionate desires, the Spirit hath done all its work, secures the future, and sanctifies the present, and nothing is wanting but perseverance in the same prudence and religion; and this is typically commanded in the pre-cept of GOD to *Moses* and *Aaron* in the matter of Peor; *Vex the Midianites, because they vexed you, and made you sin by their daughters*; and *Phineas* did so; he kill'd a Prince of the house of *Simeon*, and a Princesse of *Midian*; and GOD confirmed the priesthood to him for ever; meaning that we shall for ever " be admitted to a neerer relation to GOD, if we sacrifice to GOD our deer-" est lust; and this is not so properly an act, as the end of Mortification; there-fore it concerns the prudence of the duty, that all the efficacy and violence of it be imployed against the strongest, and there where is the most danger-ous hostility. 22.

4. But if we mean to be Masters of the field and put our victory past di-spute, let us mortifie our morosity and naturall aversations, reducing them to an indifferency, having in our wills no fondnesses, in our spirits no faction of persons or nations: being prepared to love all men, and to endure all things, and to undertake all imployments which are duty or counsell in all

circumstances and disadvantages. For the excellency of Evangelical sanctity does surmount all Antipathies, as a vessel climbs up, and rides upon a wave; *the Wolf and the Lamb shall cohabit, and a Childe shall play and put his fingers in the Cavern of an Aspick*; nations whose interest are most contradictory, must be knit by the confederations of a mortified and a Christian Spirit, and single persons must triumph over the difficulties of an indisposed nature, or els their own will is unmortified, and nature is stronger then can well consist with the dominion and absolute empire of grace. To this I reduce such peevish and unhandsome niceneſſes in matters of religion, that are unsatisfied, unleſſe they have all exteriour circumstances, trimm'd up and made pompous for their religious offices, such who cannot pray without a convenient room, and their devotion is made active onely by a well built chappel, and they cannot sing lauds without Church musick, and too much light dissolves their intention, and too much dark promotes their melancholy; and becauſe these and the like exteriour ministeries are good advantages, therefore without them they can do nothing; which certainly is a great intimation and likneſſe to immortification. Our will should be like the Candle of the eye, without all colour in it self, that it may entertain the species of all colours from without: and when we lust after mandrakes and deliciousnes of exteriour ministeries, we many times are brought to betray our own interest, and prostitute our deerest affections to more ignoble and stranger desires. Let us love all natures, and serve all persons, and pray in all places, and fast without opportunities, and do alms above our power, and set our selves heartily on work to neglect and frustrate those lower temptations of the Devil, who will frequently enough make our religion inopportune, if we then will make it infrequent, and will present us with objects enough and flyes to disquiet our persons, if our natures be petulant, peevish, curious and unmortified.

24. It is a great mercy of GOD to have an affable, sweet and well disposed nature, and it does half the work of Mortification for us; we have the leſſe trouble to subdue our passions and destroy our lusts. But then as those, whose natures are morose, cholerick, peevish and lustfull, have greater difficulty, so is their vertue of greater excellence, and returnd with a more ample reward: but it is in all mens natures, as with them who gathered Manna, *they that gathered little had no lack, and they that gathered much had nothing over*; they who are of ill natures shall want * no assistance of GODS grace to work their cure, though their flesh be longer healing, and they who are sweetly tempered, being naturally meek and modest, chaste, or temperate will finde work enough to contest against their temptations from without, though from within possibly they may have fewer; yet there are greater degrees of vertue and heroical excellencies, and great rewards to which GOD hath designed them by so fair dispositions, and it will concern all their industry to mortifie their spirit, which though it be malleable and more ductile, yet it is as bare and naked of imagery, as the rudest and most iron nature: so that *mortification* will be *every mans duty*; no nature, nor piety, nor wisdom, nor perfection but will need it, either to subdue a lust or a passion, to cut off an occasion, or to resist a temptation, to persevere or to go on, to secure our present estate or to proceed towards perfection. But all men do not think so.

* Nemo adeo ferus est, ut non mitescere possit si modo culturæ patientem commodet aurem. Hor. ep. 1.

25. For there are some who have great peace; no fightings within, no troubles without, no disputes or contradictions in their spirit: but these men have the peace of tributaries or a conquerd people, the gates of their city stand open

open day and night, that all the carriages may enter without disputing the passe: the flesh and the spirit dispute not, because the spirit is there in pupillage or in bonds, and the flesh rides in triumph, with the tyranny, and pride and impotency of a female Tyrant. For in the sense of religion we all are *warriers* or *slaves*; either our selves are stark dead in trespasses, and sins, or we need to stand perpetually upon our guards in continual observation, and in contestation against our lusts and our passions; so long denying and contradicting our own wills, till we will and choose to do things against our wills having an eye alwayes to those infinite satisfactions which shall glorify our wills, and all our faculties, when we arrive to that state, in which there shall be no more contradiction, but onely that our mortall shall put on immortality.

But as some have a vain and dangerous peace, so others double their trouble by too nice and impertinent scruples, thinking that every temptation is a degree of immortification; as long as we live we shall have to do with Enemies; but as this life is ever a state of imperfection, so the very designe and purpose of Mortification is not to take away temptations, but to overcome them: it endeavous to facilitate the work, and secure our condition by removing all occasions it can: but the opportunity of a crime, and the sollicitation to a sin is no fault of ours, unlesse it be of our procuring, or findes entertainment when it comes unsent for. To suffer a tentation is a misery, but if we then set upon the mortification of it, it is an occasion of vertue, and never is criminall, unlesse we give consent. But then also it would be considered, that it is not good offering our selves to *fire ordeal* to confirm our innocence, nor prudent to enter into battel without need, and to shew our valour; nor safe to procure a tentation, that we may have the reward of mortification of it. For Mortification of the spirit is not commanded, as a duty finally resting in it self, or immediately landing upon GODS glory, such as are acts of charity and devotion, chastity and justice; but it is the great instrument of humility and all other graces: and therefore is to be undertaken to destroy a sin, and to secure a vertuous habit; and besides that to call on a danger is to tempt GOD, and to invite the Devil, (and no man is sure of a victory;) it is also great imprudence to create a need, that we may take it away again; to drink poyson to make experiment of the antidote; and at the best it is but a running back to come just to the same place again; for he that is not tempted, does not sin: but he that invites a temptation, that he might overcome it, or provokes a Passion, that he may allay it, is then but in the same condition after his pains and his danger: He was not sure he should come so far.

26.

Vide disc. of Temptation.

The PRAYER.

O *Deareſt* GOD, *who haſt framed man of ſoul and body, and fitted him with faculties, and proportionable inſtruments to ſerve thee according to all*

our capacities: let thy Holy Spirit rule and sanctifie every power and member both of soul and body, that they may keep that beauteous order, which in our creation thou didst intend, and to which thou doest restore thy people in the renovations of grace that our affections may be guided by reason, our understanding may be enlightned with thy word, and then may guide and perswade our will, that we suffer no violent transportation of passions, nor be overcome by a temptation, nor consent to the impure sollicitations of lust; that sin may not reign in our mortal bodies, but that both bodies and souls may be conformable to the sufferings of the holy JESUS, that in our bodie we may bear the marks and dying of our LORD: and in our spirits we may be humble and mortified, and like him in all his imitable perfections, that we may die to sin and live to righteousnesse, and after our suffering together with him in this world, we may reign together with him hereafter, to whom in the unity of the most mysterious Trinity be all glory and dominion and praise for ever and ever. Amen.

Sect. 9.

Of JESUS being baptized, and going into the wilderneſſe to be tempted.

NOw the full time was come, JESUS took leave of his Mother and his trade, to begin his Fathers work and the office Prophetical in order to the redemption of the world; and when *John* was baptizing in *Jordan*, *JESUS came to John to be baptized of him.* The Baptist had never seen his face, because they had been from their infancy driven to severall places, designed to severall imployments, and never met till now. But immediately the holy Ghost inspired *S. John* with a discerning and knowing spirit, and at his first arrivall he knew him, and did him worship. *And when Jesus desired to be baptized, John forbade him, saying, I have need to be baptized of thee and comest thou to me?* For the Baptisme of *John*, although it was not a direct instrument of the spirit for the collation of grace, nor that we finde administred in any form of words, not so much as in the name of CHRIST to come (as * many dream) because even after *John* had baptized the Pharisees still doubted, if he were the Messias, which they would not, if in his form of ministration he had published CHRIST to come after him: and also because it had not been proper for CHRIST himself to have received that baptisme, whose form had specified himself to come hereafter) yet it was a *ceremonious consignation* of the doctrine of *repentance*, which was one great part

* Gabriel, Sotus, Scotus, &c.

part of the Covenant Evangelical, and was a Divine institution, the susception of it was in order to the fulfilling all righteousnesse, it was a signe of humility, the persons baptized confessed their sins, it was a sacramental disposing to the baptism of CHRIST; but therefore *John* wondered, why the *Messias*, the Lambe of GOD, pure and without spot, who needed not the abstersions of repentance, or the washings of baptisme, should demand it, and of him, a sinner and his servant.

But the holy JESUS who came (as himself in answer to the *Baptists* question professed) *to fulfil all righteousnesse*, would receive that rite which his Father had instituted in order to the manifestation of his Sonne. For although the *Baptist* had a glympse of him by the first irradiations of the Spirit, yet *John* professed *That he therefore came baptizing with water, that Jesus might be manifested to Israel*, and it was also a signe given to the *Baptist* himself, that on *whomsoever he saw the spirit descending and remaining*, he is the person *that baptizeth with the holy Ghost*. And GOD chose to actuate the signe at the waters of Jordan in great and religious assemblies conven'd there at *Johns* baptisme, and therefore JESUS came to be baptized, and by this baptisme became known to *John* (who as before he gave to him an indiscriminate testimony, so now he pointed out the person in his Sermons and discourses.) He was now manifest to Israel, he confirmed the baptisme of *John*, he sanctified the water to become sacramental and ministerial in the remission of sins, and he did in a symbol purifie humane nature, whose stains and guilt he had undertaken.

3. As soon as *John* had performed his ministery, and *Jesus was baptized*, he prayed and *the heavens were opened* and the air clarified by a new and glorious light, and the holy Ghost in the visible representment of a Dove alighted upon his sacred head, and GOD the Father gave a voice from Heaven, saying, *Thou art my beloved Son, in whom I am well pleased*. This was the inauguration and proclamation of the *Messias*, when he began to be the Great Prophet of the New Covenant. And this was the greatest meeting that ever was upon earth, where the whole Cabinet of the mysterious Trinity was opened, and shewn, as much as the capacities of our present imperfections will permit: the second person in the veil of humanity, the third in the shape of a Dove, but the first kept his primitive state, and as to the Israelites he gave notice by way of caution, *ye saw no shape, but ye heard a voice*; so now also GOD the Father gave testimony to his holy Son, and appeared onely in a voice, without any visible representment.

4. When the rite and the solemnity was over, CHRIST ascended up out of the waters, and left so much vertue behinde him, that, as *Gregorius Turonensis* reports, that creek of the River, where his holy body had been baptized, was indued with a healing quality, and a power of curing Lepers, that bath'd themselves in those waters, in the faith and with invocation of the holy Name of JESUS. But the manifestation of this power was not till afterwards, for as yet JESUS did no miracles. *Cap. 17. de gloria Martyr.*

5. As soon as ever the SAVIOUR of the World was baptized, had opened the heavens, which yet never had been opened to Man, and was declared the Sonne of GOD, JESUS was by the Spirit driven into the Wilderness, not by an unnatural violence, but by the efficacies of inspiration, and a supernatural inclination and activity of resolution; for it

was the holy spirit that bore him thither, he was lead by the good Spirit, to be tempted by the *evil*, whither also he was pleased to retire to make demonstration that even in an active life, such as he was designed to
" and intended, some recesses and temporary dimissions of the world are
" most expedient, for such persons especially whose office is Propheticall,
" and for institution of others; that by such vacancies in prayer and contem-
" plation they may be better enabled to teach others, when they have in such retirements conversed with God.

6 In the Desert, which was four miles from the place of his Baptisme, and about twenty miles from Jerusalem, as the common computations are, he did abide fourty dayes, and fourty nights, where he was perpetually disturbed and assaulted with evil spirits, in the midst of wilde beasts, in a continuall fast without eating bread or drinking water; *and the Angels ministred to him*, being Messengers of comfort and sustentation sent from his Father for the support and service of his humanity, and imployed in resisting and discountenancing the assaults and temporall hostilities of the spirits of darkness.

7 Whether the Devils appeared in any horrid and affrighting shapes is not certain; but it is more likely, to a person of so great sanctity and high designation they would appear more Angelical and immateriall, in representments intellectuall, in words and idea's, temptations and inticements, because JESUS was not a person of those low weaknesses to be affrighted or troubled with an ugly phantasme, which can do nothing but abuse the weak and imperfect conceptions of persons nothing extraordinary. And this was the way which Satan or the Prince of the Devils took, whose temptations were reserved for the last assault, and the great day of triall, for at the expiration of his fourty dayes, JESUS being hungry, the tempter invited him onely to eat bread of his own providing, which might refresh his humanity and prove his Divinity, hoping that his hunger, and the desire of convincing the Devil, might tempt him to eat before the time appointed. But *Jesus answered, It is written Man shall not live by Bread alone, but by every word that proceedes out of the mouth of God.*

8 The Devil having failed in this assault, tryes him again, requiring but a demonstration of his being the Son of GOD. He sets him upon a pinacle of the Temple, and invites him to throw himself down, upon a pretence that *GOD would send his Angels* to keep his Son, and quotes Scripture for it: but JESUS understood it well; and though he was secur'd of GODS protection, yet he would not tempt GOD, nor sollicite his providence to a dereliction by tempting him to an unnecessary conservation. This assault was silly and weak. But at last he unites all his power of stratagem, and places the holy JESUS upon an exceeding high Mountain, and by an Angelical power draws into one Center Species and Idea's from all the Kingdoms and glories of the World, and makes an admirable Map of beauties, and represents it to the eyes of JESUS, saying, that, all that was put into his power to give, and he *would give it him, if he would fall down and worship him.* But then the holy Lamb was angry as a provoked Lion, and commanded him away, when his temptations were violent and his demands impudent and blasphemous. *Then the Devil leaveth him, and the Angels came and ministred unto him*, bringing such things as his necessities required, after he had

by

by a fourty dayes fast done penance for our sins, and consign'd to his Church the doctrine and discipline of fasting, in order to a contemplative life, and the resisting and overcoming all the temptations and allurements of the Devil, and all our ghostly enemies.

Ad. Sect. 9.

Considerations upon the baptizing, fasting, and temptation of holy JESUS by the Devil.

WHen the day did break, and the *Baptist* was busie in his offices, the Sun of Righteousnesse soon entred upon our Hemisphere; and after he had lived a life of darknesse and silence for thirty yeers together, yet now that he came to do the greatest work in the World, and to minister in the most honourable Embassie, he would do nothing of singularity, but fulfil all righteousnesse and satisfie all Commands, and joyn in the common rites and Sacraments, which all people innocent or penitent did undergo, either as deleteries of sin or instruments of grace. For so he would needs be baptized by his servant; and though he was of purity sufficient to do it, and did actually by his baptism purifie the purifier, and sanctifie that, and all other streams to a holy ministery and effect, yet he went in, bowing his head like a sinner, unclothing himself like an imperfect person, and craving to be washt, as if he had been crusted with an impure leprousie, thereby teaching us to submit our selves to all those rites which he would institute; and although some of them, be like the baptism of *John* joyned with confession of sins, and publication of our infirmities, yet it were better for us, to lay by our loads, and wash our ulcers, then by concealing them, out of vainer desires of impertinent reputation, cover our disease till we are heart-sick and dye. But when so holy a person does all the pious ministeries of the more imperfect, it is a demonstration to us, that a " life common and ordinary, without affectation or singularity, is the most " prudent and safe. Every great change, every violence of fortune, all eminencies and unevennesses whatsoever, whither of person or accident or circumstance, puts us to a new trouble, requires a distinct care, creates new dangers, objects more temptations, marks us out the object of envy, makes our standing more insecure, and our fall more contemptible and ridiculous. But an *even* life spent with as much rigour of duty to GOD as ought to be, yet in the same manner of devotions, in the susception of ordinary offices, in bearing publick burdens, frequenting publick assemblies, performing offices of civility, receiving all the rites of an established religion, complying with national customes, and hereditary solemnities of a people, in nothing disquieting publick peace, or disrelishing the great instruments of an innocent communion, or dissolving the circumstantial ligaments of charity, or breaking Laws, and the great relations and necessitudes of the World, out of fancy or singularity, is the best way to live *holyly* and *safely*, and *happily*: safer from sin & envy, and more removed from trouble & temptation. 1.

When

2. When JESUS came to John to be baptized, John out of humility and modesty refused him, but when JESUS by reduplication of his desire, fortifying it with a command, made it in the Baptist to become a duty, then he obeyed. And so also did the primitive Clearks refuse to do offices of great dignity, and highest ministery, looking through the honour upon the danger, and passing by the dignity they considered the charge of the cure, and knew, that the *eminency* of the *office* was in all senses *insecure* to the *person*, till by *command* and peremptory injunction of their Superiors it was put past a dispute, and became necessary, and that either they must perish instantly in the ruines and precipices of disobedience, or put it to the hazard, and a fair venture for a brighter crown, or a bigger damnation. I wish also this care were entailed, and did descend upon all ages of the Church; for the ambitious seeking of dignities and prelatures Ecclesiasticall is grown the Pest of the Church, and corrupts the salt it self, and extinguishes the lights, and gives too apparent evidences to the world that neither the end is pure, nor the intention sanctified, nor the person innocent, but the purpose ambitious or covetous, and the person vitious, and the very entrance into Church offices is with an impure torch, and a foul hand, or a heart empty of the affections of religion, or thoughts of doing Gods work. I do not think the present age is to be treated with, concerning denying to accept rich Prelacies and pompous dignities, but it were but reasonable that the main intention, and intellectuall design should be to appreciate, and esteem the office and imployment to be of greatest consideration. It is lawfull to desire a Bishoprick, neither can the unwillingnesse to accept it be, in a prudent account, adjudged the aptest disposition to receive it, (especially if done in * ceremony, just in the instant of their entertainment of it, and possibly after a long ambition) but yet it were well if we remember, that such desires must be sanctified with holy care and diligence in the office; for the honey is guarded with thousands of little, and sharp stings and dangers, and it will be a sad account, if we be called to audite for the crimes of our *Dioceſſe*, after our *own talleys* are made even; and he, that beleeves his own load to be big enough, and trembles at the apprehension of the horrours of Doomesday, is not very wise, if he takes up those burdens, which, he sees, have crushed their Bearers, and presses his own shoulders till the bones crack, onely because the bundles are wrapt in white linnen, and bound with silken cords. *He that desires the office of a Bishop, desires a good work*, saith S. *Paul*, and therefore we must not look on it for the fair *spreading sailes* and the beauteous streamers, which the favour of Princes hath put to it, to make it saile fairer, and more secure against the dangers of secular discomforts; but upon the *burden* it bears; Prelacy is a good work, and a good work well done is very honourable, and shall be rewarded, but he, that considers the infinite dangers of miscarrying, and that the losse of the ship will be imputed to the Pilot, may think it many times the safest course to put God or his superiours to the charge of a Command, before he undertakes such great ministeries; And he that enters in by the force of authority as he himself receives a testimony of his worth and aptnesse to the imployment, so he gives the world another, that his search for it was not criminall, nor his person immodest, and by his weighty apprehension of his dangers he will consider his work and obtain a grace to do it diligently, and to be accepted graciously. And this was the modesty and prudence of the Baptist.

In Pontifical Rom.

When

When Jesus was baptized, he prayed and the heavens were opened. External rites of Divine Institution receive benediction and energy from above, but it is by the mediation of *Prayer*; * for there is nothing ritual, but it is also joyned with something moral, and required on our part in all persons capable of the use of reason, that we may understand that the blessings of Religion are *works* and *graces* too; GOD therefore requiring us to do something, not that we may glory in it, but that we may estimate the grace, and go to GOD for it in the means of his own hallowing; *Naaman* had been stupid, if when the Prophet bad him wash seven times in Jordan for his cure, he had not confessed the cure to be wrought by the GOD of Israel, and the ministery of his Prophet, but had made himself the Author, because of his obedience to the enjoyned condition; and it is but a weak fancy to derogate from GODS grace, and the glory and the freedom of it, because he bids us wash before we are cleansed, and pray when we are washed, and commands us to ask before we shall receive. But this also is true from this instance, that the external rite of Sacrament, is so instrumental in a spiritual grace, that it never does it, but with the conjunction of something moral; and this truth is of so great perswasion in the Greek Church, that the mystery of Consecration in the venerable Eucharist is amongst them attributed not to any mystical words, and secret operations of syllables, but to the efficacy of the prayers of the Church, in the just imitation of the whole action, and the rite of institution. And the purpose of it is, that we might secure the excellence and holiness of such prædispositions, and concomitant graces, which are necessary to the worthy and effectual susception of the external rites of Christianity. 3.

* 1 *Cor.* 10.1, 2,3. *Gal.*3.14.27. 1 *Pet.*3.21. 1 *Cor.*12.7. 13. *Matth.*3.2.6.

Justin Mart. apol. 1. *Euseb. demist serm.* 5. *de pasch. S. Augustin.* l.3 c.4. *de Trin.*

After the holy JESUS was baptized and had prayed, *the Heavens opened, the holy Ghost descended*, and a voice from Heaven proclaimed him to be the Son of GOD, and one in whom the Father was well pleased; and the same ointment, that was cast upon the head of our High Priest, went unto his beard, and thence fell to the borders of his garment; for as CHRIST our Head felt these effects in manifestation, so the Church believes GOD does to her, and to her meanest children in the susception of the holy rite of Baptism in right, apt, and holy dispositions. For the Heavens open too upon us, and the holy Ghost descends to sanctifie the waters, and to hallow the Catechumen, and to pardon the passed and repented sins, and to consigne him to the inheritance of sons, and to put on his military girdle, and give him the Sacrament and oath of fidelity; for all this is understood to be meant by those frequent expressions of Scripture, calling baptisme *the laver of regeneration*, *illumination*, *a washing away the filth of the flesh*, *and the answer of a good conscience*, *a being buried with Christ*, and many others of the like purpose and signification. But we may also learn hence sacredly to esteem the rites of Religion, which he first sanctified by his own personal susception, and then made necessary by his own institution and command, and GOD hath made to be conveyances of blessing and ministeries of the holy Spirit. 4.

*Ephes.*5.26. *Hebr.*10.32. 1 *Pet.*3.21. *Rom.*6.4.

The holy Ghost descended upon JESUS in the symbole or visible representment of a Dove, whose proprieties of nature are pretty and modest Hieroglyphicks of the duty of spiritual persons, which are thus observed in both Philosophies; the Dove sings not but mourns, it hath no gall, strikes not with its bill, hath no crooked talons, and forgets its young ones soonest. 5.

fooneſt of any the inhabitants of the air; and the effects of the holy Spirit are ſymbolical in all the ſons of ſanctification. For the voice of the Church is ſad in thoſe accents, which expreſſe her own condition; but as the Dove is not ſo ſad in her breaſt, as in her note: ſo neither is the interiour condition of the Church wretched and miſerable, but indeed her ſong is moſt of it Elegy within her own walls, and her condition looks ſad, and her joyes are not pleaſures in the publike eſtimate, but they, that afflict her, think her miſerable, becauſe they know not the ſweetneſſes of a holy peace and ſerenity, which ſupports her ſpirit, and plains the heart under a rugged brow, making the ſoul feſtivall under the noiſe of a Threne and ſadder groanings. But the Sons of conſolation are alſo taught their duty by this apparition: for upon whomſoever the Spirit deſcends, he teaches him to be meek and charitable, neither offending by the violence of hands, or looſer language. For the Dove is inoffenſive in beak, and foot, and feeles no diſturbance and violence of paſſions when its deereſt intereſts are deſtroyed, that we alſo may be of an even Spirit in the ſaddeſt accidents, which uſually diſcompoſe our peace; and however, ſuch ſymbolicall intimations, receive their efficacy from the Fancy of the contriver, yet here, whether this apparition did intend any ſuch morall repreſentment, or no, it is certain that where ever the Holy Spirit does dwell, there alſo Peace and Sanctity, Meekneſſe and Charity, a mortified will, and an active dereliction of our deſires do inhabite.

6 No ſooner had the voice of God pronounced Jeſus to be the welbeloved Son of God, but the Devil thought it of great concernment to attempt him withall his malice and his art; and that is the condition of all thoſe, whom Gods grace hath ſeparated from the common expectations and ſocieties of the world; and therefore the Son of Sirach gave good advice, *My Son, if thou come to ſerve the Lord, prepare thy Soul for temptation*; for not onely the Spirits of darkneſſe are exaſperated at the declenſion of their own kingdom, but alſo the nature and conſtitution of vertues, and eminent graces, which holy perſons exerciſe in their lives, is ſuch as to be eaſily aſſaileable by their contraries, apt to be leſſened by time, to be interrupted by wearineſſe, to grow flat and inſipid by tediouſneſſe of labour, to be omitted and grow infrequent by the impertinent diverſions of ſociety and ſecular occaſions; ſo that to reſcind the ligaments of vice, made firm by nature and evil habits, to acquire every new degree of vertue, to continue the holy fires of zeal in their juſt proportion, to overcome the Devil, and to reject the invitations of the world, and the ſofter embraces of the fleſh, which are the proper imployment of the ſons of God, is a perpetuall difficulty, and every poſſibility of prevaricating the ſtrictneſſes of a duty is a temptation, and an inſecurity to them who have begun to ſerve God in hard battles.

Eccluſ. 2. 1.

7 The Holy Spirit did drive JESUS into the wilderneſſe to be tempted by the Devil; and though we are bound to pray inſtantly, that we fall in *no* temptation, yet if by divine permiſſion, or by an inſpiration of the Holy Spirit we be engaged in an action or courſe of life that is full of temptation, and empty of comfort, let us apprehend it as an iſſue of Divine Providence, as an occaſion of the rewards of diligence and Patience, as an inſtrument of vertue, as a deſignation of that way, in which we muſt glorifie GOD, but no argument of diſfavour, ſince our Deereſt LORD, the

the most Holy JESUS, who could have driven the Devil away by the breath of his mouth yet was by the Spirit of his Father, permitted to a triall and molestation by the spirits of Darkness. And this is S. *James* counsell, *My Brethren, count it all joy, when ye enter into divers temptations, knowing that the triall of your faith worketh Patience.* So far is a Blessing, when the Spirit is the instrument of our motion, and brings us to the triall of our Faith: but if the Spirit leaves us and delivers us over to the Devil, not to be tempted, but to be abused and ruined, it is a sad condition, and the greatest instance of their infelicity, whom the Church upon sufficient reason and with competent authority delivers over to Satan, by the infliction of the Greater Excommunication. *James* 1.2.

8

As soon as it was permitted to the Devil to tempt our Lord, he, like fire, had no power to suspend his act, but was as intirely determined by the fullness of his malice, as a naturall agent by the appetites of nature, that we may know, to whom we owe the happinesses of all those hours and dayes of peace, in which we sit under the trees of Paradise, and see no serpent encircling the branches, and presenting us with fair fruit to ruin us. It is the mercy of God, we have the quietness of a minute, for if the Devils chain were taken off, he would make our very beds a torment, *our tables to be a snare*, our sleeps phantastick, lustfull and illusive, and every sense should have an object of delight and danger, an Hyæna to kisse, and to perish in its embraces. But the Holy JESUS having been assaulted by the Devil, and felt his malice by the experiments of humanity, is become so *mercifull a high Priest* and so sensible of our sufferings and danger, by the apprehensions of compassion, that he hath put a hook into the nostrils of Leviathan, and although the reliques of seven nations be in our borders and fringes of our Countrey, yet we live as safe as did the Israelites, upon whom sometimes an inroad and invasion was made, and sometimes they had rest fourty yeeres, and when the storm came, some remedy was found out, by his grace, by whose permission the tempest was stirred up; and we find many persons, who in seven yeers meet not with a violent temptation to a crime; but their battels are against impediments and retardations of improvement: their own rights are not directly questioned, but the Devil and sin are wholly upon the defensive. Our duty here is an act of affection to God, making returnes of thankes for the protection; and of duty to secure and continue the favour.

9

But the design of the Holy Ghost being to expose JESUS to the temptation, he arms himself with fasting and prayer against the day of battle, he continues in the wildernesse fourty dayes and fourty nights without meat or drink, attending to the immediate addresses and colloquies with God, not suffering the interruption of meales, but representing his own, and the necessities of all mankind with affections and instances of spirit, love and wisdom, as might expresse the excellency of his person and promote the work of our redemption, his conversation being in this intervall, but a resemblance of Angelicall perfection; and his fasts not an instrument of mortification, for he needed none, he had contracted no stain from his own, nor his Parents acts, neither do we finde, that he was at all hungry, or afflicted with his abstinence, till after the expiration of the fourty dayes. *He was afterwards an hungry* (said the Evange-

Evangelist,) and his abstinence from meat might be a defecation of his faculties, and an opportunity of Prayer, but we are not sure it intended any thing else: but it may concern the prudence of religion to snatch at this occasion of duty, so far as the instance is imitable; and in all violences of temptation to fast and pray, Prayer being a rare antidote against the poyson, and *Fasting* a convenient disposition to intense, actuall, and undisturbed prayer.

10 The Devils *first* temptation of Christ was upon the instances and first necessities of nature, Christ was hungry and the Devil invited him to break his fast upon the expense of a miracle, by turning the stones into bread. But the answer JESUS made, was such as taught us, since the *ordinary* providence of God is sufficient for our provision or support, *extraordinary* wayes of satisfying necessities are not to be undertaken, but God must be relied upon, his time attended, his manner entertained, and his measure thankfully received. JESUS refused to be relieved, and denyed to manifest the Divinity of his person rather then he would do an act, which had in it the intimation of a diffident spirit, or might be expounded a disreputation to Gods Providence. And therefore it is an improvident care, and impious security to take evill courses, and use vile instruments to furnish our Table, and provide for our necessities. God will certainly give us bread, and till he does, we can live by the breath of his mouth, by the word of God, by the light of his countenance, by the refreshment of his promises; for if God gives not provisions into our granaries, he can feed us out of his own, that is, out of the repositories of charity. If the flesh pots be removed, he can also alter the appetite, and when our stock is spent, he can also lessen the necessity: or if that continues, he can drown the sense of it, in a deluge of patience and resignation. Every word of Gods mouth can create a grace, and every grace can supply two necessities, both of the body and the spirit, by the comforts of *this*, to support *that*, that they may bear each others burden and alleviate the pressure.

11 But the Devil is alwayes prompting us to change our stones into bread, our sadnesses into sensuall comfort, our dryness into inundations of fancy and exteriour sweetnesses: for he knows that the ascetick Tables of Mortification, and the stones of the Desert are more healthfull, then the fullnesses of voluptuousnesse, and the corn of the valleys. He cannot endure we should live a life of austerity or self Deniall: if he can get us but to satisfie our senses, and a little more freely to please our naturall desires, he then hath a *fair field* for the battle; but so long as we force him to fight in hedges and morasses, encircling and crouding up his strengths into disadvantages, by our stone walls our hardnesses of Discipline and rudenesses of Mortification, we can with more facilities repell his flatteries and receive fewer incommodities of spirit: but thus the Devill will abuse us by the impotency of our naturall desires, and therefore let us go to God for satisfaction of our wishes; God can and does, when it is good for us change our stones into bread: for he is a Father so mercifull, that *if we ask him a Fish, he will not give us a Scorpion: if we ask him bread, he will not offer us a stone*; but will satisfie all our desires by ministrations of the spirit, making stones to become our meat, and teares our drink; which, although they are unpleasant, and harsh to naturall appetites, yet by the operation and influences of

Gods

GODS holy Spirit, they are made instruments of health, and life, and salvation.

12. The Devil, perceiving JESUS to be a person of greater eminency and perfection then to be moved by sensual and low desires, makes a *second* assault by a temptation something more spiritual, and tempts him to presumption and indiscreet confidence, to a throwing himself down from the pinnacles of the Temple, upon the stock of Predestination, that GOD might secure him by the ministery of Angels, and so prove his being the Son of GOD. And indeed it is usual with the Devil, when severe persons have so much mortified their lower appetites, that they are not easily overcome by an invitation of carnality or intemperance, to stir them to opinions of their own sanctity, and make their *first escaping* prove their *second* and *greater dangers*. But that the Devil should perswade JESUS to throw himself down, because he was the Son of GOD, was an invitation to no purpose, save onely that it gave occasion to this truth, that GODS providence secures all his sons in the wayes of Natute, and while they are doing their duty; but loves not to be tempted to acts unreasonable and unnecessary. *Heron*, an inhabitant of the Desert, suffered the same temptation and was overcome by it, for he died with his fall, sinfully and ingloriously. For the caresses of GODS love to his saints and servants are security against all, but themselves. The Devil and all the World *offer* to do them mischief, but then they shall be safe, because they are innocent; if they once offer to do the *same* to *themselves*, they lose their protection because they lost their prudence and their charity. But here also it will concern all those, who by their eminent imployment and greater ministeries in Ecclesiasticals are set upon the pinnacle of the Temple, to take care that the Devil tempt not them to a precipice; a fall from so great a height will break the bones in pieces: and yet there also the station is least firm, the posture most uneasie, the prospect vertiginous, and the Devil busie and desirous to thrust us headlong.

13. *S. Hierome* here observes well, the Devil intending mischief to our blessed SAVIOUR *invited* him to cast *himself* down. He may *perswade* us to a fall, but cannot *precipitate* us without our own act. And it is an infinite mercy in GOD, that the Devil, who is of malice infinite, is of so restrain'd and limited a power, that he can do us no ghostly disadvantage, but by perswading us to do it our selves. And then it will be a strange imprudence to lay violent and unreasonable hands upon our selves, and do that mischief, which our strongest and most malicious Adversary cannot, or to be invited by the onely Rhetorick of a Dogs barking to come neer him, to untye his chains, to unloose his muzzle for no other end, but that we may be bitten. Just such a fool is every person that consents to the temptations of the Devil. *S. Hieron. in 4. cap. Mat.*

14. By this time the Devil began to perceive that this was the Son of GOD, and designed to be the King of all the World, and therefore resolved for the last assault to proffer him the Kingdoms of the World; thinking ambition more likely to ruine him, because he knew it was that, which prevailed upon *himself*, and all those fallen stars, the Angels of Darkness. That the Devil told a lye it is most likely, when he said, he had power to dispose the Kingdoms of the World; for originally and by proper inherent right GOD alone disposes all governments; but it is also certain, that the Devil is a person

a perſon capable of a delegate imployment in ſome great mutation of States, and many probabilites have been obſerved by wiſe perſonages, perſwading that the *Grandeur* of the Roman Empire was in the degrees of increment and decrement permitted to the *power* and managing of the *Devil*, that the greatneſſe of that government being in all appearance full of advantage to Satans kingdom, and imployed for the diſ-improvement of the weak beginnings and improbable increaſe of Chriſtianity, might give luſtre and demonſtration to it that it came from GOD, ſince the great permiſſions of power made to the Devil, and acted with all art and malice in defiance of the religion, could produce no other effect upon it, but that it made it grow greater; and the greatneſſe was made more miraculous, ſince the Devil when his chain was off, fain would, but could not ſuppreſſe it.

15. The Lamb of GOD, that heard him with patience tempt him to do himſelf a miſchief, and to throw himſelf headlong, could by no means endure it, when he tempted to a direct diſhonouring GOD; our own injuries are opportunities of patience; but when the glory of GOD and his immediate honour is the queſtion, then is the occaſion and preciſe minute for the flames of a cleer ſhining and unconſuming zeal. But the care of GODS glory had ſo filled and imployed all the faculties of JESUS, that it takes no notice of the offer; and it were well alſo that we had fewer opinions of the luſtre of worldly dignities, or at leaſt that we in imitation of our bleſſed Maſter ſhould refuſe to accept all the World when it is to be bought of the Devil at the expence of a deadly ſin. For that government cannot be very honourable, that makes us ſlaves to the worſt of Tyrants; and all thoſe Princes and great perſonages who by injury and uſurpation poſſeſſe and invade others rights, would do well to conſider, that a Kingdom is too deerly paid for, if the condition be firſt to worſhip the Devil.

16. When the Devil could do no good, he departed *for a time*. If he could ever have ſpied a time of returning he wanted nor will nor malice to obſerve and uſe it, and although JESUS was a perſon without danger, yet I doubt not but the holy Ghoſt deſcribed that circumſtance, that we ſhould not have the ſecurities of a deep peace, when we have had the ſucceſſe of conquérours; for a ſurprize is moſt full of horrour and of more certain ruine; ſo that we have no ſecurity, but a perpetual obſervation; that, together with the grace of GOD, (who takes care of all his ſervants, and will drive away the Tempter, when he pleaſes, and help us alwayes when we need) is as great argument for our confidence and encouragement to our prayers and addreſſe to GOD, as it is ſafety to our perſon, and honour to our victory. And let us account it our honour, that the trials of temptation, which is the greateſt ſadneſſe of our condition, is hallowed by the temptation of JESUS, and our condition aſſured by his aſſiſtances, and the aſſiſtances procured by our prayers, moſt eaſily upon the advantage of his ſufferings and compaſſion.

The

The PRAYER.

O Holy JESUS, who didst fulfil all righteousnesse, and didst live a life of evenneſſe, and obedience and community, submitting thy self to all rites and sanctions of divine ordinance, give me grace to live in the fellowship of thy holy Church, a life of piety, and without singularity, receiving the sweet influence of thy Sacraments and rites, and living in the purities and innocencies of my first Sanctification. I adore thy goodnesse infinite, that thou hast been pleased to wash my soul in the laver of Regeneration, that thou hast consign'd me to the participation of thy favours by the holy Eucharist; let me not return to the infirmities of the old Man, whom thou hast crucified on thy crosse, and who was buried with thee in Baptisme, nor renew the crimes of my sinful years, which were so many recessions from baptismal purities, but let me ever receive the emissions of thy Divine Spirit, and be a Son of GOD, a partner of thine immortal inheritance; and when thou seest it needful, I may receive testimony from heaven, that I am thy servant, and thy childe; and grant that I may so walk, that I neither disrepute the honour of the Christian institution, nor stain the whitenesses of that innocence, which thou didst invest my soul withal, when I put on the Baptismal Robe, nor break my holy vow, nor lose my right of inheritance, which thou hast given me by promise and grace, but that thou mayest love me, with the love of a Father, and a Brother, and a Husband, and a Lord, and I serve thee in the communion of Saints, in the susception of Sacraments, in the actions of a holy life, and in a never-failing love, or interrupted Devotion; to the glory of thy Name, and the promotion of all those ends of Religion, which thou hast design'd in the excellent Oeconomy of Christianity. Grant this holy JESUS for thy mercies sake, and for the honour of thy Name, which is and shall be adored for ever and ever. Amen.

Discourse V.

Of TEMPTATION.

GOD, who is the Fountain of good, did choose rather to bring good out of evil, then not to suffer any evil to be; not only because variety of accidents and natures do better entertain our affections, and move our spirits, who are transported and suffer great impressions by a circumstance, by the very opposition and accidental lustre and eminency of contraries, but also that the glory of the Divine Providence in turning the nature of things into the designes of GOD might be illustrious, and that we may in a mixt condition have more observation, and after our danger and our labour may obtain a greater reward; for Temptation is the opportunity of Vertue and a Crown; GOD having disposed us in such a condition, that our vertues must be difficult, our inclinations averse and corrigible, our avocations many, our hostilities bitter, our dangers proportionable, that our labour might be great, our inclinations suppressed and corrected, our intentions be made actu-

Errasmi frater, erras si putas unquam Christianum persecutionem non pati Tunc maxime oppugnaris, si te oppugnari nescis. S. Hier. ad Heliod.

all, our enemies be resisted, and our dangers passe into security and honour, after a contestation, and a victory, and a perseverance. It is every Mans case; trouble is as certainly the lot of our nature and inheritance, and we are so sure to be tempted, that in the deepest peace and silence of spirit oftentimes is our greatest danger; *not to be tempted* is oftentimes our most subtle temptation. It is certain then, we cannot be secure when our security is our enemy; but therefore we must do as GOD himself does, make the best of it, and not to be sad at that, which is the publick portion and the case of all Men, but to order it according to the intention, place it in the eye of vertue, that al its actions & motions may tend thither, there to be chang'd into felicities. But certain it is, unlesse we first be cut and hewen in the mountains, we shall not be fixed in the Temple of GOD; but by incision and contusions our roughnesses may become plain, or our sparks kindled, and we may be either for the Temple, or the Altar, spiritual building, or holy fire, something that GOD shall delight in, and then the temptation was not amisse.

2. And therefore we must not wonder, that oftentimes it so happens, that nothing will remove a temptation, no diligence, no advices, no labour, no prayers; not because these are ineffectual, but because it is most fit the temptation should abide, for ends of GODS designing; and although Saint *Paul* was a person, whose prayers were likely to be prevalent, and his industry of much prudence and efficacy toward the drawing out of his thorne, yet GOD would not do it, but continued his war, onely promising to send him succour, *My grace is sufficient for thee*; meaning he should have an enemy to try his spirit and improve it, and he should also have GODS grace to comfort and support it, but as without GODS grace the Enemy would spoil him, so without an Enemy GODS grace would never swell up into glory and crown him. For the caresses of a pleasant Fortune are apt to swel into extravagancies of spirit, and burst into the dissolution of manners; an unmixt joy is dangerous; but if in our faireſt flowers we spie a Locust, or feel the uneasinesse of a Sackcloth under our fine linen, or our purple be tyed with an uneven and a rude cord; any little trouble, but to correct our wildnesses, though it be but a Deaths-head served up at our feasts, it will make our tables fuller of health, and freer from snare, it will allay our spirits, making them to retire from the weaknesse of dispersion, to the union and strength of a sober recollection.

2 *Cor.* 12. 9.

3. Since therefore it is no part of our imployment or our care to be free from al the attempts of an enemy, but to be safe in despight of his hostility; it now will concern us to inform our selves of the state of the war in general, and then to make provisions and to put on armour accordingly.

4. 1. *S.* * *Cyprian* often observes, and makes much of the discourse, that the Devil when he intends a battery, first views the strengths and situation of the place; His sense drawn out of the cloud of an allegory is this, The Devil first considers the constitution and temper of the person he is to tempt, and where he observes his natural inclination apt for a vice, he presents him with objects and opportunity, and arguments fitting to his captive disposition; from which he is likely to receive the smaller opposition, since there is a party within, that desires his intromission. Thus to lustfull natures he represents the softer whispers of the spirit of fornication. To the angry and revengeful he offers to consideration the satisfactions and content

* *Serm. de Zelo.*

of

of a full revenge, and the emissions of anger: To the envious he makes Panegyricks of our rivals, and swels our fancies to opinion, our opinion to self-love, self-love to arrogance, and these are supported by contempt of others, and all determine upon envy, and expire in malice. Now in these cases, when our natures are caytive and unhandsome, it were good we were conscious of our own weaknesses, and by special arts and strengths of mortification fortifie that part, where we are apt and exposed to danger; we are sure enough to meet a storm there, and we also are likely to perish in it, unless we correct those averseneses and natural indispositions, and reduce them to the evenneses of vertue, or the affections and moderation of a good nature: Let us be sure that the Devil take not a helve from our own branches to fit his ax, that so he may cut the tree down; and certainly he that does violence to his nature will not be easie to the entertainment of affections preternatural and violent.

2. But the Devil also observes all our exteriour accidents, occasions and opportunities of action; he sees what company we keep, he observes what degrees of love we have to our Wives, what looseneese of affection towards children, how prevalent their perswasions, how inconvenient their discourses, how trifling their interests, and to what degrees of determination they move us by their importunity or their power. The Devil tempted *Adam* by his wife, because he saw his affections too plyant, and encircling her with the entertainment of fondneese, joy, wonder, and amorous fancy; it was her hand that made the fruit beauteous to *Adam*; *she saw it fair* of it self, *and so she eat*; but *Adam* was not moved by that argument, but the *Woman gave it me and I did eat*: she gave vivacity to the temptation, and efficacy to the argument. And the severity of the Mans understanding would have given a reasonable answer to the insinuations of the Serpent; *that* was an ugly beast, and his arguments not being of themselves convincing to a wise person, either must put on advantages of a fair insinuation and representment, or they are return'd with scorn; but when the beauteous hands of his young Virgin Mistresse became the Oratours, the temptation was an *amorevolezza*, he kisses the presenter and hugs the ruine. Here therefore it is our safest course to make a retrenchment of all those excrescencies of affections, which like wilde and irregular succours, draw away nourishment from the Trunk, making it as sterile as it self is unprofitable; as we must restrain the inclinations of nature, so also of society and relation, when they become inconvenient, and let nothing of our family be so adopted or naturalized into our affections, as to create with in us a new concupiscence, and a second time spoil our nature; what God intended to us for a help, let not our fondneses convert into a snare, and he, that is not ready to deny the importunities, and to reject the interests of a Wife or childe or Friend, when the question is for God, deserves to misse the comforts of a good, and to feel the troubles of an imperious woman. 5.

Habet n. voluptatem quandam admonitio uxoria, quum pluri. mum arretur quod consulit. S. Chrysost.

We also have ends and designes of our own; some great purpose, upon which the greatest part of our life turns; It may be, we are to raise a family, to recover a sunk estate, or else ambition, honour, or a great imployment is the great hinge of all our greater actions. And some men are apt to make hast to be rich, or are to passe through a great many difficulties to be honourable; and here the Devill will swell the hopes, and obstruct the passages; he will heighten the desire, and multiply 6.

the businesse of accesse, making the concupiscence more impatient, and yet the way to the purchase of our purposes so full of imployment and variety, that both the implacable desire and the multitude of changes and transactions may increase the danger, and multiply the sin. For when the Enemy hath observed our ends, he makes his tentations to reflect from that angle which is direct upon them, provoking to malice and impatience against whomsoever we find standing in our way, whether willingly or by accident; then follow naturally all those sins, which are instrumentall to removing the impediments, to facilitating the passage, to endearing our friends, to procuring more confidents, to securing our hopes, and entring upon possession. Simon Magus had a desire *to be accounted some great one*, and by that purpose, he was tempted to sorcery and divination, and with a new object he brought a new sin into the world, adding simonie to his sorcery, and taught posterity that crime, which till then had neither *name* nor *being*. And those Ecclesiasticks, who *violently* affect rich or pompous Prelacies, pollute themselves with wordly arts, growing covetous as Syrian Merchants, ambitious as the Levantine Princes, factious as the people, revengefull as jealousie, and proud as conquerours and usurpers, and by this means beasts are brought into the Temple, and the Temple it self is exposed to sale, and the holy rites aswell as the beasts of Sacrifice are made venall; To prevent the infinite inconveniencies, that thrust themselves into the common and great roades of our life, the best course is to cut our great channell into little rivulets, making our ends the more, that we may be indifferent to any, proposing *nothing great*, that our desires may be *little*, for so we shall be better able to digest the troubles of an Enemy, the contradictions of an unhandsome accident, the crossing of our hopes; because our desires are even, and our ends are lesse considerable, and we can with much readinesse divert upon another purpose, having another ready with the same proportion to our hopes and desires as the first. Thus if we propound to our selves an honest imployment, or a quiet retirement, a work of charity abroad, or of devotion at home, if we misse in our first setting forth, we return to shoar, where we can negotiate with content, it being alike to us, either to traffick abroad with more gain, or trade at home with more safety; but when we once grow great in our desires, fixing too earnestly upon one object, we either grow impatient as *Rachel*. (Give me children, or I dye) or take ill courses and use unlawfull means (as *Thamar*, choosing rather to lie with her Father, than to die without issue) or else are miserable in the losse and frustration of our hopes (like the Women of Ramah, who would not be comforted:) Let therefore our life be moderate, our desires reasonable, our hopes little, our ends none in eminency and prelation above others; for as the rayes of light passing through the thin air, end in a small and undiscerned Pyramis; but reflected upon a wall are doubled and increase the warmth to a scorching and troublesome heat: So the desires of Man, if they passe through an even, and an indifferent life towards the issues of an ordinary and necessary course, they are little, and within command; but if they passe upon an end or aim of difficulty or ambition, they duplicate and grow to a distur bance; and we have seen the even and temperate lives of indifferen persons continue in many degrees of innocence; but the temptation of busie designes is too great even for the best of dispositions. But

Vim temperatam Dii quoq; provehunt
In majus: idem odire vires
Omne nefas animo moventes.

of

But these temptations are crasse and material, and soon discernable; it will require some greater observation to arm against such as are more spiritual and immaterial. For he hath apples to cozen children, and gold for Men, the Kingdoms of the World for the ambition of Princes, and the vanities of the World for the intemperate: he hath discourses, and fair spoken principles, to abuse the pretenders to reason, and he hath common prejudices for the more vulgar understandings. Amongst these I chose to consider such as are by way of principle or proposition. 7.

1. The first great principle of temptation, I shall note, is a generall mistake, which excuses very many of our crimes upon pretence of *infirmity*; calling all those sins, to which by natural dispositon we are inclined (though by carelessenesse and evil customes, they are heightned to a habit,) by the name of *sins of infirmity*: to which Men suppose they have reason and title to pretend, If, when they have committed a crime, their conscience checks them, and they are troubled, and, during the interval and abatement of the heats of desire, resolve against it, and commit it readily at the next opportunity; then they cry out against the weaknesse of their nature; and think, as long as *this body of death* is about them, it must be thus; and that this condition may stand with the state of Grace: And then the sinner shall return periodically, like the revolutions of a Quartan Ague, *well* and *ill* for ever, till Death surprizes the mistaker. This is a Patron of sins, and makes the temptation prevalent by an authentick instrument; and they pretend the words of S. *Paul*: *For the good that I would, that I do not; but the evil that I would not, that I do: For there is a law in my members rebelling against the law of my minde, bringing me into captivity to the law of sin.* Rom. 7. 15. And thus the state of sinne is mistaken for a state of Grace, and the imperfections of the Law are miscalled the affections and necessities of Nature, that they might seem to be incurable, and the persons apt for an excuse, therefore, because for nature there is no absolute cure. But that these words of S. *Paul* may not become a savour of death, and instruments of a temptation to us, it is observable, that the Apostle by a fiction of person (as is usual * with him) speaks of himself not as in the state of Regeneration, under the Gospel, but under the difficulties, obscurities, insufficiencies, and imperfections of the Law, which indeed he there contends to have been a rule good, and holy, apt to remonstrate our misery, because by its prohibitions, & limits given to natural desires, it made actions (before indifferent) now to be sins; it added many curses to the breakers of it; and by an efficacy of contrariety it made us more desirous of what was now unlawful: but it was a covenant in which our nature was restrained, but not helped; it was provoked, but not sweetly assisted; our understandings were instructed, but our wils not sanctified, and there were no suppletories of repentance; every greater sin was like the fall of an Angel, irreparable by any mystery, or expresse recorded or enjoyned: Now of a Man under this Covenant he describes the condition to be such, that he understands his duty, but by the infirmities of Nature he is certain to fall, and by the helps of the Law not strengthened against it, nor restored after it, and therefore he calls himself under that notion, *a miserable man sold under sin*, not doing according to the rules of the Law or the dictates of his reason, but by the unaltered misery of his nature, certain to prevaricate. But the person described here is not S. *Paul*, is not any justified person, 8.

* *Ut videre est. Rom. 3. 7. Gal. 2. 18. 1 Cor. 6. 12. & 10. 23. 29, 30. & 13. 2.*

not so much as a Christian, but one who is *under a state of direct opposition to the state of grace*, as will manifestly appear if we observe the antithesis from S. *Pauls* own characters; for the Man here named is such, as in whom *sin wrought all concupiscence, in whom sin lived, and slew him,* (so that he was *dead in trespasses and sins*) and although *he did delight in the law after his inward man*, that is, his understanding had intellectual complacencies, and satisfactions, which afterwards he calls *serving the law of God with his minde* (that is, in the first dispositions and preparations of his spirit) yet he could act nothing. For *the law in his members* did inslave him, *and brought him into captivity to the law of sin*; so that this person was full of actual and effective lusts, he was a slave to sin and dead in trespasses: But the state of a regenerate person is such, as to have *crucified the flesh with the affections and lusts*, in whom *sin did not reign*, not onely in the minde, but even also not *in the mortal body*; over whom *sin had no dominion*, in whom *the old man was crucified*, and *the body of sin was destroyed*, and *sin not at all served*. And to make the antithesis yet cleerer, in the very beginning of the next Chapter the Apostle saith, that *the spirit of life in Christ Jesus had made him free from the law of sin and death*: under which law he complained immediately before, he was *sold, and killed*, to shew the person was not the same in these so different and contradictory representments. No Man in the state of grace can say, *The evil that I would not that I do*; if by *evil* he means any evil that is habitual, or in its own nature deadly.

Rom. 7. v. 8. 11. Et 22. Et v. 25. Gal. 5. 24. Rom. 6. 12. 14. Rom. 8. 2.

9. So that now let no Man pretend an inevitable necessity to sin; for if ever it comes to a custome, or to a great violation, though but in a single act, it is a condition of carnality, not of spiritual life; and those are not the infirmities of nature, but the weaknesses of grace that make us sin so frequently, which the Apostle truly affirms to the same purpose; *The flesh lusteth against the spirit, and the spirit against the flesh, & these are contrary the one to the other; so that* [*ye cannot*] or [*that ye* * *do not do*] *the things that ye would.* This disability proceeds from the strength of the flesh, and weakness of the spirit: For he addes, *But if ye be led by the spirit, ye are not under the law*: saying plainly, that the state of such a combate, and disability of doing good, is a state of a Man *under the law*, or *in the flesh*, which he accounts all one: but every Man that is sanctified under the Gospel, is, *led by the spirit*, and *walks in the spirit, and brings forth the fruits of the spirit.* It is not our excuse, but the aggravation of our sin, that we fall again in despight of so many resolutions to the contrary: And let us not flatter our selves into a confidence of sin, by supposing the state of grace can stand with the custome of any sin: For it is the state, either of an *animalis homo* (as the Apostle calls him) that is, a Man in pure naturals without the clarity of divine revelations, who cannot *perceive or understand the things of God*; or else of *the carnal man*, that is, a person, who though in his minde he is convinced, yet he is not yet freed from the dominion of sin; but only hath his eyes opened, but not his bonds loosed. For by the perpetual analogy and frequent expresses in Scripture, *the spiritual person*, or the Man *redeemed by the spirit of life in Christ Jesus*, is free *from the Law*, and the *Dominion*, & the *Kingdom*, & the *Power* of all sin. *For to be carnally minded is death, but to be spiritually minded is life and peace.*

Gal. 5. 17. * ἵνα μὴ ποιῆτε. Rom. 7. 14. Rom. 8. 6. 10.

But sins of *infirmity* in true sense of Scripture signifie nothing, but the sins of an unholy and an unsanctified nature; when they are taken for actions done against the strength of resolution out of the strength of natural appetite

petite and violence of desire: and therefore in scripture the state of Sin, and the state of infirmity is all one. *For, when we were yet without strength, in due time Christ died for the* * *ungodly* (saith the Apostle;) the condition in which we were, when Christ became a sacrifice for us, was certainly a condition of sin and enmity with God, and yet this he calls a being *without strength*, or in a state of weakness and infirmity; which we, who beleeve all our strength to be derived from Christs death, and the assistance of the Holy Spirit, the fruit of his ascension, may soon apprehend to be the true meaning of the word. And in this sense is that saying of our Blessed SAVIOUR, *The whole have no need of a Physician but they that are weak*: for therfore *Christ came into the world to save sinners* those are the persons of Christs infirmary, whose restitution and reduction to a state of life and health was his great designe. So that whoever sin habitually, that is, constantly, periodically, at the revolution of a temptation, or frequently, or easily, are persons who still remain in the state of sin and death. And their intervalls of piety are but preparations to a state of grace, which they may then be, when they are not used to countenance or excuse the sin or to flatter the person. But if the intermediate resolutions of emendation (though they never run beyond the next assault of passion or desire) be taken for a state of grace blended with infirmities of nature, they become destructive of all those purposes through our mistake, which they might have promoted, if they had been rightly understood, observed and cherished. Sometimes indeed the greatness of a temptation may become an instrument to excuse some degrees of the sin, and make the man pityable, whose ruin seemes almost certain because of the greatness and violence of the enemy, meeting with a naturall aptness; but when the question will be whither and to what actions that strong temptation carries him? whither to a work of a mortall nature, or onely to a small irregularity? that is, whither to death, or to a wound? for what ever the principle be, if the effect be death, the mans case was therefore to be pityed, because his ruin was the more inevitable; not *so* pityed, as to excuse him from the state of death. For let the temptation be never so strong, every Christian man hath assistances sufficient to support him, so as that without his own yeelding, no temptation is stronger then that grace which God offers him; for if it were, it were not so much as a sin of infirmity; it were no sin at all. This therefore must be certain to us; when the violence of our passions, or desires overcomes our resolutions, and fairer purposes against the dictate of our reason, that indeed is a state of infirmity, but it is also of sin and death, a state of immortifications; because the offices of grace are to crucifie the old man, that is, our former, and imperer conversation; to subdue the petulancy of our passions, to reduce them to reason, and to restore Empire and dominion to the superiour faculties. So that this condition in proper speaking is not so good as the *infirmity of grace*, but it is *no grace at all*: for *who ever are Christs, have crucified the flesh with the affections and lusts*, those other imperfect ineffective resolutions are but the first approaches of the kingdom of Christ nothing but the clarities of lightning, dark as soon as light; and they therefore cannot be excuses to us because the contrary weaknesses, (as we call them) do not make *the sin involuntary*, but chosen and pursued, and in true speaking is the strength of the lust, not the infirmity of a state of grace.

Rom. 5. 6.

* ὄντων ἡμῶν ἀσθενῶν, ἔτι κατὰ καιρὸν ὑπὲρ ἀσεβῶν *without strength, that is, ungodly.*

Vide August. l. 2. c. 17. de peccatorum meritis, & Enchir. 81.

Gal. 5. 24.

11. But yet there is a condition of grace, which is a ſtate of little and imperfect ones, ſuch as are called in Scripture, *Smoaking flax and bruiſed reeds*; which is a ſtate of the firſt dawning of the Sun of righteouſneſſe, when the lights of grace new riſe upon our eyes; and then indeed they are weak and have a more dangerous neighbourhood of temptations and deſires, but they are not ſubdued by them: they ſin not by direct election, their actions criminall are but like the ſlime of Nilus, leaving rats half formed, they ſin but *ſeldom, and when they do, it is in ſmall inſtances, and then* alſo *by ſurpriſe, by inadvertency*, and *interrupt their own* acts and *leſſen them* perpetually; and never do an act of ſinfullneſſe, but the principle is ſuch as makes it to be *involuntary* in many degrees. For when the underſtanding is cleer, and the dictate of reaſon undiſturbed, and determinate, whatſoever then produces an irregular action excuſes not, becauſe the action is not made the leſſe voluntary by it; *for the action is not made involuntary from any other principle but from ſome defect of underſtanding* either in act or habit, or faculty. For where there is no ſuch defect, there is a full deliberation according to the capacity of the man, and then the act of election that follows is clear, and full; and is that proper diſpoſition which makes him truely capable of puniſhment, or reward reſpectively. Now although in the firſt beginings of grace there is not a direct ignorance to excuſe totally, yet becauſe a ſudden ſurpriſe or an inadvertency is not alwayes in our power to prevent, theſe things do leſſen the election & freedom of the action, & then becauſe they are but ſeldom, and never proceed to any length of time, or any great inſtances of crime, and are every day made ſtill more infrequent, becauſe grace growing ſtronger, the obſervation and advertency of the Spirit, and the attendance of the inner man grows more effectuall and buſy, this is a ſtate of the imperfection of grace, but a ſtate of grace it is. And it is more commonly obſerved to be expreſſed in the imperfection of our good actions, than in the irregularity of bad actions: and in this ſenſe are thoſe words of our Bleſſed SAUIOVR: *The Spirit truely is willing, but the fleſh is weak*; which in this inſtance was not expreſſed in ſin, but in a naturall imperfection, which then was a receſſion from a civility, a not watching with the Lord. And ſuch as this is the *onely infirmity* that can conſiſt with the ſtate of grace.

S Auguſt. lib. de gratia & liber: arbit. c. 17. & c. 29.

12. So that now we may lay what load we pleaſe upon our nature, and call our violent and unmortified deſires by the name of an imperfect grace; but then we are dangerouſly miſtaken & flatter our ſelves into an opinion of piety, when we are in the gall of bitternes; ſo making our miſery the more certain and irremediable, becauſe we think it needs nothing but a perpetuity and perſeverance to bring us to heaven. The violence of paſſion and deſires is a miſery of nature, but a perfect principle of ſin; multiplying, and repeating the acts, but not leſſening the malignity: But ſins of infirmity, when we mean ſins of a leſſe and lower malice are ſins of a leſſe and imperfect choyce, becauſe of the unavoideable imperfection of the underſtanding. Sins of infirmity are alwaies infirme ſins, that is, weak and imperfect in their principle, and in their nature and in their deſigne; that is, they are actions incomplete in all their capacities; but then paſſions and periodicall inclinations conſiſting with a regular and determined and actuall underſtanding muſt never be their principle; for whatſoever proceedes thence is deſtructive of ſpirituall life, and inconſiſtent with the ſtate of Grace. But ſins of infirmity, when they pretend to a leſſe degree of malignity, and a greater degree

degree of excuse, are such as are little more then sins of pure and inculpable ignorance; for in that degree, in which any other principle is mixt with them, in the same degree they are criminall and inexcusable. For as a sin of infirmity is pretended to be little in its value and malignity: so it is certain, if it be great in the instance, it is not a sin of infirmity, that is, it is a state or act of death, and absolutely inconsistent with the state of grace.

13. 2. Another principle of temptation pregnant with sin, and frutifull of monsters is a weaker pretence, which lesse wary and credulous persons abuse themselves withall, pretending as a ground for their confidence and incorrigible pursuance of their courses; that they have a good meaning, that they intend sometimes well, and sometimes not ill: and this shall be sufficient to sanctifie their actions and to hallow their sin. And this is of worse malice, when religion is the colour for a war, and the preservation of faith made the warrant for destruction of charity, and a zeal for GOD made the false light to lead us to disobedience to Man, and hatred of idolatry is the huisher of sacriledge, and the defiance of superstition the introducer of prophaneness, and reformation made the colour for a schisme, and liberty of conscience the way to a bold and sawcy heresy: for the end may indeed hallow an indifferent action, but can never make straight a crooked and irregular. It was not enough for *Saul* to cry, *for GOD and the sacrifice.* that he spared the fat flocks of *Amalek*: and it would be a strange zeal and forwardnesse, that rather then the altar of incense should not smoak, will burn *assa fœtida*, or the marrow of a mans bones. For as GOD will be honoured by us, so also in wayes of his *own appointment*: for we are the makers of our own religion, if we in our zeal for GOD do what he hath forbidden us. *And* every sin committed *for religion*, is just such a violence done to it, as it seeks to prevent or remedy.

Videl istorium Uzze. 2. sam. 6 cap. 7. 8. 9. verse.

14. And so it is, if it be committed for an end or pretence of *charity* as well as of *religion*; we must be curious that no pretence engage us upon an action that is *certainly criminal* in its *own nature*; charity may sometimes require our lives, but no obligation can endear a damnation to us; we are not bound to the choice of an eternal ruine to save another. Indeed so far as an *option* will go, it may concern the excrescencies of piety to choose by a tacite or expresse act of volition *to become anathema for our Brethren*, that is, by putting a case and fiction of law to suppose it better and wish it rather, that I should perish then my Nation. Thus far is charitable, because it is innocent; for as it is great love to our Countrey, so it is no uncharitableness to our selves: for such options alwayes are ineffective, and produce nothing but rewards of charity, and a greater glory. And the holy JESUS himself, who onely could be, and was effectively accursed to save us, gott by it an exceeding and mighty glorification; and Saint *Paul* did himself advantage by his charitable devotion for his Countreymen. But since, God never puts the question to us, so that either we or our nation must be damned, he having fixt every mans finall condition upon his own actions in the vertue and obedience of Christ, if we mistake the expresses of charity, and suffer our selves to be damned indeed for Gods glory, or our Brethrens good, we spoil the duty, and ruin our selves when our option comes to act. But it is observeable, that although *religion* is *often* pretended to justifie a sin, yet *charity* is but *seldom*; which makes it full of suspicion, that religion is but the cover

Rom. 9. 3.

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to the deaths head, and at the best is but an accusing of GOD, that he is not willing, or not able to preserve Religion without our irregular and impious cooperations. But however, though it might concern us to wish our selves rather accursed, then Religion, or our Prince, or our Countrey should perish (for I finde no instances that it is lawful so much as to wish it for the preservation of a single friend) yet it is against charity to bring such a wish to passe, and by sin to damn our selves really for a good end either of Religion or charity.

15 Let us therefore serve GOD, as he hath described the way, for all our accesse to him being acts of his free concession and grace must be by his own designation and appointment. We might as well have chosen, what shape our bodies should be of, as of what instances the substance of our religion should consist.

16 3. A third principle of temptation is, an opinion of prosecuting actions of civility, compliance, and society, to the luxation of a point of piety and stricter duty; and good natures, persons of humane and sweeter dispositions, are too apt to dash upon this rock of offence. But the evil, that I would note is, that there are some conditions of Men, to whom a vice is so accustomed, that he that mingles with them must handle the crime and touch the venome. There are some vices which are *national*, there are some that are points of *honour*, some are *civilities* of entertainment, and they are therefore accounted unavoidable, because the understandings of Men are degenerous as their manners, and it is accounted sottish and phantasticall not to communicate in their accustomed loosenesses. Amongst some Men all their first addresses are drinkings, their entertainments intemperate beyond the permissions of Christian austerity; their drink is humorous, and their humours quarrellous, and it is dishonourable not to engage in Duell, and venture your soul to ascertain an empty reputation. These inconveniencies rely upon false opinions, and vain fancies, having no greater foundation, then the sottish discourses of ignorant and ungodly persons, and they have no peculiar and appropriate remedy, but a resolute severity of manners, and a consideration what is required of us as Christians to confront against those fonder customes and expectations from us, as we engage in the puddles of the world and are blended in society.

17. To which purposes we must be carefull not to engage too freely in looser company, never without businesse or unavoidable accidents; and when we mingle in affairs, it will concern our safety to watch, lest multitude of talk, goodnesse and facility of nature, the delight of company, and the freedom and ill customed civilities do by degrees draw us away from our guards and retirement of spirit. For in these cases, every degree of dissolution disarms us of our strengths, and if we give way so far, as we think it *tolerable*, we instantly and undiscerneably passe into *unlawfull* and criminall. But our best defences are deposited in a severe and prudent understanding, and discerning the sottishnesse of such principles, which represent vice in civil language, and propound a crime to you under a cover of kindnesse, which is just so much recompence as it is satisfaction to a condemned person, that he was accused by a witty Oratour, and sentenced by an eloquent Judge. Remember alwayes, that the *friendships of the world are enmity with God*, and that those societies, which are combin'd by relations of drink & wantonnesse, and impertinency and crimes, are either considerable in civility,

ty, or reason, or reputation; no wise man is moved by their testimony, or discourses, and they are so impotent, rude and undiscerning a theatre, that most commonly he is the *best man*, who from *thence* is the *worst reported* and represented.

But in all the instances of this great evill, the very stating the question right is above half the victory. For it is a question between mistaken civility and certain duty: piety on one side, and the disguises of humanity on the other. God and Man are the parties interested, and to counterpoise the influence of the sight and face of man, (which being in a visible communication, it is not in some natures to neglect or contradict) there are all the excellencies of God, the effects of his power, his certain presence, and omniscience, the severities of his judgement, and the sweetnesse and invitation of his mercies, besides the prudence, wisdom and satisfaction to the spirit when we wisely neglect such sottish and low abuses and temptations, to conform to the rules of reason and duty in complyance with the purposes of God and our own felicities. 18

3. These ill managed principles are dangers as universal as an infected air; yet there are some diseases more proper to the particular state of religion, 1. to young beginners in religion he represents the difficulties of religion, and propounds the greater examples of holy persons, and affrights them with those mountains of piety, observing where and upon what instance of severity his fancy will be most apprehensive and afflicted; & this he fails not often to represent with a purpose, that by believing no piety lesse, then the greatest can be good, he may despair of those heights and retire into the securities and indifferencies of a careless life. But this is to be cured by all those instruments of piety, which in speciall are incentives of the love of GOD, and endearments of spirituall and religious affections: and particularly by consideration of the Divine goodnesse, *who knows whereof we are made, and remembers that we are but dust*, and will require no more of us then according to our powers and present capacities. But the subject matter of this temptation is considered and refuted in the Discourse of the love of GOD. 19 Part. 2. in Explicat. of the Decalogue 1. Com.

But most commonly young beginners are zealous and high, and not so easily tempted to a recession, till after a long time by a revolution of affections they are abated by a defervescency in holy actions; the Devil uses to prompt them on, not that he loves the piety, and the progresse, but that he would engage the person in imprudences and such forwardnesse of expresses, which either are in their own nature, indiscretions, or from which, by reason of the incapacity of the person, it is necessary for him to retire. A *new Convert* is like a bird newly entred into a net, through which possibly she might passe without danger, if her fears and unreasonable strivings did not intangle her, but when by busy and disturbed flutterings she discomposes the order of it, she is intangled and unpenned, and made a prey to her treacherous Enemy. Such are the undiscreet strivings and too forward enterprises of *new penitents*, whom we shall observe too often undertaking great austerities, making vows and casting bands upon their liberties, and snares upon their persons, thinking nothing great enough to expiate their sin, or to present to GOD, or to endear their services, or secure their perseverance: and therefore they lay a load of fetters upon themselves, or rather *cut off their legs*, that they may *never* go *back*; therefore laying an obligation 20

gation of vows and intollerable burdens on themselves, that by these they may by a *compendium* of piety redeem the time, and by those make it impossible to prevaricate. But the observation of the sad events and finall accidents of these men hath given probation of the indiscretion of such furious addresses, and beginnings. And it was prudently done of *Meletius* of Antioch when he visited the dioceses of *Syria*, and the severall religious persons, famous for severe undertakings, espying that *Simeon Stylites* dwelt upon a pillar, and had bound his leg with a strong chain of iron, he sent for a Smith causing it to be knocked off, and said, *To a man that loves GOD his mind is a sufficient chaine.* For the loads of voluntary austerities rashly undertaken makes religion a burden, when their first heates expire; and their vowes which are intended to secure the practise and prepetuate the piety, are but the occasions of an aggravate crime, and the vow does not secure the piety, but the wearinesse and satiety of the duty tempts to the breaking of the vow, or at least makes the man impatient, when he cannot persist with content, nor retire with safety.

Theod. ret l. 5. c. 4.

21. It therefore concerns all spirituall guides to manage their new Converts with sober Counsels, and moderate permissions, knowing that sublime speculations in the Metaphysicks are not fit entertainment for an infant understanding. *There is milk for babes and strong meat for men of riper piety*, and it will imploy all the regular strength of young beginners to contest against the reliques of those mischiefs, which remain since the expulsion of the old man, and to master those difficulties, which by the nature of the state are certainly consequent to so late mutation. And if we by the furies of zeal, and the impatience of mistaken piety, are violent and indiscreet in the destroying of our Enemies, we probably may tread the thistle down, and trample upon all its appearances, and yet leave the root in the ground with
" haste, and imprudent forwardnesse. Gentle and soft counsels are the surest
" Enemies to your vice, and the best conservatours and promoters of a vertuous state: but a hasty charge, and the conduct of a young Leader may engage an early spirit in dangers, and dishonours. And this temptation is of so much greater danger, because it hath a face of zeal and meets with all encouragements from without, every Man being apt to cherish a new convert, and to enflame his new fires: but few consider the inconveniences that are consequent to indiscreet beginnings, and the worse events usually appendant to such inconveniences.

22. Indeed it is not usuall that prudence and a new kindled zeal meet in the same person: but it will therefore concern the safety of new converts, who cannot guide themselves, to give themselves up to the conduct of an experienced spirituall person, who being disinteresst in those heats of the first apprehensions, and being long taught by the observation of the accidents of a spiriruall life, upon what rocks, rashnesse and zeal usually do engage us, can best tell what degrees and what instances of religion they may with most safety undertake: but for the generall, it is best in the addresses of grace to follow the course of nature; let there be an infancy, and a childehood, and a vigorous youth, and by the divers and distant degrees of increment let the persons be established in wisdom and grace. But above all things let them be carefull, that they do not lay upon themselves *necessities* of any lasting course; no *vows* of *perpetuity* in any instance of unmanded action, or degree of religion; for he may alter in his capacity

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and exteriour condition; he may see by experience, that the particular engagement is imprudent, he may by the vertue of obedience be engaged on a duty inconsistent with the conveniences and advantages of the other, and his very *losse of liberty* in an *uncommanded* instance may tempt him to inconvenience. But then, for the single and transient actions of piety, although in them the danger is lesse, even though the imprudence be great, yet it were well if new beginners in religion would attempt a moderate and an even piety, rather then actions of eminency, lest they retire with shame, and be afflicted with scruple, when their first heats are spent, and expire in wearinesse and temptation. It is good to keep within the circuits of a mans affections, not stretching out all the degrees of fancy and desire, but leaving the appetites of religion rather unsatisfied, and still desiring more, then by stretching out the whole faculty leave no desires, but what are fulfilled and wearied.

3. I shall not need here to observe such temptations, which are direct invitations to sin, upon occasion of the piety of holy persons, such as are security, too much confidence, pride and vanity; these are part of every mans danger, and are to be considered upon their severall arguments. Here I was onely to note the generall instruments of mischief. It remains now that I speak of such remedies and generall antidotes, not which are proportioned to sins in speciall, but such as are preventions or remedies, and good advices in generall. 23.

1. Let every man abstain from all *occasions* of sin, as much as his condition will permit. And it were better to do some violence to our secular affairs, then to procure apparent or probable danger to our souls. For if we see not a way open and ready prepared to our iniquitie, our desires oftentimes are not willing to be troubled, but opportunitie gives life and activenesse to our appetites. If *David* had not from his towers beheld the private beauties of *Bathsheba*, *Uriah* had lived, and his wife been unattempted, but sin was brought to him by that chance, and entring at the casements of his eyes set his heart on fire, and despoild him of his robes of honour and innocence. The riches of the wedge of gold, and the beauty of the Babylonish garment made *Achan* sacrilegious upon the place, who was innocent enough in his preceding purposes: and therefore that soul, that makes it self an object to sin, and invites an Enemy to view its possessions, and live in the voisinage, loves the sin it self: and he that is pleased with the danger, would willingly be betrayed into the necessity and the pleasure of the sin: for he can have no other ends to entertain the hazards; but that he hath a further purpose to serve upon them; he loves the pleasure of the sin, and therefore he would make the condition of sinning certain and unavoidable. And therefore holy Scripture, which is admirable and curious in the cautions and securities of vertue, does not determine its precepts in the precise commands of vertuous actions, but also binds up our senses, obstructs the passage of temptation, blocks up all the wayes, and avenues of vice, commanding us *to make a covenant with our eyes, not to look upon a Maid, not to sit with a Woman that is a singer, not to consider the wine when it sparkles, and gives its colour rightly in the cup, but to set a watch before our mouthes, to keep the door of our lips*, and many more instances to this purpose, that sin may not come so neer as to be repulsed; as 24.

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knowing sin hath then prevailed too far, when we give the denyall to its sollicitations.

25. We read a story of a vertuous Lady, that desired of *S. Athanasius* to procure for her, out of the number of the Widows fed from the Ecclesiasticall Corban, an old woman, morose, peevish, and impatient, that she might by the society of so ungentle a person have often occasion to exercise her patience, her forgivenesse and charity. I know not how well the counsel succeeded with her; I am sure it was not very safe: and to invite the trouble to triumph over it, is to wage a war of an uncertain issue, for no end but to get the pleasures of the victory, which oftentimes do not pay for the trouble, never for the danger. An *Egyptian* who acknowledged fire for his God, one day doing his devotions kissed his God after the manner of worshippers, and burnt his lips. It was not in the power of that false and imaginary Deity to cure the real hurt he had done, to his devoutest worshipper. Just such a fool is he that kisses a danger, though with a designe of vertue, and hugs an opportunity of sin for an advantage of piety, he burns himself in the neighbourhood of the flame, and twenty to one but he may perish in its embraces; And he that looks out a danger, that he may overcome it, does as did the *Persian*, who worshipping the Sun, looked upon him, when he prayed him to cure his sore eyes. The Sun may as well cure a weak eye, or a great burden knit a broken arme, as a danger can do him advantage that seeks such a combate, which may ruine him, and after which he rarely may have this reward, that it may be said of him, he had the good fortune not to perish in his folly. It is easier to prevent a mischief then to cure it, and besides the pain of the wound, it is infinitely more full of difficulty to cure a broken leg, which a little care and observation would have preserved whole. To recover from a sin is none of the easiest labours, that concern the sons of men, and therefore it concerns them rather not to enter into a such a narrow streight, from which they can never draw back their head, without leaving their hair and skin, and their ears behinde. If *GOD* please to *try* us, he means us no hurt, and he does it with great reason, and great mercy; but if *we go* to try *our selves*, we may mean well, but not wisely: For as it is simply unlawfull for weak persons to seek a temptation, so for the more perfect it is dangerous. We have Enemies enough without, and one of our own within: but we become our own Tempter, when we run out to meet the world or invite the Devil home, that we may throw holy water upon his flames, and call the danger neerer, that we may run from it. And certainly men are more guilty of many of their temptations then the Devil, through their incuriousnesse or rashnesse, doing as much mischief to themselves, as he can. For he can but offer, and so much we do, when we run into danger. Such were those stories of S. *Anthony* provoking the Devil to battel; If the stories had been as true, as the actions were rash, and ridiculous, the story had fastned a note of indiscretion upon that good Man: though now I think there is nothing, but a mark of fiction and falshood on the writer.

Sed quid ego omne malum mundiq; hominumq; maligni Hostis ad invidiam detorqueo? quum mala nostra Ex nostris concreta animis, genus & caput & vim, Quid sint, quid valeant sumunt de corde parentes. Prud. Hamar. *Ecclus.* 21.27. Quum execratur impius Satanam, suam ipsius animam execratur.

26. 2. Possibly without fault we may be engaged in a temptation, but then we must be diligent to resist the *first beginnings*: For when our strength is yet intire, and unabated, if we suffer our selves to be overcome, and consent to its first, and weakest attempts, how shall we be able to resist, when it hath tyred our contestation, and wearied our patience, when we are weaker

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and prevailed upon, and the temptation is stronger and triumphant in many degrees of victory. By how much a hecticke Feaver is harder to be cured than a Tertian, or a consumption of the lungs, than a little distillation of rheume upon the throat; by so much is it harder to prevaile upon a triumphing lust, than upon its first insinuations: But the wayes of resisting are of a different consideration, proportionably to the nature of the crimes.

1. If the temptation be to crimes of pleasure, and sensuality; let the resistance be by flight: For in case of lust even to consider the arguments against it, is half as great temptation as to presse the arguments for it. For all considerations of such allurements makes the soul perceive something of its relish, and entertains the Fansie. Even the pulling pitch from our clothes defiles the fingers, and some adherences of pleasant and carnall sins will be remanent, even from those considerations, which stay within the circuit of the flames, though but with purpose to quench the fire and preserve the house. Chastity cannot suffer the least thought of the reproaches of the spirit of impurity: and it is necessary to all, that will keep their purity, and innocence against sensuall temptation, to avoyd every thing that may prejudice decorum. Libanius the Sophister reports, that a Painter one day desirous to paint Apollo upon a lawrell boord, the colours would not stick but were rejected, out of which his fancy found out this extraction; that the chast Daphne (concerning whom the Poets fain that flying from Apollo, who attempted to ravish her, she was turned into a Lawrell tree) could not endure him even in painting, and rejected him after the losse of her sensitive powers. And indeed chast souls do even to death resent the least image and offer of impurity: whatsoever is like a sin of uncleanesse, he, that means to preserve himself chast, must avoid, as he would avoyd the sin; in this case there being no difference but of degrees between the inward *temptation*, and the *crime*. 27

Time videre uu, de possis cadere noli fieri perversa simplicitate securus S. Augustin.

Καὶ μὴν τὸν ἐρῶντα ἐφ' ἑαυτῷ τὸν Ἀπόλλω ἀπεστράφη.

2. If the temptation be, to crimes of troublesome and preternaturall desires, or intellectuall nature, let the resistance be made *conserta manu*, by a perfect fight, by the amassing of such arguments in generall, and remedies in particular, which are apt to become deleteries to the sin, and to abate the temptation. But in both these instances, the resistance must at least be as soon as the attempt is, least the violence of the temptation outrun our powers; for if against our full strength it hath prevailed to the first degrees, its progresse to a complete victory is not so improbable, as were its successes at the first beginnings. 28

But to serve this and all other ends in the resisting and subduing a Temptation, these following considerations have the best and most universall influence.

1. Consideration of the presence of God, who is witnesse of all our actions, and a revenger of all impiety: This is so great an instrument of fear and religion, that whoever does actually consider God to be present, and considers what the first consideration signifies, either must be restrained from the present temptation, or must have thrown off all the possibilities and aptnesses for vertue; such as are, Modesty, and Reverence, and holy Fear. For if the face of a Man scatters all base machinations, and we dare not act our crimes in the Theatre, unlesse we be impudent, aswell as criminall; much more does the sense of a present Deity fill the places of our heart with veneration 29

veneration, and the awe of religion, when it is throughly apprehended and actually considered. We see not God, *he is not in our thoughts*, when we run into darkness to act our impurities. For we dare not commit adultery, if a boy be present; behold the boy is sent off with an excuse, and God abides there, but yet we commit the crime: it is because, as Jacob said at Bethel, *God was in that place and we knew not of it*; and yet we neither breath, nor move an artery but in him, and by his assistance. *In him we live, and move, and have our being.* And *all things are naked and open in his sight. The iniquity of my people is very great: for they say, the Lord seeth not. Shall not he that made the eye, see? To him the night and day are both alike.* These and many more to the same design are the voices of Scripture, that our spirits may retire into the beholding of GOD, to the purposes of fear and holiness, with whom we do cohabit by the necessities of nature, and the condition of our essence, wholly in dependance; and then onely we may sin securely, when we can contrive to do it, so that GOD may not see us.

Act. 17. Hebr. 4. Psal. 9. Ezek 9. Ier. 23.

30. *Eph. 6.* ὀφθαλμοδούλοι. Nonn. virtute ac studijs ut haberentur philosophi laborabant, sed vultum, et tristitiam et dissentientem a cæteris habitum pessimis moribus pretendebant. Quintil: l. 1. proœm: Ambitio, et luxuria et impotentia scenam desiderant; sanabis, ista si absconderis Senec ep. 95 Magna vobis si dissimulare non vultis injecta necessitas probitatis cum omnia agitis ante oculos judicis cuncta cernentis. Boeth: lib. 5 consol: prosa ult:

There are many men, who are *servants of the eyes*, as the Apostles phrase is, who when they are looked on, act vertue with much pompousnesse, and theatricall bravery: But these men, when the Theatre is empty, put off their upper garment, and retire into their primitive baseneſſe; Diogenes endured the extremity of winters cold, that the people might wonder at his austerity and philosophicall patience: but Plato, seeing the people admiring the man, and pitying the sufferance, told them, that the way to make him warm himself was, for them to be gone and take no notice of him. For they that walk as in the sight of men serve that design well enough, when they fill the publike voice with noises and opinions, and are not by their purposes engaged to act in private. But they who are servants of the eyes of God, and walk as in the Divine presence, perceive the same restraints in darkness and closets, and grotts, as in the light and midst of theatres, and that consideration imposes upon us a *happy necessity of doing vertuously, which represents us placed in the eyes of our Judge.* And therefore it was not unhandsomely said of a Jewish Doctour: *If every man would consider God to be the great eye of the world watching perpetually over all our actions, and "that his hand is indefatigable, and his ear ever open, possibly sin might be "extirpated from off the face of the earth.* And this is the condition of beatitude; and the blessed souls within their regions of light and felicity cannot sin, because of the vision beatificall, they alwayes behold the face of GOD; and those who partake of this state by way of consideration, which is essential to the condition of the Blessed, and derive it into practise and discourse, in proportion to this shall retain an innocence and a part of glory.

For it is a great declension of humane reason, and a disreputation to our Spirits, that we are so wholly led by sense, that we will not walk in the regions of the Spirit, and behold God by our eyes of faith and discourse; suffering our course of life to be guided by such principles, which distinguish our natures from beasts, and our conditions from vitious, and our spirits from the world, and our hopes from the common satisfactions of sense and Corruption. The better half of our nature is of the same constitution with that of Angels, and therefore although we are drenched in matter, and the communications of Earth, yet our better part was designed to converse with God; and we had besides the eye of reason,

son another eye of faith put into our souls, and both clarified with revelations and demonstrations of the spirit, expressing to us so visible and clear characters of Gods presence, that as the expression of the same Spirit is, *We may feel him*, for *he is within us*, and about us, and we are in him, and in the comprehensions of his embracings as birds in the Air, or infants in the wombs of their pregnant Mothers. And that God is pleased not to communicate himself to the eyes of our body, but still to remain invisible, besides that it is his own glory and perfection, it is also no more to us, but like a retreat behind a curtain, where when we know our Judge stands as an Espiall, and a watch over our actions, we shall be sottish if we dare to provoke his jealousie, because we see him not; when we know him that he is close by, though behind the cloud.

Act. 17. 27. Ψηλαφήσειαν ἄρα γε θεὸν Ἦ ἔχα ἐστιν μάλα πάντα ἑκάστου Ἔργα τε καὶ μερίμνας ἀνθρώπων, ὑφρεις τε νοήσωσιν ἁπάσας.

32.

There are some generall impressions upon our spirits which by way of presumption and custom possesse our persuasions and make restraint upon us to excellent purposes, such as are the religion of holy places, reverence of our Parents, presence of an austere an honourable or a vertuous person. For many sins are prevented by the company of a witnesse, especially if besides the tyes of modesty we have also toward him an endeerement of * reverence, and fair opinion, and if he were with us in our privacies, he would cause our retirements to be more holy. Saint *Ambrose* reports of the Virgin *Mary*, that she had so much piety and religion in her countenance and deportment, that divers persons moved by the veneration and regard of her person, in her presence have first commenced their resolutions of chastity and sober living. However the story be, her person certainly was of so expresse and great devotion and sanctity, that he must needes have been of a very impudent disposition, and firm immodesty, who durst have spoken unhandsome language in the presence of so rare a person. And why then any rudenesse in the presence of God? if that were as certainly believed and considered. For whatsoever amongst men can be a restraint of vice, or an endeerement of vertue, all this is highly verified in the presence of God, to whom our conscience in its very concealements is as a faire table written in capitall letters by his own finger; and then, if we fail of the advantage of this exercise it must proceed either from our dishonourable opinion of God, or our own fearlesse inadvertency, or from a direct spirit of reprobation: for it is certain, that this consideration is in its own nature apt to correct our manners, to produce the fear of God, and humility, and spirituall, and holy thoughts, and the knowledge of God, and of our selves, and the consequents of all these, holy walking, and holy comforts. And by this onely argument Saint *Paphnutius*, and Saint *Ephrem* are reported in Church story to have converted two harlots from a course of dissolution to great sanctity and austerity.

Aliquem habeat animus quem reverearur, cujus authoritate etiam secretum ruum sanctius fiat. Quid prodest inclusam esse conscientiam? patemus Deo. Senec. l. 1. ep. 11.

* Tiberius] inter bona malaq; mixtus incolumi matre; intestabilis saevitia, sed obsectus libidinibus, dum Sejanum dilexit timuitve: postremo in scelera simul ac decora prorupit, postquam remoto pudore & metu, suo tantum ingenio utebatur. Tacit. l. 6.

Ὅσῳ γὰρ ἄμεινόν ἐστιν ἀδεῆ ὄντας αὐτὸν, πολλῷ εἰδέναι ὅτι πέρ ἐσμεν, ἢ κἀκεῖνα σπεύδειν. Τοιαῦτα τοίνυν εἰσαγαγὼν ἐκάτερον μηδὲν πρὸς εἰπεῖν αὐτοῖς ἐᾷ θεός. *Sophocl. Ajax.* 33

But then this presence of GOD must not be a *meer speculation* of the understanding, though *so onely* it is of very great benefit and immediate efficacy, yet it must reflect as well from *the will* as from discourse, and then onely we walk in the presence of GOD, when by faith we behold him present, when we speak to him in frequent and holy Prayers, when we beg aid from him in all our needs, and ask counsell of him in all our doubts, and before him bewail our sins and tremble

at his presence. This is an entire exercise of religion, and beside that the presence of GOD serves to all this, it hath also especiall influence in the disimprovement of temptations, because it hath in it many things contrariant to the nature and efficacy of temptations. Such as are consideration, reverence, spirituall thoughts, and the fear of God: for where ever this consideration is actuall, there either God is highly despised, or certainly feared. In this case we are made to declare; for our purposes are concealed onely in an incuriousnesse and inconsideration; but whoever considers God as present, will in all reason be as religious as in a Temple, the reverence of which place custome or religion hath imprinted in the spirits of most men; so that as Ahasuerus said of *Haman*; *will he ravish the queen in my own house?* aggravating the crime by the incivility of the circumstance; God may well say to us, whose religion compells us to believe, God every where present; since the Divine presence hath made all places holy, and every place hath a *Numen* in it, even the Eternall God, we unhallow the place, and defecrate the ground, whereon we stand, supported by the arm of God, placed in his heart, and enlightened by his eye, when we sin in so sacred a presence.

34. Tota philosophia nihil est nisi meditatio mortis. Plato. * Μόνῳ γὰρ θεῷ καὶ δαίμονος ἐν ὄψει ἐσμὲν ἀεὶ· καὶ ἀνὴρ οὐκ, εἰ θέσπιν δυνατοῖς. Eschy. Ἀθανασία δ' ἐστὶν, ὃν συνεζεύξατο τὰ ταλάντα τὰ λαλὰ ἐγερθέντα. Menandr. Vita humana prope uti ferrum est, si exerceas conteritur, si non exerceas, tamen rubigo interficit. Cato apud A. Gell. l. 11. c. 2. * Πρὸς μὲν τὰ ἄλλα πάντα ἀσφαλέστατοι ἐσμὲν θνητοὶ γενέσθαι· χρόνῳ δὲ θανάτου πάντες ἄνθρωποι ἀλείχουσιν πόλιν ὀνειρώσσει. Metrodor. phil. * Dies iste quem tanquam extremum reformidas æterni Natalis est. Per hoc spatium quod ab infantia patet in senectutem in aliam naturæ sumimur partum. Senec. ep. 102.

The second great instrument against Temptation is *meditation of Death*. Raderus reports that a certain virgin to restrain the inordination of intemperate desires, which were like thornes in her flesh, and disturbed her spirituall peace, she shut her self up in a sepulchre and for twelve yeers dwelt in the scene of death. It were good we did so too, making tombes and coffins presentiall to us by frequent meditation. For God hath given us all a definitive arrest in *Adam*, and from it there lyes no appeal, * but it is infallibly and unalterably appointed for all men once to die, or to be changed, to passe from hence to a condition of Eternity good or bad. Now because this Law is * certain, and the time, and manner of its execution is uncertain, and from this moment Eternity depends, and that after this life the finall sentence is irrevocable, that all the pleasures here are sudden, transient, and unsatisfying, and vaine; he must needs be a fool, that knows not to distinguish moments from Eternity; and since it is a condition of necessity, established by divine decrees, and fixt by the indispensable laws of nature, that we shall after a very little duration passe on to a condition strange, not understood, then unalterable, and yet of great mutation from this, even of greater * distance from that, in which we are here, than this is from the state of beasts: this, when it is considered, must in all reason make the same impression upon our understandings and affections, which naturally all strange things and all great considerations are apt to do, that is, create resolutions and results passing through the heart of man, such as are reasonable and prudent, in order to our own felicities, that we neglect the vanities of the present temptation, and secure our future condition, which will, till Eternity it self expires, remain such, as we make it to be by our deportment in this short transition, and passage through the world.

35. And that this Discourse is reasonable I am therefore confirmed, because I find it to be to the same purpose used by the spirit of GOD,

GOD, and the wiſeſt perſonages of the world. *My ſoul is alwayes in my hand, therefore doe I keep thy commandments*, ſaid *David*: He looked upon himſelf as a dying perſon, and that reſtrained all his inordinations, and ſo he prayed, *LORD teach me to number my dayes that I may apply my heart unto wiſdome.* And therefore the Egyptians uſed to ſerve up a Skeleton to their feaſts, that the diſſolutions and vapours of wine might be reſtrained with that bunch of myrrhe, and the vanities of their eyes chaſtiſed by that ſad object: for they thought it unlikely a man ſhould be tranſported farre with any thing low or vitious, that looked long and often into the hollow eye-pits of a deaths head, or dwelt in a charnell houſe: and ſuch conſiderations make all the importunity and violence of ſenſuall deſires to diſband. For when a man ſtands perpetually at the door of Eternity, and as did *John* the Almoner, every day is building of his Sepulchre, and every night one day of our life is gone and paſſed into the poſſeſſion of death, it will concern us to take care, that the door leading to Hell doe not open upon us, that we be not cruſht to ruine by the ſtones of our grave, and that our death become not a conſignation to us to a ſad eternity. For all the pleaſures of the whole world, and in all its duration, cannot make recompence for one hours torment in hell, and yet if wicked perſons were to ſit in hell for ever without any change of poſture, or variety of torment beyond that ſeſſion; it were unſufferable beyond the endurance of nature: and therefore where little leſſe than infinite miſery in an infinite duration ſhall puniſh the pleaſures of ſudden and tranſient crimes, the gain of pleaſure, and the exchange of banks here for a condition of eternall, and miſerable death, is a permutation fit to be made by none but *fools* and *deſperate perſons*, who made no uſe of a reaſonable ſoul, but that they in their periſhing might be convinced of unreaſonableneſſe, and die by their own fault.

Pſal. 119.

Pſal. 90.

Θάνατος σοὶ ἐφεστάτω ἵνα σοι καὶ ἡμέρα, καὶ ἐξῇς ἐλπὶς ταραχὴν ἀθυμίας, καὶ ἄγαν ὄρεξιν μίσους τὸν Θ. Epict. Enchir. cap. 28.

Linquenda tellus, & domus, & placens Uxor: neq; harum, quas colis, arborum Te præter invisas cupressos Ulla brevem dominum sequetur. Hor. l. 2. od. 14.

The *uſe* that wiſe men have made, when they reduced this *conſideration to practiſe*, is to believe *every day* to be *the laſt of their life*, for ſo it may be, and for ought we know it will; and then think what you would *avoid*, or what you would *do*, if you were *dying*, or were to day to ſuffer death by ſentence, and conviction; and that in all reaſon, and in proportion to the ſtrength of your conſideration you will do every day. For *that is the ſublimity of wiſdom to do thoſe things living which are to be deſired and choſen by dying perſons.* An allaim of death every day renewed, and preſſed earneſtly will watch a man ſo tame and ſoft, that the precepts of religion will dwell deep in his ſpirit. But they *that make a covenant with the grave, and put the evill day farre from them*, they are the men that eat ſpiders and toads for meat greedily, and a temptation to them is as welcome as joy, and they ſeldom diſpute the point in behalf of piety or mortification, for they that look upon death at diſtance, apprehend it not, but in ſuch generall lines and great repreſentments that deſcribe it only as future and poſſible, but nothing of its terrors, or affrightments, or circumſtances of advantage are diſcernable by ſuch an eye that diſturbs its ſight and diſcompoſes the poſture, that the object may ſeem another thing, then what it is truely and really. S. *Auſtin* with his Mother *Monica* was led one day by a *Roman* Prætor to ſee the tomb of *Cæſar*.

36.

Hic eſt apex ſummæ ſapientiæ ea viventem facere quæ morienti eſſent appetenda. Cicero.

Καὶ γὼ ἐγὼ σαρδ & ἴμι, Νῦν μεγάλης βασιλεύσας. *In epitaph. Sardanapali.*

"Himself thus describes the corps. It looked of a blew mould, the bone of "the nose laid bare, the flesh of the neither lip quite fallen off, his mouth ful "of worms, and in his eye pits two hungry toads feasting upon the remanent "portion of flesh and moisture, and so he dwelt in his house of darknes. And if every person tempted by an opportunity of *lust* or *intemperance* would choose such a room for his privacy, that company for his witnesse, that object to allay his appetite, he would soon finde his spirit more sober, and his desires obedient. I end this with the counsel of S. *Bernard*. 'Let every "man in the first addresse to his actions consider, whether if he were now "to die, he might safely and prudently do such an act, and whether he "would not be infinitely troubled that death should surprize him in the "present dispositions, and then let him proceed accordingly. For since our treasure is in earthen vessels, which may be broken in pieces by the collision of ten thousand accidents, it were not safe to treasure up wrath in them, for if we doe, we shall certainly drinke it in the day of recompense.

Ἡδέως φιλε θάμι· τάχ' ἄνευς εἰλοι ἴσουσλο Ἀνδρὸς, ἐγὼ δ' ὅτι μὴ γαῖα μέλαινα ἴσωμαι. *Fragm. Theogn. In speculo monach.*

36. *Matth.* 26.41. 3. *Before*, and *in*, and *after all* this the blessed JESUS propounds *prayer* as a remedy against temptations: *Watch and pray that ye enter not into temptation*: for besides that prayer is the great instrument of obtaining victory by the grace of GOD, as a fruit of our desires, and of GODS naturall and essentiall goodnesse; the very praying against a temptation, if it be hearty, fervent and devout, is a denying of it, and part of the victory: for it is a disclaiming the entertainment of it, it is a positive rejection of the crime; and every consent to it is a *ceasing to pray*, and to desire remedy. And we shall observe that whensoever we begin to listen to the whispers of a tempting spirit: our *prayers* against it lessen, as the consent increases, their being nothing a more direct enemy to the *temptation* then *prayer*, which as it is of it self a professed hostility against the crime, so it is a calling in auxiliaries from above to make the victory more certain. *If temptation sets upon thee, do thou set upon GOD*, for he is assoon overcome as thou art, assoon moved to good as thou art to evil, * he is as quickly invited to pity thee, as thou to ask him, provided, thou doest not finally *rest in the petition*, but *passe into action*, and endeavour by all means humane and morall to quench the flame newly kindled in thy bowels before it come to devour the marrow of the bones. For a strong prayer, and a lazy, incurious, unobservant walking are contradictions in the discourses of religion. [a] *Ruffinus* tells a story of a young man, sollicited by the spirit of uncleanesse, who came to an old religious person, and begged his prayers: It was in that age when GOD used to answer prayers of very holy persons by more clear and familiar significations of his pleasure, then he knows now to be necessary: but after many earnest prayers sent up to the throne of grace, and the young man not at all bettered, upon consideration and enquiry of particulars, he found the cause to be, because the young man relyed so upon the prayers of the old Hermite, that *he did nothing at all* to discountenance his lust, or contradict the temptation. But then he took another course, enjoyned him austerities and exercises of Devotion, gave him rules of prudence and caution, tyed him to work, and to stand upon his guard, and then the prayers returned in triumph, and the young Man trampled

* —— hic levare functum pauperem laboribus vocatus atq; non vocatus audit. *Hor. l. 2. od. 18.*

[a] *Lib.* 3. 13.

pled upon his lust. And so shall I and you, by GODS grace, if we pray earnestly and frequently, if we watch carefully, that we be not surprized, if we be not idle in secret, nor talkative in publick; if we read Scriptures, and consult with a spiritual Guide; and make Religion to be our work, that serving of GOD be the businesse of our life, and our designes be to purchase eternity; then we shall walk safely or recover speedily, and by doing advantages to piety secure a greatnesse of Religion, and spirituality to our spirits and understandings. But remember that, when Israel fought against Amalek, *Moses prayer*, and *Moses hand* secured the victory, his *prayer* grew ineffectual, when his *hands* were slack, to remonstrate to us, that we must cooperate with the grace of GOD praying devoutly, and watching carefully, and observing prudently, and labouring with diligence and assiduity.

THE PRAYER.

ETernal GOD and most mercifull Father, I adore thy wisdom, providence and admirable dispensation of affairs in the spirituall Kingdome of our LORD JESUS, that thou, who art infinitely good, doest permit so many sadnesses and dangers to discompose that order of things and spirits, which thou didst create innocent and harmlesse, and doest designe to great and spirituall perfections; that the emanation of good from evil by thy overruling power and excellencies, may force glory to thee from our shame, and honour to thy wisdome by these contradictory accidents, and events; LORD, have pitty upon me in these sad disorders, and with mercy know my infirmities. Let me, by suffering what thou pleasest, cooperate to the glorification of thy grace, and magnifying thy mercy; but never let me consent to sinne, but with the power of thy Majesty, and mightinesse of thy prevailing mercy, rescue me from those throngs of dangers, and enemies, which daily seek to deflour that innocence, with which thou didst clothe my soul in the new birth. Behold, O GOD, how all the Spirits of Darknesse endeavour the extinction of our hopes, and the dispersion of all those graces, and the prevention of all those glories, which the holy JESUS hath purchased for every loving and obedient soul. Our very meat and drink are full of poyson, our senses are snares, our businesse is various temptation, our sins are inlets to more, and our good actions made occasions of sinnes. LORD deliver me from the malice of the Devil, from the fallacies of the World, from my own folly, that I be not devoured by the first, nor cheated by the

second, nor betrayed by my self: but let thy grace which is sufficient for me, be alwaies present with me, let thy spirit instruct me in the spiritual warfare, arming my understanding, and securing my will, and fortifying my spirit with resolutions of piety, and incentives of religion, and deleteries of sin; that the dangers I am encompassed withall, may become unto me an occasion of victory, and triumph, through the aides of the holy Ghost, and by the Crosse of the LORD JESUS, who hath for himself and all his servants triumphed over Sin, and Hell, and the Grave, even all the powers of darknesse, from which by the mercies of JESUS, and the merits of his Passion, now and ever deliver me and all thy faithfull people. Amen.

Ἅγιος ὁ Θεός.

THE SECOND PART OF THE HISTORY OF The LIFE and DEATH of the Holy IESVS.

BEGINNING

At the time of his first Miracle, untill the second Yeare of His Preaching.

With Considerations and Discourses upon the severall parts of the Story, and Prayers fitted to the severall Mysteries.

Chrysostom. ad Demetr.

Τὸ ἀπιστεῖν ταῖς ἐντολαῖς ἐκ τοῦ πρὸς τὸν ἐκπλήρωσιν ἐκλελῦσθαι τῶν ἐντολῶν γίνεται.

LONDON,
Printed by *R. N.* 1649.

TO THE

RIGHT HONOVRABLE

and excellent Lady, the Lady

MARY

Counteſſe Dowager of *Northampton*,

I Am now to preſent to your Honour part of that production of which your great love to ſanctity was parent, and which was partly deſigned to ſatisfy thoſe great appetites to vertue which have made you hugely apprehenſive and forward to entertaine any inſtrument whereby you may grow and increaſe in the ſervice of God, and the communion and charities of holy people. Your Honour beſt knowes in what ſoyle the firſt deſigne of theſe papers grew, and but that the Excellent perſonage who was their firſt roote is tranſplanted for

for a time, that he may not have his righteous soule vexed with the impurer conversation of ill minded men, I am confident you would have received the fruits of his abode, to more excellent purposes. But because he was pleased to leave the managing of this to me, I hope your Honour will for his sake entertaine what that rare person conceived, *though I was left to the paines and dangers of bringing forth; and that it may dwell with you for its first relation rather then be rejected for its appendant imperfections, which it contracted not in the fountaine, but in the chanels of its progresse and emanation.* Madam, *I shall beg of GOD that your honour may receive as great increment of piety and Ghostly strength in the reading this booke, as I receive honour if you shall be pleased to accept and owne this as a confession of your great worthinesse and a testimony of the service which ought to be payed to your Honour by*

Madam

Your Honours most humble

and most Obliged

Servant,

TAYLOR.

Sect. 10.

Of the first Manifestation of JESUS,

By the testimony of JOHN, and a Miracle.

AFter that the Baptist by a signe from heaven was confirmed in spirit and understanding, that JESUS was the Messias, he immediately published to the Jewes what GOD had manifested to him; and first to the Priests and Levites sent in legation from the Sanhedrim, he professed indefinitely in answer to their question, that himself was not the CHRIST, nor *Elias*, nor that Prophet whom they by a speciall tradition did expect to be revealed they knew not when. And concerning himself definitely he said nothing, but that he was *the voyce of one crying in the wilderneſſe, Make straight the way of the Lord.* He it was who was then amongst them, but not known, a person of great dignity, to whom the Baptist was not worthy to do the office of the lowest Ministery, who coming after *John* was preferred far before him, who was to increase, and the Baptist was to decrease, who did baptize with the holy Ghost and with Fire. 1.

This was the Character of his personall *Prerogatives*, but as yet no demonstration was made of his *Person*, till after the descent of the Holy Ghost upon JESUS, and then when ever the Baptist saw JESUS, he points him out with his finger, *Behold the Lambe of God that taketh away the sinnes of the world, This is he.* Then he shewes him to *Andrew*, *Simon Peters* brother, with the same designation, and to another Disciple with him, *who both followed JESUS, and abode with him all night*; *Andrew* brings his brother *Simon* with him, and then CHRIST changes his name from *Simon* to Peter, or *Cephas*, which signifies a *stone.* Then JESUS himself findes out *Philip* of *Bethsaida*, and bade him follow him, and *Philip* findes out *Nathanael*, and calls him to see. Thus persons bred in a dark cell, upon their first ascent up to the chambers of light, all run staring upon the beauties of the Sun, and call the partners of their darkneſſe to communicate in their new and stranger revelation. 2.

Part II.

3. When *Nathanael* was come to JESUS, CHRIST saw his heart, and gave him a testimony to be truely honest, and full of holy simplicity, *a true Israelite without guile.* And *Nathanael*, being overjoyed that he had found the Messias, beleeving out of love, and loving by reason of his joy, and no suspicion; took that for a proof and verification of his person, which was very insufficient to confirm a doubt, or ratifie a probability; But so we believe a story, which we love, taking probabilities for demonstrations, and casuall accidents for probabilities, and any thing creates vehement presumptions, in which cases our guides are not our knowing faculties, but our affections, and if they be holy, GOD guides them into the right perswasions, as he does little birds to make rare nests; though they understand not the mystery of operation, nor the designe and purpose of the action.

4. But JESUS took his will and forwardnesse of affections in so good part, that he promised him greater things, and this gave occasion to the first prophecy, which was made by JESUS. *For JESUS said unto him, Because I said, I saw thee under the Figtree, beleevest thou? Thou shalt see greater things then these:* and then he prophesied that he should see *heaven open, and the Angels of GOD ascending, and descending upon the Sonne of Man.* But, being a Doctour of the Law CHRIST chose him not at all to the Colledge of Apostles.

S. Aug. tra. 17. c. 1. in Johan.

5. Much about the same time there hapned to be a marriage in *Cana* of *Galilee* in the voisinage of his dwelling, where *John* the Evangelist is by some supposed to have been the bridegroome; (but of this there is no certainty) and thither JESUS being with his Mother invited, he went to do civility to the persons espoused, and to do honour to the holy rite of marriage. The persons then married were but of indifferent fortunes, richer in love of neighbours, then in the fullnesse of rich possessions; they had more company then wine. For the Master of the feast, whom according to the order and piety of the nation they chose, from the order of [a] Priests to be president of the Feast, by the reverence of his person to restrain all inordination, by his discretion to govern and order the Circumstances, by his religious *knowledge* to direct the solemnities of marriage, and to retain all the persons and actions in the bounds of prudence and modesty, complained to the Bridegroome that the Guests wanted wine.

[a] Gaudent. Brixian. tract. 9. *Hujusmodi fuerunt modesta illa Sertorii convivia quæ describpsit Plutarchus,* δεῖπνα πολὺν ἔχοντα διὰ μὲν κοσμιότητος καὶ τάξεως ὑποκρινόμενον· ἄλλα μὲν τὰς συνόδους εὐτάκτους καὶ ἀνυβρίστους παιδιᾶς χρῆσθαι, καὶ φιλοφροσύνης ἐφίεσθαι, *Plut. in Sertor.*

As soone as the holy Virgin Mother had notice of the want; out of charity, that uses to be imployed in supplying even the minutes and smallest articles of necessity, as well as the clamorous importunity of extremities and great indigencies, complained to her Sonne by an indefinite addresse; not desiring him to make supply, for she knew not how he should, but either out of an habituall commiseration she complained without hoping for remedy, or else she looked on him who was a fountain of holinesse and of plenty, as expecting a derivation from him, either of discourses or miracles. But *JESUS answered her, Woman what have I to do with thee?* Mine hour is not yet come. By this answer intending no deniall to the purpose of his Mothers intimation, to whom he alwayes bare a religious, and pious reverence, but to signifie that he was not yet entred into his period and yeers of

of miracles; and when he did, it must be not for respect of kindred, or civill relations; but as it is a derivation of power from above, so it must be in pursuit of that service and designe, which he had received in charge together with his power.

7. And so his Mother understood him, giving expresse charge to the Ministers to do whatsoever he commanded, *JESUS therefore bid them fill the water-pots which stood there* for the use of frequent washings, which the Iewes did use in all publike meetings, for feare of touching pollutions, or contracting legall impurities; which they did with a curiousnesse next to superstition, washing the very beds and tables used at their feasts. The Ministers filled them to the brim, and as they were commanded, drew out and bare unto the Governour of the Feast, who knew not of it, till the miracle grew publike, and like light shewed it self: for while they wondred at the œconomy of that Feast in keeping the best wine till the last, it grew apparent, that he who was the Lord of the Creatures, who in their first seeds have an obediential capacity to receive the impresses of what formes he pleases to imprint, could give new natures, and produce new qualities in that subject, in which he chooses to glorifie his Sonne.

8. This beginning of miracles did JESUS in *Cana* of *Galilee*. For all those miracles which are reported to be done by CHRIST in his infancie, and intervall of his younger yeares are Apocryphall and Spurious, *fayned* by trifling understandings, (who think to serve GOD with a well-meant lye,) and *promoted* by the credulity of such persons, in whose hearts easinesse, folly, and credulity are bound up and tyed fast with silken thread, and easie softnesses of religious affections, not made severe by the rigours of wisdome and experience. *This first miracle manifested his Glory, and his Disciples believed in him.*

Ad. Sect. 10.

CONSIDERATIONS

touching

The vocation of five Disciples, and of the first Miracle of JESUS *done at* Cana *in* Galilee.

1. AS soon as ever *John* the Baptist was taught by the descent of the holy Spirit, that *this* was JESUS, he instantly preaches him to all that came neer him. For the holy Ghost was his Commission, and instruction; and now he was a Minister Evangelicall; and taught all those that have the honour to be servants in so sacred imployment, that they must not *go*, till they be *sent*, nor speak till they be instructed, nor yet hold their peace when their Commission is signed by the consignation of the spirit in ordinary Ministery. For *all power and all wisdom is from above*, and in spirituall ministrations is a direct emanation from the holy Spirit: that as no man is fit to speak the mysteries of godlinesse, be his person never so holy, unlesse he derive wisdom in order to such ministeries; so be he never so instructed by the assistance of art or infused knowledge, yet unlesse he also have derived *power* as well as *skill*, *authority* as well as *knowledge* from the same spirit, he is not enabled to minister in publike in ordinary ministrations. The Baptist was sent by a prime designation to prepare the way to JESUS, and was instructed by the same spirit, which had sanctified or consecrated him in his Mothers wombe to this holy purpose.

2. When the Baptist had shewed JESUS to *Andrew* and another Disciple, they immediately follow him with the distances and fears of the first approach, and the infirmities of new Converts; but JESUS seeing them following their *first light*, invited them to see the *Sunne*; For GOD loves to cherish infants in grace, and having sown the immortall seed in their hearts if it takes root downwards, and springs out into the verdure of a leafe, he still waters it with the gentle raine of the holy Spirit, in graces and new assistances, till it brings forth the fruits of a holy conversation. And GOD, who knowes that infants have need of pleasant, and gentle, and frequent nutriment, hath given to them this comfort, that himself will take care of their first beginnings, and improve them to the strength of men, and give them the strengths of nature, and the wisdom of spirit, which innoble men to excellencies and perfecti-

perfections. By the preaching of the Baptist they were brought to seek for CHRIST, and when they did, CHRIST found them, and brought them home, and made them *stay all night with him*; which was more favour, then they lookt for. For so GOD usually dispenses his mercies, that they may runne over our thoughts and expectations, and are given in no proportion to us, but according to GODS measures, he considering not what *we* are *worthy* of, but what is fit for *him* to *give*; he only requiring of us capacities to receive his favour, and fair reception and entertainment of his graces. Part II.

When *Andrew* had found JESUS, he calls his Brother *Simon* to be partaker of his joyes, which (as it happens in accidents of greatest pleasure) cannot be contained within the limits of the possessors thoughts. But this calling of *Peter* was not to a beholding, but to a participation of his felicities; for he is strangely covetous, who would enjoy the sun, or the air, or the sea, alone; here was treasure for him and all the world; and by lighting his Brother *Simons* taper he made his own light the greater, and more glorious. And this is the nature of grace, to be diffusive of its own excellencies; for here no envy can inhabite; the proper and personall ends of holy persons in the contact, and transmissions of grace are increased by the participation and communion of others. For our prayers are more effectuall, our aids increased, our encouragement and examples more prevalent, GOD more honoured, and the rewards of glory have accidentall advantages by the superaddition of every new Saint and beatified person; the members of the mysticall body, when they have received nutriment from GOD, and his holy Sonne, supplying to each other the same, which themselves received, and live on, in the communion of Saints. Every new starre guilds the firmament and increases its first glories; and those, who are instruments of the conversion of others, shall not onely introduce new beauties, but when themselves shine like the starres in glory, they shall have some reflexions from the light of others, to whose fixing in the Orbe of heaven themselves have been instrumentall. And this confideration is not onely of use in the exaltations of the dignity Apostolicall and Clericall, but for the enkindling even of private charityes; who may do well to promote others interests of piety, in which themselves also have some concernment, 3.

These Disciples asked of CHRIST *where he dwelt*; *JESUS answered*, *Come and see*. It was an answer very expressive of our duty in this instance. It is not enough for us to understand where CHRIST inhabites, or where he is to be found; for our understandings may follow him a farre off, and we receive no satisfaction, unlesse it be to curiosity; but we must go *where he is*, eat of his meat, wash in his lavatory, rest on his beds, and dwell with him; for the holy JESUS hath no kinde influence upon those, who stand at distance, save onely the affections of a Loadstone, apt to draw them nigher, that he may transmitt his vertues by union and Confederations; but if they persist in a sullen distance, they shall learn his glories, as *Dives* understood the peace of *Lazarus*, of which he was never to participate. Although the *Sonne of man hath not where to bide his head*, yet he hath many houses where to convey his graces; He hath nothing to cover 4.

Part II.

his own, but he hath enough to sanctifie ours; and as he dwelt in such houses, which the charity of good people then afforded for his entertainment, so now he loves to abide in places; which the religion of his servants hath vowed to his honour, and the advantages of Evangelicall ministrations. Thither we must come to him, or any where else, where we may enjoy him; he is to be found in a Church; in his ordinances, in the communion of Saints, in every religious duty, in the heart of every holy person; and if we go to him by the addresses of religion in holy places, by the ministery of holy rites, by charity, by the adherences of faith, and hope, and other combining graces, the graces of union and society, or prepare a lodging for him within us, that he may come to us, then shall we see such glories, and interiour beauties, which none know, but they that dwell with him. The secrets of spirituall benediction are understood onely by them, to whom they are conveyed, even by the children of his house. *Come and see.*

Secreta mea mihi, et filijs domus meæ. Clem. Alex. strom.

5. S. *Andrew* was first called, and that by CHRIST immediately, his Brother *Simon* next, and that by *Andrew*; but yet JESUS changed *Simons* name, and not the others; and by this change design'd him to an eminency of office, at least in signification, principally above his Brother, or else separately, and distinctly from him; to shew, that these graces and favours, which do not immediately cooperate to Eternity, but are gifts and offices, or impresses of authority, are given to men irregularly, and without any order of prædisponent causes, or probabilityes on our part, but are issues of absolute prædestination; and as they have efficacy from those reasons which GOD conceales, so they have some purposes as conceal'd as their causes; onely if GOD pleases to make us vessels of fair imployment, and of great capacity, we shall bear a greater burden, and are bound to glorifie GOD with speciall offices; but as these exteriour and ineffective graces are given upon the same good will of GOD, which made this matter to be a humane body, when if GOD had so pleased, it was as capable of being made a fungus or a sponge: so they are given to us with the same intentions as are our souls, that we might glorifie GOD in the distinct capacity of grace, as before of a reasonable nature, And besides that it teaches us to magnifie GODS free mercy, so it removes every such exalted person from being an object of envy to others, or from pleasing himself in vainer opinions; for GOD hath made him of such an imployment as freely and voluntarily as he hath made him a man, and he no more cooperated to this grace, then to his own creation, and may as well admire himself for being born in *Italy*, or from rich parents, or for having two hands, or two feet, as for having received such a designation extraordinary. But these things are never instruments of reputation among severe understandings, and never but in the sottish and unmanly apprehensions of the vulgar. Onely this, when GOD hath imprinted an authority upon a person, although the man hath nothing to please himself withall but GODS grace, yet others are to pay the duty, which that impression demands; which duty because it rapports to GOD, and touches not the man, but as it passes through him to the fountain of authority and grace, it extinguishes all pretences of opinion and pride.

1. When JESUS espied *Nathanael* (who also had been called by the first Disciples) coming towards him, he gave him an excellent character,

racter, calling him *a true Israelite in whom was no guile*, and admitted him amongst the first Disciples of the institution; by *this character* in one of the first of his Schollers hallowing *simplicity of spirit*, and receiving it into his Discipline, that it might now become a vertue and duty Evangelicall. For although it concerns us, as a Christian duty, to be prudent, yet the prudence of Christianity is a duty of spirituall effect, and in instances of religion, with no other purposes then to avoid giving offence to those that are without, and to these that are within; that we cause no disreputation to Christianity; that we do nothing, that may encourage enemies to the religion, and that those, that are within the communion and obedience of the Church, may not suffer as great inconveniences by the indiscreet conduct of religious actions as by direct temptations to a sin. These are the purposes of private prudence, to which in a greater measure, and upon more variety of rules the Governours of Churches are obliged. But that, which Christian simplicity prohibites, is the mixing arts, and unhandsome meanes for the purchase of our ends: witty counsels that are underminings of our neighbour, destroying his just interest to serve our own; stratagems to deceive, indefinite and insignificant answers, unjust and unlawfull concealement of our purposes, fallacious promises and false pretences, flattery, and unjust, and unreasonable praise, saying one thing and meaning the contrary, pretending religion to secular designes, breaking faith, taking false oaths, and such other instruments of humane purposes framed by the Devill, and sent into the world to be perfected by man. Christian simplicity speakes nothing but its thoughts; and when it concernes prudence, that a thought or purpose should be concealed, it concerns simplicity that silence be its Cover, and not a false vizor; it rather suffers inconvenience than a lye, it destroyes no mans right, though it be inconsistent with my advantages, it reproves freely, palliates no mans wickedness, it intends what it ought, and does what is bidden, and uses courses regular and just, sneakes not in corners, and walkes alwayes in the eye of God, and the face of the world.

JESUS told *Nathanael*, that he knew him, when he saw him under the figtree, and *Nathanael* took that to be probation sufficient, that he was the Messias, and believed rightly upon an insufficient motive; which because JESUS did accept, it gives testimony to us that however faith be produced, by means regular, or by arguments incompetent, whether it be proved or not proved, whether by chance or deliberation, whether wisely or by occasion; so that faith be produced by the instrument, and love by faith, Gods worke is done, and so is ours. For if S. *Paul* rejoyced that *CHRIST was preached*, though *by the envie* of peevish persons: certainly GOD will not reject an excellent product, because it came from a weake and sickly parent: and he that brings good out of evill, and rejoyces in that good having first triumphed upon the evill, will certainly take delight in the faith of the most ignorant persons, which his owne grace hath produced out of innocent though insufficient beginnings. It was folly in *Naaman* to refuse to be cured, because he was to recover only by washing in Jordan. The more incompetent the meanes is, the greater is the glory of GOD, who hath produced waters from a rock, and fire from the collision of a sponge and wooll; and it is certaine, the end, unlesse it be in products meerly naturall, does not take its estimate and degrees from the externall meanes. Grace does miracles, and the productions of the spirit in respect of its in-

7.

Part II.

instruments, are equivocall, extraordinary, and supernaturall; and ignorant persons beleeve as strongly, though they know not why, and love God as heartily, as greater spirits and more excellent understandings; and when GOD please, or if he sees it expedient, he will do to others, as to *Nathanael*, give them greater arguments, and better instruments for the confirmation and heightning of their faith, then they had for the first production.

8. When JESUS had chosen these few Disciples to be witnesses of succeeding accidents, every one of which was to be a probation of his mission and Divinity, he entred into the theatre of the world at a marriage feast; which he now first hallowed to a sacramentall signification, and made to become mysterious; he now began to choose his spouse out from the communities of the world, and did mean to endeare her by unions ineffable and glorious, and configne the Sacrament by his blood, which he first gave in a secret representment, and afterwards in letter and apparent effusion. And although the holy JESUS did in his owne person consecrate cœlibate; and abstinence and chastity in his mothers: yet by his presence he also hallowed marriage, and made it honourable, not onely in civill account, and the rites of Heraldry, but in a spirituall sense, he having new sublim'd it by making it a Sacramentall representment of the union of Christ and his Spouse the Church. And all married persons should do well to remember, what the conjugall society does represent, and not break the matrimoniall bond, which is a mysterious ligament of CHRIST and his Church; for whoever dissolves the sacredness of the mystery, and unhallowes the vow by violence and impurity, he dissolves his relation to CHRIST. To break faith with a wife or Husband is a divorce from JESUS, and that is a separation from all possibilities of felicity. In the time of the Mosaicall Statutes, to violate marriage was to do injustice and dishonour, and a breach to the sanctions of nature, or the first constitutions; But *two bands* more are added in the Gospel, to make Marriage more sacred: For now our *bodies* are made *Temples* of the Holy Ghost, and the *rite* of Marriage is made *significant* and *Sacramentall*, and every act of adultery is prophanation and irreligion, it desecrates a Temple, and defloures a mystery.

9. The married paire were *holy*, but *poor*, and they wanted wine, and the blessed Virgin Mother, pitying the affront of the young man, complained to JESUS of the want; and JESUS gave her an answer which promised no satisfaction to her purposes. For now that JESUS had lived thirty yeers, and done in person nothing answerable to his glorious birth, and miraculous accidents of his person, she longed till the time came in which he was to manifest himself by actions as miraculous, as the star of his birth; she knew by the rejecting of his trade, and his going abroad, and probably by his owne discourse to her, that the time was neer; and the forwardness of her love and holy desires possibly might go some minutes before his owne precise limit. However JESUS answered to this purpose, to shew, that the work he was to do, was done, not to satisfie her importunity, which is not occasion enough for a miracle, but to prosecute the great work of divine designation. For in works spirituall, and religious, all exteriour relation ceases; the worlds order and the manner of our nature, and the infirmities of our person have produced societies, and they have been

been the parents of relation; and GOD hath tyed them fast by the knots of duty, and made the duty the occasion, and opportunities of reward; But in actions spirituall, in which we relate to GOD, our relations are founded upon the spirit, and therefore we must do our duties upon considerations separate, and spirituall; but never suffer temporall relations to impede our religious duties; Christian charity is a higher thing then to be confined within the termes of dependance and correlation; and those endearements, which leagues, or nature, or society have made, passe into spirituall, and like stars in the presence of the Sun appeare not, when the heights of the spirit are in place. Where duty hath prepared speciall instances, there we must for religions sake promote them; but even to our parents, or our children the charities of religion ought to be greater then the affections of society: And though we are bound in all offices exteriour to prefer our relatives before others, because that is made a duty; yet to purposes spirituall, all persons eminently holy, put on the efficacy of the same relations, and passe a duty upon us of religious affections. Part II.

At the command of JESUS the Water-pots were filled with water, and 10.
the water was by his Divine power turned into wine; where the different œconomy of GOD and the world is highly observable. *Every man sets forth good wine at first, and then the worse*; but GOD not onely turnes the water into wine, but into such wine that the last draught is most pleasant. The World presents us with faire language, promising hopes, convenient fortunes, pompous honours, and these are the outsides of the bole; but when it is swallowed, these dissolve in the instant, and there remaines bitternesse, and the malignity of Colliquintida. Every sin smiles in the first addresse, and carries light in the face, and honey in the lip, but *when we have well drunk, then comes that which is worse*, a whip with six strings, feares and terrours of conscience, and shame and displeasure, and a caytive disposition, and diffidence in the day of death. But when *after the manner of the purifying of the Christians* we fill our *waterpots with water*, watering our couch with our teares, and moystening our cheeks with the perpetuall distillations of repentance, then CHRIST turns our water into wine, *first penitents* and *then communicants*, first waters of sorrow, and then the wine of the Chalice; first the justifications of correction, and then the sanctifications of the Sacrament, and the effects of the Divine power, joy, and peace, and serenity, hopes full of confidence, and confidence without shame, and boldnesse without presumption; for JESUS keeps the *best wine* till the *last*, not onely because of the direct reservations of the highest joyes till the neerer approaches of glory, but also because our relishes are higher after a long fruition, then at the first Essayes, such being the nature of grace, that it increases in relish, as it does in fruition, every part of grace being *new duty* and *new reward*.

THE

The PRAYER.

O Eternall and ever blessed JESU, who didst choose Disciples, to be witnesses of thy life and miracles. so adopting man into a participation of thy great imployment of bringing us to heaven by the meanes of a holy doctrine, be pleased to give me thy grace that I may love and revere their persons, whom thou hast set over me, and follow their faith, *and imitate their lives, whiles they imitate thee, and that I also in my capacity and proportion may do some of the meaner offices of spirituall building, by prayers, and by holy discourses, and fraternall correction, and friendly exhortations, doing advantages to such soules with whom I shall converse: and since thou wert pleased to enter upon the stage of the world with the commencement of mercy, and a miracle, be pleased to visit my soul with thy miraculous grace, turn my water into wine, my naturall desires into supernaturall perfections, and let my sorrowes be turned into joyes, my sins into vertuous habits, the weaknesses of humanity into communications of the Divine nature, that since thou keepest* the best unto the last, *I may by thy assistance grow from grace to grace, till thy gifts be turned to reward, and thy graces to participation of thy glory, O eternall and ever blessed JESU.* Amen.

Discourse 6.

Of FAITH.

1. *Nathanaels* faith was produced by an argument not demonstrative, not certainly concluding; CHRIST knew him, when he saw him first, and he beleeved him to be the Messias; his faith was excellent, whatever the argument was. And if I beleeve a God, because the Sun is a glorious body, or because of the variety of plants, or the fabrick and rare contexture of a mans eye, I may as fully assent to the Conclusion, as if my beleefe dwelt upon the Demonstrations made by the Prince of Philosophers in the 8. of his Physicks, and 12. of his Metaphysicks. This I premise as an inlet into the consideration concerning the faith of ignorant persons. For if we consider upon what easie termes most of us now are Christians, we may possibly suspect that either faith hath but little excellence in it, or we but little faith, or that we are mistaken generally in its definition. For we are born of Christian parents, made Christians at ten dayes old, interrogated concerning the articles of our faith by way of anticipation, even then when we understand not the difference between the Sun and a tallow candle, from thence

Part II.

thence we are taught to say our Catechisme, as we are taught to speak, when we have no reason to judge, no discourse to discern, no arguments to contest against a proposition, in case we be catechised into false doctrine; and all that is put to us, we beleeve infinitely, and without choyce, as children use not to choose their language; and as our children are made Christians, just so are thousands others made Mahumetans, with the same necessity, the same facility. So that thus far there is little thanks due to us for beleeving the Christian Creed, it was indifferent to us at first, and at last our education had so possest us, and our interest, and our no temptation to the contrary, that as we were disposed into this condition by providence, so we remain in it without praise or excellency. For as our beginnings are inevitable, so our progresse is imperfect, and insufficient, and what we begun by education we retain onely by custome, and if we be instructed in some slighter arguments to maintain the sect or faction of our countrey religion, as it disturbs the unity of Christendome, yet if we examine and consider the account upon what slight arguments we have taken up Christianity it self, (as that it is the religion of our Countrey, or that our fathers before us were of the same faith, or because the Priest bids them, and he is a good man, or for something else, but we know not what) we must needs conclude it the good providence of GOD, not our choice, that made us Christians.

2. But if the question be, Whether such a faith be in it self good and acceptable, that relyes upon *insufficient* and *unconvincing grounds*, I suppose this case of *Nathanael* will determine us, and when we consider, that faith is an *infused grace*, if GOD pleases to behold his own glory in our weakness of understanding, it is but the same thing he does in the instances of his other graces. For as GOD enkindles *charity* upon variety of meanes, and instruments, by a thought, by a chance, by a text of Scripture, by a naturall tendernesse, by the sight of a dying or a tormented beast: So also he may produce *faith* by arguments of a differing quality, and by issues of his providence he may engage us in such conditions, in which as our understanding is not great enough to choose the best, so neither is it furnished with powers to reject any proposition; and to beleeve well is an effect of a singular predestination, and is a gift in order to a grace, as that grace is in order to salvation. But the insufficiency of an argument, or disability to prove our religion is so far from disabling the goodnesse of an ignorant mans faith, that as it may be as strong as the faith of the greatest Scholler, so it hath full as much excellency, not *of nature*, but in *order to divine acceptance*. For as he, who beleeves upon the onely stock of education, made no election of his faith; so he, who beleeves what is demonstrably proved, is forced by the demonstration of his choice. *Neither* of them did *choose*, and *both* of them may equally *love* the article.

3. So that, since a small argument in a weak understanding does the same work, that a strong argument in a more sober and learned, that is, it convinces and makes faith, and yet neither of them is matter of choice; if the thing beleeved be good, and matter of duty or necessity, the faith is not rejected by GOD upon the weaknesse of the first, nor accepted upon the strength of the latter principles; when we are once in, it will not be enquired by what entrance we passed thither, whether GOD *leads* us, or *drives* us in, whether we come by *Discourse* or by *inspiration*, by the guide

of

Part. II.

of an Angel or the conduct of *Moses*, whether we be *born* or *made* Christians, it is indifferent, so we be there, where we should be; for this is but the gate of duty, and the entrance to felicity. For *thus farre faith* is but *an act of* the *understanding*, which is a naturall faculty, serving indeed as an instrument to godlinesse, but of it selfe no part of it; and is just like fire producing its act inevitably, and burning as long as it can, without power to interrupt or suspend its action; and therefore we cannot be more pleasing to GOD for understanding rightly, than the fire is for burning cleerely: which puts us evidently upon this consideration, that Christian faith, that glorious duty, which gives to Christians a great degree of approximation to GOD by JESUS CHRIST, must have a great proportion of that ingredient. which makes actions good or bad, that is, of choice and election.

4. For the *faith* of a Christian hath more in it of the *will*, than of the *understanding*. Faith is that great mark of distinction, which separates and gives formality to the Covenant of the Gospell, which is *a law of faith*. The *faith* of a *Christian* is *his religion*, that is, it is that whole conformity to the institution or Discipline of JESUS CHRIST, which distinguishes him from the believers of false religions. And to be one of *the faithfull* signifies the same with being *a Disciple*, and that containes obedience as well as believing. For to the same sence are all those appellatiues in Scripture [*the faithfull*] *Brethren*, *believers*, *the Saints*, *Disciples*] all, representing the duty of a Christian, *a Believer and a Saint*, or a holy person is the same thing. [*Brethren*,] signifies charity, and [*believers*] faith in the intellectuall sense, [*the faithfull and Disciples*] signifie both; for besides the consent to the proposition, the first of them is also used for perseverance and sanctity, and the greatest of charity mixt with a confident faith up to the height of Martyrdome. *Be faithfull unto the death* (said the holy spirit) *and I will give thee the Crown of life*. And when the Apostles by way of abbre-
Galat. 5.6.15. viation expresse all the body of Christian religion, they call it *faith working by love*, which also S. *Paul* in a parallel plaqe calls a *New Creature*, it is *a*
1 Cor.7.19. *keeping of the commandments of GOD*; that is the faith of a Christian, into whose definition *charity*, is ingredient, whose sense is the same with keeping of GODS commandments; so that if we define faith, we must first distinguish it. The faith of a naturall person, or the faith of Devills is a meere believing a certain number of propositions, upon conviction of the under-
Gal.5.6. standing. But the faith of a Christian, the faith that justifies, and saves him, is faith *working by charity*, *or faith keeping the Commandments of God*. They are *distinct faiths* in order to *different ends*, and therefore of different constitution, and the instrument of distinction, is charity or obedience.

5. And this great truth is cleare in the perpetuall testimony of holy Scripture. For *Abraham* is called *the Father of the faithfull*, and yet our blessed
Iohn 8 39. Saviour told the Jewes, that if they had been *the sons of Abraham* they would have done *the workes of Abraham*, and therefore good workes are by the
Rom.4.12. Apostle called, *the footsteps of the faith of our Father Abraham*. For faith in every of its stages, at its first beginning, at its increment, at its greatest perfection is a duty made up of the concurrence of the will and the understanding, when it pretends to the Divine acceptance; Faith and repentance begin the Christian course. *Repent and believe the Gospell* was the summe of the Apostles Sermons, and all the way after, it is, *faith working*

by

by love. Repentance puts the first spirit and life into faith, and charity preserves it,and gives it nourishment, and increase; it selfe also growing by a mutuall supply of spirits and nutriment from faith. Whoever does heartily believe a resurrection and life eternall upon certain conditions,will certainly endeavour to acquire the promises by the purchase of obedience and observation of the conditions. For it is not in the nature or power of man,directly to despise and reject so infinite a good : so that faith supplyes charity with argument and maintenance,and charity supplies faith with life and motion : faith makes charity reasonable; and charity makes faith living and effectuall. And therefore the old Greekes called faith and charity, *a miraculous chariot* or yoke, they beare the burthen of the Lord with an equall confederation; These are like Hippocrates twins, they live and die together. Indeed faith is the first born of the twins, but they must come both at a birth, or else they dye, being strangled at the gates of the wombe. But if charity,like *Jacob*, layes hold upon his elder brothers heele, it makes a timely and a prosperous birth, and gives certaine title to the eternall promises. For let us give the right of primogeniture to faith, yet *the blessing*, yea and *the inheritance* too, will at last fall to charity. Not that faith is disinherited, but that charity onely enters into the possession. The nature of faith passes into the excellencie of charity, before they can be rewarded, and that both may have their estimate, that which justifies and saves us keeps the name of *faith* but doth not doe the deed till it hath the nature of *charity*: For to thinke well,or to have a good opinion, or an excellent or a fortunate understanding intitles us not to the love of GOD, and the consequent inheritance, but to choose the wayes of the spirit and to relinquish the paths of darknesse, this is the way of the kingdom,and the purpose of the Gospell, and the proper work of faith.

Θαυμαστὸν ζυγεῖδα.

Τὸ ἀγαθὸς μὲν εἶναι ἡμᾶς ἱκανὸς ὁ Θεὸς ἐκ τῆ γνώσει ἔσχε γεγονόμενον, ἀλλ' ἐκ τῆ αἱρέσει τῶν ἀρετῶν. *Just.M. resp. ad orthod.*

And if we consider upon what stock faith it selfe is instrumentall and operative of salvation, we shall find it is it selfe acceptable, because it is a duty,and commanded,and therefore it is an act of obedience, a work of the Gospell, a submitting the understanding, a denying the affections, a laying aside all interest, and a bringing our thoughts under the obedience of Christ. This the Apostle calls *the obedience of faith*, and it is of the same condition and constitution with other graces, all which equally relate to Christ, and are as firme instruments of union, and are washed by the blood of Christ, and are sanctified by his death, and apprehend him in their capacity and degrees, some higher, and some not so high: but *hope* and *charity* apprehend Christ in a measure and proportion greater then faith, when it distinguishes from them; so that if faith does the work of justification, as it is a meere relation to Christ, then so also does *hope and charity*; or if these are duties and good workes, so also is faith, and they all being alike commanded in order to the same end, and encouraged by the same reward, are also accepted upon the same stocke,which is, that they are acts of *obedience* and *relation* too, they obey Christ,and lay hold upon Christs merits,and are but severall instances of the great duty of a Christian,but the *actions of severall faculties* of the *new Creature*. But becaus Faith is the beginning grace, and hath influence and causality in the production of the other, therefore all the other as they are united in duty are also united in their title and appellative; they

Ἐὰν ἡ πίστις τῆς τελείας διαθέσεως. *Chrys.l.4 de sacerd. 6.*

Rom.16.26.

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they *are all* called by the name of *faith*, because they are parts of faith, as faith is taken in the larger sense, and when it is taken in the strictest and distinguishing sense, they are effects and proper products by way of naturall emanation.

7. That a good life is the genuine and true born issue of faith no man Questions, that knowes himselfe the Disciple of the holy JESUS; but that obedience is the same thing with faith, and that all Christian graces are parts of its bulke and constitution is also the doctrine of the holy Ghost, and the Grammar of Scripture, making *faith* and *obedience* to be termes coincident and expressive of each other. For faith is not a single starre, but a Rom. 1 16 17. constellation, a chaine of graces, called by S. *Paul*, *the power of God unto salvation to every believer*, that is, faith is all that great instrument, by which GOD intends to bring us to heaven; and he gives this reason, *In the Gospell the righteousnesse of G O D is revealed from faith to faith*, for it is written *The just shall live by faith*. Which discourse makes faith to be a course of sanctity and holy habites, a continuation of a Christians dutie, such a duty as not only gives the first breath, but by which a man lives *the life of grace*. ibid: *The just shall live by faith*; that is, such a faith as growes *from step to step till the whole righteousnesse of G O D be fulfilled in it*. From faith to faith (saith the Apostle) which *S. Austin* expounds, from faith believing, to faith obeying, Ex fide annuntiantium Evangelium in fidem obedientium Evang. ho, s. Augusti: from imperfect faith, to faith made perfect by the animation of charity, that he *who is justified may be justified still*: for as there are severall degrees and parts of justification, so there are severall degrees of faith answerable to it, that in all senses it may be true, that by faith we are justified, and by faith we *live*, and by faith we are saved; for if we proceed *from faith to faith*, from believing to obeying, from faith in the understanding to faith in the will, from faith barely assenting to the revelations of G O D, to faith obeying the commandments of GOD, from the body of faith to the soul of faith, that is, to faith formed and made alive by charity, then we shall proceed from justification, to justification that is, from remission of sins to become the Sons of GOD, and at last to an actuall possession of those glories, to which we were here consigned by the fruits of the holy Ghost.

8. And in this sense the holy JESUS is called by the Apostle, *The Au-* Hebr. 12. 2. *thour and Finisher of our Faith*, he is the principle, and he is the promoter, he begins our faith in revelations, and perfects it in Commandments; he leads us by the assent of our *understanding*, and finishes the work of his grace by *a holy life*: which St. *Paul* there expresses by its severall constituent parts, as *laying aside every weight*; and, *the sin that so easily besets us*; *and run-* ibid. v. 1. *ning with patience the race, that is set before us*; *resisting unto blood: striving against sin*, for in these things JESUS is therefore made our example, because he is *the author and finisher of our faith*; without these, faith is imperfect. But the thing is something plainer yet, for S. *James* sayes that faith lives not, but by charity; and the life or essence of a thing is certainly the James 2. 21. 22. better part of its constitution, as the soule is to a man. And if we mark the manner of his probation it will come home to the maine point. For he 'proves that *Abrahams faith was* therefore *imputed to him for righteousnesse*, 'because *he was justified by works*; *Was not Abraham our Father justified by* 'works, *when he offered up his son? And the Scripture was fulfilled saying*, 'Abraham *believed G O D, and it was imputed to him for righteousnesse*, for verse 23. '*faith wrought with his workes, and made his faith perfect*; It was a dead and

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an imperfect faith, unlesse obedience gave it being, and all its integrall or essentiall parts; so that faith and charity in the sense of a Christian are but one duty, as the understanding and the will are but one reasonable soule, onely they produce severall actions in order to one another, which are but *divers operations and the same spirit.*

9.

Thus S. *Paul* describing the faith of the Thessalonians calls it that, *whereby they turned from Idols, and whereby they served the living GOD*; and *the faith of the Patriarckes believed the worlds Creation, received the promises, did miracles, wrought righteousnesse*, and did and suffered so many things, as make up the integrity of a holy life. And therefore *disobedience and unrighteousnesse* is called *want of faith*, and *heresy* which is opposed to faith is *a work of the flesh*, because faith it selfe is a work of righteousnesse; and that I may enumerate no more particulars, the thing is so known, that the word ἀπείθεια, which in propiety of language signifies mispersuasion or infidelity is rendred *disobedience*; and the *not providing for our families* is an act of *infidelity*, by the same reason and analogy, that obedience or charity and a holy life are the duties of a Christian, of a justifying faith; and although in the naturall or philosophicall sense, faith and charity are distinct habites, yet in the sense of a Christian and the signification of duty they are the same; for we can not believe aright, as believing is in the Commandment, unlesse we live aright, for our faith is put upon the account just as it is made precious by charity; according to that rare saying of S. *Bartholomew*, recorded by the supposed S. *Denis*, *Charity is the greatest and the least Theology*, all our faith, that is, all our religion is compleated in the duties of universall charity; As our charity or our manner of living is, so is our faith. If our life be unholy, it may be the faith of Devills, but not the faith of Christians. For this is the difference.

1 Thessal. 1. 8. 9. 10.
Heb. 11. per totum.
2 Thess. 3. 2.
Galat. 5. 20.
Colos. 3. 6.
1 Tim. 5. 8.
vide etiam
1 Tim. 1. 5. 10.
ἀγάπη στόλος γέμει πόλλη, καὶ ἐλαχίστη, *cap.* 1. *de myst. Theolog.*

§ 10.

The faith of the Devills hath more of the *understanding* in it, the faith of Christians more of the *will*: The Devills in their faith have better discourse, the Christians better affections: They in their faith have better argument, we more charity: So that charity or a good life is so necessary an ingredient into the definition of a Christians faith, that we have nothing else to distinguish it from the faith of Devills: and we need no triall of our faith, but the examination of our lives. *If you keep the Commandments of GOD, then have you the faith of JESUS* (they are immediate in S. *Johns* expression) but if you be *importune and ungodly*, you are in S. *Pauls* list amongst them, that *have no faith*. Every vice, that rules amongst us, and sullies the faire beauty of our soules, is a conviction of infidelity.

Apocal. 14. 12
2 Thessal. 3. 2.

11.

For it was the faith of *Moses*, that made him despise the riches of Egypt; the faith of *Josuah*, that made him valiant; the faith of *Ioseph*, that made him chast: *Abrahams* faith made him obedient: S. *Mary Magdalens* faith made her penitent; and the faith of *S. Paul* made him travell so farre, and suffer so much, till he became a prodigy both of zeale and patience. Faith is a Catholicon, and cures all the distemperatures of the soule, *it overcomes the world*, (saith S. *Iohn*) *it workes righteousnesse* (saith S. *Paul*) *it purifies the heart* (saith S. *Peter*) it workes miracles (saith our blessed Saviour) miracles in *grace alwayes*, as it did miracles in *nature* at *its first* publication; and whatsoever is good, if it be a grace, it is an act of faith, if it be a reward, it is the fruit of faith; so that as all the actions of man are but the productions of the soule: so are all the actions of the new man the effects of faith.

Acts 15. 9.

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faith. For faith is the life of Christianity, and a good life is the life of faith.

12. *Luke* 18. 8.

Upon the grounds of this discourse we may understand the sense of that Question of our blessed Saviour. *When the Sonne of man comes shall he finde faith on the earth?* Truely just so much as he findes charity, and holy living, and no more. For then onely, we can be confident that *faith is not failed from among the children of men*, when we feel the hearts of the primitive charity return, and the calentures of the first old devotion are renewed, when it shall be accounted honourable to be a servant of CHRIST, and a shame to committ a sinne; then, and then onely, our churches shall be assemblies of the faithfull, and the kingdomes of the world Christian Countryes. But so long as it is notorious, that we have made Christian religion another thing then what the holy JESUS designed it to be; when it does not make us live good lives, but it self is made a pretence to all manner of impiety, a stratagem to serve ends, the ends of covetousnesse, of ambition and revenge; when the Christian charity ends in killing one another for conscience sake, so that faith is made to cut the throat of charity, and our faith kills more then our charity preserves; when the humility of a Christian hath indeed a name amongst us, but it is like a mute person talk'd of onely; while ambition and rebellion, pride and scorne, self-seeking, and proud understandings transact most of the great affairs of Christendome; when the custody of our senses is to no other purposes, but that no opportunity of pleasing them passe away; when our Oaths are like the fringes of our discourses, going round about them, as if they were ornaments and trimmings; when our blasphemies, prophanation, sacriledge and irreligion are become scandalous to the very Turkes and Jewes; while our lusts are alwayes habituall, sometimes unnaturall; will any wise man thinke that we believe those doctrines of humility and obedience, of chastity and charity, of temperance and justice, which the Saviour of the world made sacred by his sermon and example; or indeed any thing he either said or did, promised or threatned? For is it possible, a man with his wits about him and believing that he should certainly be damned (that is, be eternally tormented in body and soul, with torments greater then can be in this world) if he be a swearer or lyar or drunkard, or cheates his neighbour, that this man should dare to do these things; to which the temptations are so small, in which the delight is so inconsiderable, and the satisfaction so none at all?

Τὸ ἀπιστεῖν τοῖς ἰδιώταις ἐκ τῆς πρὸς τὴν ἐπαλξεσιν ἐκλελεῖφθαι τῶν ἐπιόλων γίνεται. *S. Chrys. ad Demetr.*

13.

We see by the experience of the whole world, that the beliefe of an honest man in a matter of temporall advantage makes us do actions of such danger and difficulty, that half so much industry and sufferance would ascertain us into a possession of all the promises Evangelicall. Now let any man be asked, whether he had rather be *rich*, or be *saved*, he will tell you without all doubt, heaven is the better option, by infinite degrees: for it cannot be, that riches, or revenge or lust should be directly preferred, that is, be thought more eligible then the glories of immortality. That therefore men neglect so great salvation, and so greedily run after the satisfaction of their baser appetites, can be attributed to nothing, but want of faith, they do not *heartily believe*, that heaven is worth so much; there is upon them a stupidity of spirit, and their faith is dull, and its actions suspended most commonly, and often interrupted.

interrupted, and it never enters into the will: so that the propositions are considered nakedly and precisely in themselves, but not as referring to us or our interests, there is nothing of faith in it, but so much as is the first and direct act of understanding, there is no consideration, nor reflection upon the act or upon the person, or upon the subject: so that even as it is seated in the understanding, our faith is commonly lame, mutilous and imperfect, and therefore much more is it culpable, because it is destitute of all cooperation of the rationall appetite. Part II.

But let us consider the power and efficacy of worldly beliefe. If a man believes, that there is gold to be had in Peru for fetching, or pearles and rich Jewels in India for the exchange of trifles, he instantly, if he be in capacity leaves the wife of his bosom, and the pretty delights of children, and his own security, and ventures into the dangers of waters, and unknown seas, and freezings and calentures, thirst and hunger, pirates and shipwracks, and hath within him a principle strong enough to answer all objections, because he believes that riches are desirable, and by such meanes likely to be had. Our blessed Saviour comparing the Gospell to a Merchant man, that found a pearle of great price, and sold all to buy it, hath brought this instance home to the present discourse. For if we did as verily believe, that in heaven those great felicities, which transcend all our apprehensions are certainly to be obtained by leaving our vices, and lower desires, what can hinder us, but we should at least doe as much for obtaining those great felicities, as for the lesser, if the beliefe were equall; for if any man thinkes he may have them without holinesse and justice and charity, then he wants faith, for he believes not that saying of *S. Paul; follow peace with all men and holinesse, without which no man shall ever see GOD.* If a man believes learning to be the onely or chiefest Ornament and beauty of soules, that which will ennoble him to a faire imployment in his owne time, and an honourable memory to succeeding ages, this if he believes heartily, it hath power to make him endure *Catarrhes*, goutes, hypochondriacall passions, to read till his eyes almost fixe in their orbes, to despise the pleasures of idlenesse, or tedious sports, and to undervalue whatsoever does not cooperate to the end of his faith, the desire of learning. Why is the Italian so abstenious in his drinkings, or the Helvetian so valiant in his fight, or so true to the Prince that imployes him, but that they believe it to be noble *so* to be? If they believed the same, and had the same honourable thoughts of other vertues, they also would be as nationall as these. For faith will doe its proper worke: and when the understanding is peremptorily and fully determind upon the persvasion of a proposition, if the will should then dissent and choose the contrary, it were unnaturall and monstrous, and possibly no man ever does so; for that men doe things without reason and against their conscience, is because they have put out their light, and discourse their wills into the election of a sensible good, and want faith to believe truely all circumstances, which are necessary by way of predisposition for choice of the intellectuall. 14. Hebr. 12. 14.

But when mens faith is confident, their resolution and actions are in pro- 15.

Part II.

portion; for thus the faith of Mahumetans makes them to abstaine from wine for ever: and therefore if we had the Christian faith, we should much rather abstaine from drunkennesse for ever; It being an expresse rule, Apostolicall, *Be not drunke with wine, wherein is excesse.* The faith of the Circumcellians made them to run greedily to violent and horrid deaths as willingly, as to a crowne: for they thought it was the Kings high way to Martyrdome. And there was never any man zealous for his religion, and of an imperious bold faith, but he was also willing to dye for it; and therefore also by as much reason to live in it, and to be a strict observer of its prescriptions. And the stories of the strict sanctity, and prodigious sufferings and severe disciplines, and expensive religion, and complyant and laborious charity of the primitive Christians, is abundant argument to convince us, that the faith of Christians is infinitely more fruitfull, and productive of its vnivocall and proper issues, then the faith of hereticks, or the false religions of misbelievers, or the persuasions of secular persons, or the spirit of Antichrist; and therefore when we see men serving their Prince with such difficult and ambitious services, because they believe him able to reward them, though of his will they are not so certain; and yet so supinely negligent, and incurious of their services to GOD, of whose power and will to reward us infinitely, there is certainty absolute and irrespective, is certain probation, that we believe it not; for if we believe there is such a thing as heaven, and that every single mans portion of heaven is farre better then all the wealth of the world, it is morally impossible we should preferre so little before so great a profit.

*Ephes.*5.18.

16. I instance but once more. The faith of *Abraham* was instanced in the matter of confidence, or trust in the Divine promises: and, he being the father of the faithfull, we must imitate his faith by a cleere dereliction of our selves, and our own interests, and an intire confident relying upon the divine goodnesse in all cases of our needes or danger. Now, this also is a triall of the verity of our faith, the excellency of our condition, and what title we have to the glorious names of *Christian* and *faithfull* and *believers*. If our Fathers, when we were in pupillage and minority, or a true and an able friend, when we were in need, had made promises to supply our necessities, our confidence was so great, that our care determined. It were also well, that we were as confident of GOD, and as secure of the event, when we had disposed our selves to reception of the blessing, as we were of our friend or parents. We all professe, that GOD is Almighty, that all his promises are certain, and yet when it comes to a pinch we find that man to be more confident, that hath ten thousand pounds in his purse, then he that reades GODS promises over ten thousand times. *Men of a common spirit,* (saith St. *Chrysostome*) *of an ordinary sanctity, will not steale, or kill, or lye, or commit adultery; but it requires a rare faith, and a sublimity of pious affections to believe, that GOD will worke a deliverance, which to me seemes impossible.* And indeed *S. Chrysostome* hit upon the right. He had need be a good man and love GOD well, that puts his trust in him. For those we love we are most apt to trust; and although trust and confidence is sometimes founded upon experience, yet it is also begotten and increased by *love*, as often as by *reason and* discourse. And to this purpose it was excellently said by *S. Basil*:

Clare cognosces non adeo esse facile Deo fidi realia non assumpta credere propter eam quæ in nobis est cum mortali compage cognationem. Ab his a. purgari omnibus, . . . unia. Deo confidere, magni & cælestis animi est opus, & ejus qui nullis amplius capiatur earum quas videmus rerum illecebris. Phil. Judæus. libr. Quis rerum Div. hæres.

*Οὐδεὶς γὰρ πῶς τοῦτο τῷ τυραννίδι ἰόσημος, τοῖς φίλοις μὴ πιστόσται. Æschyl. Prometh.

'S. *Basil*: *That the knowledge which one man learneth of another is made perfect* 'by continuall use, and exercise, but that, which through the grace of GOD is en-'graffed in the mind of man, is made absolute by justice, gentleness and charity. So that if you are willing even in death to confesse not onely the articles, but in affliction and death to trust the promises; If in the lowest nakednesse of poverty you can cherish your selves with expectation of Gods promises and dispensation, being as confident of food and rayment, and deliverance or support, when all is in Gods hand; as you are, when it is in *your own*; If you can be cheerfull in a storme, smile when the world frownes; be content in the midst of spirituall desertions, and anguish of spirit, expecting all should worke together for the best according to the promise; If you can strengthen your selves in GOD, when you are weakest, believe when ye see no hope, and entertain no jealousies or suspicions of GOD, though you see nothing to make you confident; then, and then onely, you have faith, which in coniunction with its other parts is able to save your soules. For in this precise duty of trusting GOD these are the rayes of hope, and great porportions of charity and resignation.

17. Credere in Deum est credendo amare credendo diligere, & credendo in eum ire, et membris ejus incorporari. Gloss. ord. in Rom. 4.

The summe is, that pious and most Christian sentence of the Author of the ordinary Glosse: *To believe in GOD through JESUS CHRIST is by believing to love him, to adhere to him, to be united to him by charity and obedience, and to be incorporated into Christs mysticall body in the communion of Saints.* I conclude this with collation of certain excellent words of S. *Paul*, highly to the present purpose. *Examine your selves, Brethren, whether ye be in the faith? Prove your own selves*: Well, but how? *Know you not your own selves how that JESUS CHRIST is in you except ye be reprobates?* There's the touchstone of faith. If JESUS CHRIST dwells in us, then we are true believers; If he does not, we are reprobates, we have no faith: But how shall we know whether Christ be in us or no? S. *Paul* tells us that too. *If Christ be in you, the body is dead by reason of sin, but the spirit is life because of righteousnesse.* That's the Christians marke, and the Characteristick of a true believer; *a death unto sin, and a living unto righteousnesse, a mortified body* and *a quickned spirit.* This is plaine enough, and by this we see, what we must trust to. A man of a wicked life does in vain hope to be saved by his faith, for indeed his faith is but equivocall and dead, which as to his purpose is just none at all; and therefore let him no more deceive himself. For (that I may still use the words of S. *Paul*) *This is a faithful saying, and these things I wil that thou affirme constantly, that they which have believed in GOD might be carefull to maintain good works.* For such, and such onely in the great scrutiny for faith in the day of doom, shall have their portion in the bosom of *faithfull Abraham.*

2 *Cor.* 13. 5.

Rom. 8. 10.

Titus 3. 8.

THE PRAYER.

1.

O *Eternall GOD, fountain of all truth and holinesse, in whom to believe is life eternall, let thy grace descend with a mighty power into my soule, beating down every strong hold, and vainer imagination, and bringing every proud thought, and my confident and ignorant understanding into the obedience of JESUS. Take from me all disobedience and refractorinesse of spirit, all ambition and private*

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and baſer intereſts, remove from me all prejudice and weakneſſe of perſvaſion, that I may wholly reſign my underſtanding to the perſvaſions of Chriſtianity; acknowledging thee to be the principle of truth, and thy word the meaſure of knowledge, and thy lawes the rule of my life, and thy promiſes, the ſatisfaction of my hopes, and an union with thee to be the conſummation of charity in the fruition of glory. Amen.

2.

Holy JESUS make me to acknowledge thee to be my LORD and Maſter, and my ſelfe a ſervant and Diſciple of thy holy Diſcipline and inſtitution; let me love to ſit at thy feet, and ſuck in with my eares and heart the ſweetneſſe of thy holy Sermons. Let my ſoule be ſhod with the preparation of the Goſpell of peace, with a peaceable and docile diſpoſition. Give me great boldneſſe in the publike confeſſion of thy name and the truth of thy Goſpell, in deſpite of all hoſtilities and temptations; and grant I may alwayes remember that thy Name is called upon me, and I may ſo behave my ſelfe, that I neither give ſcandall to others, nor cauſe diſreputation to the honour of religion, but that thou mayeſt be glorified in me, and I by thy mercies after a ſtrict obſervance of all the holy lawes of Chriſtianity. Amen.

3.

O holy and ever bleſſed ſpirit, let thy gracious influences be the perpetuall guide of my rntionall faculties. Inſpire me with wiſdome and knowledge, ſpirituall underſtanding and a holy faith, and ſanctify my faith, that it may ariſe up to the confidence of hope, and the adherencies of charity, and be fruitfull in a holy converſation; mortifie in me all peevijhneſſe and pride of ſpirit, all hereticall diſpoſitions, and whatſoever is contrary to ſound doctrine; that when the eternall Son of GOD, the Author and finiſher of our faith *ſhall come to make ſcrutiny and an inqueſt for faith, I may receive the promiſes laid up for them, that believe in the LORD JESUS, and waite for his comming in holineſſe and purity; to whom with the Father and thee, O Bleſſed Spirit, be all honour and eternall adoration payed with all ſanctity and joy and Euchariſt now and for ever.* Amen.

Sect. 11.

Of CHRISTS going to Jeruſalem to the Paſſeover the firſt time after his manifeſtation, and what followed till the expiration of the office of JOHN the Baptiſt.

IMmediately after this miracle JESUS abode a few dayes in Capernaum, but becauſe of the approach of the great feaſt of Paſſeover he aſcended to Jeruſalem, and the *firſt publike* act of record, that he did, was an *act of holy zeale* and religion in behalfe of the *honour* of the *temple*. For divers Merchants and exchangers of money made the temple to be the market and the banke, and brought beaſts thither to be ſold for ſacrifice againſt the great Paſchall ſolemnity. At the ſight of which JESUS, being moved with zeale and indignation, made a whip of cords, and drave the beaſts out of the Temple, overthrew the accounting tables, and commanded them that ſold the Doves to take them from thence. For his anger was holy, and he would mingle no injury with it, and therefore the Doves, which if let looſe would be detrimentall to the owners, he cauſed to be fairly removed, and publiſhed the religion of holy places, eſtabliſhing their ſacredneſſe for ever by his firſt Goſpell Sermon, that he made at Jeruſalem. *Take theſe things hence, make not my Fathers houſe a houſe of merchandiſe, for it ſhall be called a houſe of prayer to all nations.* And being required to give a ſigne of his vocation, for this being an action like the religion of the zealots among the Jewes, if it was not atteſted by ſomething extraordinary might be abuſed into an exceſſe of liberty, he only foretold the reſurrection of his body after three dayes death, but he expreſſed it in the metaphor of the Temple. *Deſtroy this Temple and I will build it againe in three dayes*, he ſpake of the temple of his *body*, and they underſtood him of the temple at *Jeruſalem*, and it was never rightly conſtrued, till it was accompliſhed.

At this publike convention of the Jewiſh nation JESUS did many miracles, publiſhed himſelfe to be the Meſſias, and perſuaded many diſciples, amongſt whom was *Nicodemus* a Doctor of the Law, and a ruler of the nation; he came by night to JESUS and affirmed himſelf to be convinced by the miracles, which he had ſeen, *for no man could doe thoſe miracles except GOD be with him.* When JESUS perceived his underſtanding to be ſo farr diſpoſed, he began to inſtruct him in the great ſecret

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and mysteriousnesse of regeneration, telling him that every production 'is of the same nature and condition with its parent; from flesh comes 'flesh and corruption, from the spirit comes spirit and life and immortali-'ty. And nothing from a principle of nature could arrive to a supernaturall 'end, and therefore the only doore to enter into the Kingdome of GOD 'was water by the manduction of the spirit, and by this regeneration we are 'put into a new capacity, of living spirituall life in order to a spirituall and supernaturall end.

3. This was strange philosophy to *Nicodemus*; but JESUS bad him not 'to wonder, for this is not a work of humanity but a fruit of Gods spirit, 'and an issue of predestination. *For the spirit bloweth, where it listeth*; and is 'as the wind, certain and notorious in the effects, but secret in the principle 'and in the manner of production, and therefore this doctrine was not to be 'estimated by any proportions to naturall principles or expreiments of sense, 'but to the secrets of a new Metaphysicks, and abstracted, separate specula-'tions. Then Christ proceedes in his Sermon, telling him there are yet 'higher things for him to apprehend and believe; for this in respect of 'some other mysteriousnesse of his Gospell, was but as earth in comparison 'of heaven. Then he tells of his own descent from heaven, foretells his death 'and ascension, and the blessing of redemption, which he came to worke for 'mankind; he preaches of the love of the Father, the mission of the Son, the 'rewards of faith, and the glories of eternity. He upbraides the unbelieving 'and impenitent, and declares the differences of a holy and a corrupt con-'science, the shame and feares of one, the confidence and serenity of the o-'ther. And this is the summe of his Sermon to *Nicodemus*, which was the 'the fullest of mystery and speculation and abstracted senses of any, that he 'ever made, except that which he made immediately before his passion, all 'his other Sermons being more practicall.

From Jerusalem JESUS goeth into the country of Judea, attended by divers Disciples, whose understandings were brought into subjection and obedience to Christ, upon confidence of the divinity of his miracles. There his Disciples did receive all comers and baptised them, as *John* at the same time did, and by that ceremony admitted them to the Discipline and institution according to the custome of the Doctors and great Prophets among the Jews, whose baptizing their Schollers, was the ceremony of their admission. As soone as *John* heard it, he acquitted himself in publike by renewing his former testimony concerning JESUS, affirming him to be the Messias, 'and now the time was come, that Christ must increase, and the Baptist 'suffer diminution; for Christ came from above, was above all, and the summe 'of his doctrine was that which he had heard and seen from the father, 'whom GOD sent to that purpose, to whom GOD had set his seale, that he 'was true, who spake the words of God, whom the Father loved, to whom 'he gave the spirit without measure, and into whose hands God had deliver-'ed all things; this was he, whose testimony the world received not; and that they might know not onely what person they slighted, but how great salvation also they neglected, he summes up all his Sermons, and finishes his mission with this saying, *He that believeth on the Son hath everlasting life: 'and he that believeth not on the Sonne shall not see life, but the wrath of GOD a-'bideth on him.*

John. 3. 36.

5. For now that the Baptist had fulfilled his office of bearing witnesse

unto

unto JESUS, GOD was pleased to give him his writ of ease, and bring him to his reward upon this occasion. *John* who had so learned to despise the world, and all its exteriour vanities and impertinent relations, did his duty justly and so without respect of persons, that as he reproved the people for their prevarications, so he spared not *Herod* for his, but abstaining from all expresses of the spirit of scorne and asperity, mingling no discontents, interests nor mutinous intimations with his Sermons, he told *Herod it was not lawfull for him to have his* * *Brothers wife*. For which Sermon he felt the the furies and malice of a womans spleen, was cast into prison, and about a yeare after was sacrificed to the scorne and pride of a lustfull woman, and her immodest daughter, being at the end of the second yeare of CHRISTS preaching beheaded by *Herods* command, who would not retract his promise, because of his honour and a rash vow he made in the gayety of his lust, and complacencies of his riotous dancings. His head was brought up in a dish, and made a festivall present to the young girle (who gave it to her mother) a cruelty that was not known among the barbarisms of the worst of people, to mingle banquetings with blood, and sights of death; an insolency and inhumanity, for which the Roman Orators accused Q. *Flaminius* of treason, because to satisfy the wanton cruelty of *Placentia* he caused a condemned slave to be killed at supper: and which had no precedent but in the furies of *Marius*, who caused the head of the Consul *Antonius* to be brought up to him in his feasts, which he handled with much pleasure and insolency.

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* Montanistæ, & cum his Tertul. adv. Marcion l. 4. c. 34. aiunt Philippum defunctum fuisse, & inde probare satagunt secundas nuptias illicitas esse Sed hoc tam aperta fraude nitentes adv. Catholicos Tertullianus abstineat a tam iniqua recitatione. Marcioni a. Evangelium neganti hoc obtrudere in lucrari erat.

Senec. controv. l. 5.

Livius lib 39 Plu. in Mario.

But Gods judgements which, which sleep not * long, found out *Herod*, and marked him for a curse. For the wife of *Herod*, who was the daughter of *Aretas* a King of Arabia *Petrea*, being repudiated by paction with *Herodias* provoked her father to commence a warr with *Herod*, who prevailed against *Herod* in a great battell, defeating his whole army, and forcing him to an inglorious flight: which the Jews generally expounded to be a judgement on him for the unworthy and barbarous execution and murder of *John* the Baptist: GOD in his wisdome and severity making one sin to be the punishment of another, and neither of them both to passe without the signature of a curse. And *Nicephorus* reports, that the dancing daughter of *Herodias* passing over a frozen lake, the ice brake, and she fell up to the neck in water, and her head was parted from her body, by the violence of the fragments shaked by the water and its own fall, and so perished; GOD having fitted a judgment to the analogy, and representment of her sinne. *Herodias* her selfe with her adulterous Paramour *Herod* were banished to Lyons in France by decree of the Roman Senate, where they lived ingloriously and dyed miserably, so paying dearly for her triumphall scorne superadded to her crime of murder for when she saw the head of the Baptist, which her daughter *Salome* had presented to her in a charger, she thrust the tongue through with a needle, as *Fulvia* had formerly done to *Cicero*. But her selfe paid the charges of her triumph.

6.

* ἔστι δ' ὅπως ὁ μὲν Ἀρέτου τοῦ τῶν Ἀράβων βασιλέως θυγατέρα γήμας, ἀπολυσάμενος δὲ ταύτην, πολέμου πρὸς αὐτὸν ἀρχὴν λαβόντος, τὰς μὲν δυνάμεις, ὡς φασιν ἐξακισχιλίους τὸν ἀριθμὸν ὄντας, ἀπολέσειεν ἅπαντας· εἰ γὰρ παρανίκα ἦσαν αἱ τιμωρίαι, πολλοὶ δὲ φόβου, καὶ δεῖ ἐνσκῆψαι πλέον θεῖον σίδηρον· ἀλλ' ὅμως ἡ τῆς πομφολυγώδους ἐπῳδῆς, τῇ φύσει χειμῶνα βεβοηθηκότος, ὑδατίνης καὶ πάσης πάντας ὑπεξέσπασεν ἐκ χειμῶνος. Theodect. Johanni Hist. c. 7 lib 1. hist c. 10.

Ad. Sect. 11.

CONSIDERATIONS

Upon the first journey of the holy JESUS *to Jeruſalem, when he whipt the Merchants out of the Temple.*

1. WHen the Feaſt came, and J E S U S was aſcended up to *Jeruſalem*, the firſt place we finde him in, is the Temple, where not onely was the *area* and court of Religion, but by occaſion of publike conventions, the moſt opportune ſcene for tranſaction of his commiſſion and his Fathers buſineſſe. And thoſe Chriſtians, who have been religious and affectionate even in the circumſtances of piety, have taken this for precedent, and accounted it a good expreſſe of the regularity of their devotion and order of piety, at their firſt arrivall to a city to pay their firſt viſits to G O D, the next to his ſervant the Preſident of religious rites; firſt they went into the Church and worſhipt, then to the Angel of the Church to the Biſhop and begd his bleſſing, and having thus commenced with the auſpiciouſneſſe of religion, they had better hopes, their juſt affaires would ſucceed proſperouſly, which after the rites of Chriſtian Countries had thus been begun with devotion and religious order.

2. When the holy JESUS entred the Temple, and eſpyed a Mart kept in the holy Sept, a Faire upon holy ground, he who ſuffered no tranſportations of anger in matters and accidents temporall was born high with an extaſie of zeale, and according to the cuſtome of the zealots of the nation, took upon him the office of a private infliction of puniſhment in the cauſe of GOD, which ought to be dearer to every ſingle perſon then their own intereſt and reputation. What the exterminating Angel did to *Heliodorus*, who came into the Temple upon deſign of ſacriledge, that the meekeſt J E S U S did to them, who came with acts of prophanation; he whipt them forth; and as uſually good lawes ſpring from ill manners, and excellent Sermons are occaſioned by mens iniquities, now alſo our great Maſter upon this accident, aſſerted the ſacredneſſe of holy places in the words of a Prophet, which now he made a leſſon Evangelicall, *My houſe ſhall be called an houſe of prayer to all nations.*

3. The beaſts and birds there ſold were brought for Sacrifice, and the banks of money were for the advantage of the people that came from far, that their returnes might be ſafe and eaſie, when they came to Jeruſalem upon the imployments of Religion. But they were not yet fit for the Temple, they who brought them thither purpoſed their own gaine, and meant to paſſe them through an unholy uſage, before they could be made

made *anathemata*, vowes to GOD: and when religion is but the purpose at the second hand, it cannot hallow a Lay designe, and make it fitt to become a religious ministery, much lesse sanctifie an unlawfull action. When *Rachel* stole her Fathers gods, though possibly she might do it of zeal against her Fathers superstition, yet it was occasion of a sad accident to her self. For the Jews say, that *Rachel* dyed in childe-birth of her second sonne because of that imprecation of *Jacob*, *with whomsoever thou findest thy gods, let him not live.* *Saul* pretended sacrifice, when he spared the fat cattell of *Amalek*, and *Micah* was zealous, when he made him an Ephod and a Teraphim, and meant to make himself an image for religion, when he stole his mothers money: but these are colours of religion, in which not onely the world, but our selves also are deceived by a latent purpose, which we are willing to cover with a remote designe of religion, least it should appear unhandsome in its own dressing. Thus some believe a covetousnesse allowable, if they greedily heap treasure with a purpose to build Hospitalls or Colledges; and sinister acts of acquiring Church livings are not so soon condemned, if the designe be to preferre an able person; and actions of revenge come neer to piety if it be to the ruine of an ungodly man; and indirect proceedings made sacred if they be for the good of the holy cause. This is prophaning the Temple with beasts brought for sacrifices, and dishonours GOD by making himself accessory to his own dishonour as farre as lyes in them, for it differves him with a pretence of religion: and but that our hearts are deceitfull we should easily perceive, that the greatest businesse of the letter is written in postscript; the great pretence is the least purpose, and the latent covetousnesse or revenge, or the secular appendix is the main engine to which the end of religion is made but instrumentall and pretended. But men, when they sell a mule, use to speak of the horse, that begat him, not of the asse, that bore him.

Part II.

Gen. 31. 32.

The holy JESUS made a whip of cords to represent and to chastise the implications and enfouldings of sinne and the cords of vanity. 1. There are some sinnes, that of themselves are a whip of cords, those are the crying sinnes, that by their degree and malignity speak loud for vengeance, or such as have great disreputation, and are accounted the basest issues of a caytive disposition, or such which are unnaturall, and unusuall, or which by publike observation are marked with the signature of divine judgements. Such are murder, oppression of widowes and orphans, detaining the labourers hire, lusts against nature, parricide, treason, betraying a just trust in great instances and base manners, lying to a king, perjury in a priest, these carry *Cains* mark upon them, or *Judas* his sting, or *Manasses* sorrow, unlesse they be made impudent by the spirit of obduration. 2. But there are some sinnes, that bear shame upon them and are used as correctives of pride and vanity, and if they do their cure, they are converted into instruments of good, by the great power of the Divine grace, but if the spirit of the man growes impudent and hardned against the shame, that which commonly follows is the worst string of the whip, a direct consignation to a reprobate spirit. 3. Other sins there are, for the chastising of which CHRIST takes the whip into his own hand, and there is much need, when sinnes are the customes of a nation and mark'd with no exteriour disadvantage, or have such circumstances of encouragement,

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encouragement, that they are unapt to disquiet a conscience, or make our beds uneasie till the pillowes be softned with penitentiall showers. In both these cases the condition of a sinner is sad and miserable. For it *is a fearefull thing to fall into the hands of the living GOD*, his hand is heavy, and his sword is sharp, and *pierces to the dividing the marrow and the bones*; and he, that considers the distance infinite between GOD and us, must tremble when he remembers, that he is to feele the issues of that anger, which he is not certain whether or no it will destroy him infinitely and eternally. 4. But if the whip be given into our hands, that we become executioners of the Divine wrath, it is sometimes worse, for we seldome strike our selves for emendation, but adde a sinne to sinne, till we perish miserably and inevitably. GOD scourges us often into repentance, but when a sinne is the whip of another sinne, the rod is put into our hands, who like blinde men strike with a rude and undiscerning hand, and because we love the punishment, doe it without intermission, or choyce, and have no end but ruine.

When the holy JESUS had whipt the Merchants in the Temple, they took away all the instruments of their sin. For a judgement is usually the commencement of repentance; love is the last of graces, and seldome at the beginning of a new life, but is reserved to the perfections and ripeneſſe of a Christian. We begin in feare, *the feare of the LORD is the beginning of wisdome*; *when he smote them, then they turned, and enquired early after GOD*, and afterwards the impresses of fear continue like a hedge of thornes about us, to restrain our dissolutions within the awfulneſſe of the Divine Majesty, that it may preserve what was from the the same principle begun. This principle of their emendation was from GOD, and therefore innocent and holy, and the very purpose of Divine threatnings, is that upon them as upon one of the great hinges, the piety of the greatest part of men should turn; and the effect was answerable; but so are not the actions of all those who follow this precedent in the tract of the letter. For indeed there have been some reformations which have been so like this, that the greatest alteration which hath been made was, that they carried all things out of the Temple, the money, and the Tables, and the sacrifice, and the Temple it self went at last. But these mens scourge is to follow after, and CHRIST the Prince of the Catholike Church will provide one of his own contexture, more severe then the stripes which *Heliodorus* felt from the infliction of the exterminating Angel. But the holy Spirit of GOD by making provision against such a reformation hath prophetically declared the aptnesses which are in pretences of religious alterations to degenerate into sacrilegious desires. *Thou that abhorrest idols, dost thou commit sacriledge?* In this case there is no amendment, onely one sin resignes to another, and the person still remaines under its power, and the same dominion.

Psal. 78. 34.

Rom. 2. 22.

THE

The PRAYER.

O Eternall JESU, thou bright image of thy Fathers glories, whose light did shine to all the world, when thy heart was inflamed with zeale and love of God. and of religion, let a coale from thy altar, fann'd with the wings of the holy Dove, kindle in my soule such holy flames, that I may be zealous of thy honour and glory, forward in religious duties, earnest in their pursuit, prudent in their managing, ingenious in my purposes, making my religion to serve no end, but of thy glories, and the obtaining of thy promises; and so sanctifie my soule and my body, that I may be a holy temple, fit and prepared for the inhabitation of thy ever blessed spirit, whom grant, that I may never grieve by admitting any impure thing to desecrate the place, and unhallow the courts of his abode; but give me a pure soule in a chaste and healthfull body, a spirit full of holy simplicity, and designes of great ingenuity, and perfect religion, that I may intend what thou commandest, and may with proper instruments, prosecute what I so intend, and by thy aydes may obtaine the end of my labours, the rewards of obedience and holy living, even the society and inheritance of JESUS in the participation of the joyes of thy temple, where thou dwellest and reignest with the Father and the Holy Ghost, O eternall JESUS. Amen.

Discourse 7.

Of the Religion of holy places.

THe holy JESUS brought a divine warrant for his zeale. The selling sacrifices, and the exchang of money, and every lay imployment did violence and dishonour to the temple, which was hallowed to ecclesiasticall ministeries, and set apart for offices of Religion, for the use of holy things, for it was GODS house; and so is every house by publike designation, separate for prayer, or others uses, of Religion, it is GODS house. [*My house*] GOD had a propriety in it and had se this mark on it, even his own name. And therefore it was in the Jewes Idiome of speech called *the mountaine of the LORDS house*, and *the house of the LORD* by *David* frequently; GOD had *put his Name* into all places appointed for solemn worship, *In all places where I record my name, I will come unto thee and blesse thee.* For GOD, who was never visible to mortall eye, was pleased to make himself praesentiall by substitution of his Name, that is, in certain places he hath appointed, that his name shall be called upon, and by promising and imparting such blessings, which he hath made

Exod. 20. 24.

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made consequent to the invocation of his name, hath made such places to be a certain determination of some speciall manner of his presence. For Gods name is not a distinct thing from himself, not an Idea, & it cannot be put into a place in literall signification; the expression is to be resolved into some other sense; GODS name is that, whereby he is known, by which he is invocated, that which is the most immediate publication of his essence, " neerer then which we cannot go unto him; and because GOD is essentially present in all places, when he makes himself present in one place more " then another, it cannot be understood to any other purpose, but that in " such places he gives speciall blessings, and graces, or that in those places he appoints his name, that is, himself specially to be invocated.

2. So that when GOD *puts his name* in any place by a speciall manner, it signifies, that there himself is in that manner; but in separate and hallowed places GOD hath expressed, that he puts his name, with a purpose it should be called upon, therefore in plain signification, it is thus; in con- " secrate places GOD himself is present to be invok'd; that is, there he " is most delighted to hear the prayers we make unto him. For all the expressions of Scriptures, of *GODS houses, the tabernacle of GOD, GODS dwellings, putting his name there, his sanctuary*; are resolved into that saying of GOD to *Solomon*, who prayed, that he would hear the prayers of necessitous people in that place: GOD granting the request expressed is thus, *I have sanctified the house, which thou hast built*: that is, the house, which thou hast designed for my worship, I have design'd for your blessing; what you have dedicated I have accepted; what you have consecrated I have hallowed, I have taken it to the same purpose, to which your desires and designation pretended it in your first purposes and expence. So that since the purpose of man in separating places of worship is, that thither by order and with convenience and in communities of men GOD may be worshipped and prayed unto, GOD having declared, that he accepts of such separate places to the same purposes, sayes, that there he will be called upon, that such places shall be places of advantage to our devotions in respect of humane order and Divine acceptance and benediction.

1. *Kings.* 9.

3. Now these are therefore GODS houses, because they were given by men, and accepted by GOD for the services of GOD and the offices of religion. And this is not the effect, or result of any distinct covenant GOD hath made with man in any period of the world, but it is meerely a favour of GOD either hearing the prayer of dedication, or complying with humane order or necessities. For there is nothing in the Covenant of *Moses* law, that by vertue of speciall stipulation makes the assignment of a house for the service of GOD to be proper to *Moses* rite. Not onely because GOD had speciall memorialls and determinations of this manner of his presence before *Moses* law, as at *Bethel*, where *Jacob* laid the first stone of the Church, (nothing but a stone was GODS memoriall) and the beginning and first rudenesse of a temple; but also because after *Moses* law was given as long as the nation was ambulatory, So were their places and instruments of religion; and although the ark was not confined to a place till *Solomons* time, yet GOD was pleased in this manner to confine himself to the ark; and in all places wherever his name was put, even in synagogues and oratories and threshing floors, when they were hallowed with

Nec fortuitum spernere cespitem leges sinebant, oppida publico sumptu jubentes, & Deorum Templa novo decorare saxo. Hor. l 2. od. 15.

with an altar and Religion, thither GOD came, that is, there he heard them pray, and answered and blessed accordingly, still in proportion to that degree of religion, which was put upon them; and those places, when they had once entertained Religion, grew separate and sacred for ever; for therefore *David* bought the threshing-floore of *Araunah*, that it might never return to common use any more; for it had been no trouble or inconuenience to *Araunah* to have used his floore for one solemnity; but he offered to give it, and *David* resolved to buy it, because it must of necessity be aliened from common uses, to which it never could return any more, when once it had been the instrument of a religious solemnity; and yet this was no part of *Moses* law, that every *place* of a temporary Sacrifice should be *holy for ever*. *David* had no guide in this, but right reason and the religion of all the world. For such things which were great instruments of publike ends, and things of highest use, were also in all societies of men of greatest honour, and immured by reverence and the security of Lawes. For honour and reputation is not a thing inherent in any creature, but depends upon the estimate of GOD or men, who either in diffusion or representation become fountaines of a derivative honour. Thus some men are honourable, that is, those who are fountaines of honour in civill account, have commanded that they shall be honoured. And so places and things are made honourable; that as honourable persons are to be distinguished from others by honourable usages and circumstances proper to them, so also should places and things (upon speciall reason separate) have an usage proper to them, when by a publike instrument or Minister they are so separated. No common usage then, something proper to tell what they are, and to what purposes they are designed, and to signifie their separation and extraordinarinesse. Such are the person of the Prince, the Archives and Records of a Kingdom, the walls and great defences of the Imperiall City, the Eagles and Ensignes of warre amongst the Romans, and above *all things*, though not above *all persons*, the Temples, and Altars, and all the instruments of Religion. And there is much reason in it. For thus a servant of a King, though his imployment be naturally mean, yet is more honourable, because he relates to the most excellent person; and therefore much more those things which relate to GOD. And though this be the reason why it should be so, yet for this and other reasons, they that have power, that is, they who are acknowledged to be the fountaines, and the channels of honour, I mean the supreme power, and publike fame have made it actually to be so. For whatsoever all wise men, and all good men, and all publike societies, and all supreme authority hath commanded to be honoured, or reverd, that is honourable and reverend, and this honour and reverence is to be expressed according to the customes of the nation, and instruments of honour proper to the nature of the thing or person respectively. Whatsoever is esteemed so, is so; because Honour and Noble separations are relative actions and termes, creatures and productions of fame, and the voyce of Princes and the sence of people; and they who will not honour those things or those persons which are thus decreed to be honourable, have no communications with the civilities of humanity, or the guises of wise Nations: They do not *give honour to whom honour belongs*. Now that which in civill account we call [*honourable*] the same in religious account we call [*sacred*] for by both these words we mean things or persons

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sons made separate and retired from common opinion, and vulgar usages by reason of some excellencie really inherent in them (such as are excellent men) or for their relation to excellent persons, or great ends, publike or religious, (and so servants of Princes, and Ministers of Religion, and its instruments and utensils are made honourable, or sacred) and the expressions of their honour are all those actions and usages which are contrary to despite, and above the usage of vulgar things or places.(a) Whatsoever is sacred, that is honourable for its religious relation; and whatsoever is honourable, that also is sacred (that is, separate from the vulgar usages and account) for its civill excellency or relation. The result is this, that when publike authority, or the consent (b) of a Nation hath made any place sacred for the uses of Religion, we must esteem it sacred, just as we esteem persons honourable who are so honoured. And thus are Judges, and the very places of Judicature, the Kings presence chamber, the Chayre of State, the Senate-house, the Royall Ensignes of a Prince, whose gold and purple in its naturall capacity hath in it no more dignity then the money of the bank, or the cloth of the Mart; but it hath much more for its signification and relative use. And it is certaine, these things whose excellencie depends upon their relation, must receive the degree of their honour in that proportion they have to their terme and foundation; and therefore what belongs to God (as holy places of Religion) must rise higheſt in this account: I mean higher then any other places. And this is besides the honour which GOD hath put upon them, by his presence and his title to them, which in all religions he hath signified to us.

a Ceremoniæ Deorum, sanctimas Regum Jul. Cæsar apud Sueton.

b Ex lege ciuisque ciuitatis iubentur Dii coli. Dictum Sapient. apud Xenophon.

4. Indeed among the Jewes, as GOD had confined his Church and the rites of religion to be used onely in communion, and participation with the nation, so also he had limited his presence, and was more sparing of it, then in the time of the Gospel his Son declared he would be. *It was said of old, that at Jerusalem men ought to worship*, that is, by a solemn, publike and great addresse in the capitall expresses of Religion, in the distinguishing rites of Liturgy, for else it had been no new thing. For, *in ordinary prayers* GOD was then, and long before, pleased to heare *Jeremy* in the dungeon, *Manasses* in prison, *Daniel* in the Lyons den, *Jonas* in the belly of the deep, and in the offices, yet more solemn in the *Proseuchæ*, in the houses of prayer which the Jewes had, not onely in their dispersion, but even in Palestine for their diurnall and nocturnall offices: But when the holy JESUS had broken down the partition wall, then the most *solemn Offices* of Religion were as unlimited as their *private devotions* were before; for where ever a Temple should be built, thither GOD would come, if he were worshipped *spiritually*, and *in truth*, that is, according to the rites of CHRIST, (who is grace and truth) and the dictate of *the spirit* and analogie of the Gospel. All places were now alike to build *Churches* in, or *memorialls* for GOD, GODS houses. And that our blessed Saviour discourses of places of publike worship to the woman of *Samaria* is notorious, because the whole question was concerning the great addresses of *Moses* rites whether at *Jerusalem* or Mount *Gerizim*, which were the places of the right and the schismaticall temple, the confinements of the whole religion: and in antithesis, Jesus said, nor here nor there shalbe the solemnities of addresse to GOD, but in all places you may build a temple, and God will dwell in it.

4. And this hath descended from the first beginings of religion down to the

con

consummation of it in the perfections of the Gospell. For the Apostles of our LORD carryed the offices of the Gospel into the Temple of Jerusalem, there they preached and prayed, and payed vowes, but never, that we read of, offered sacrifice; which shewes that the offices purely Evangelicall were proper to be done in any of GODS proper places, and that thither they went not in compliance with *Moses* rites, but meerely for Gospel duties, or for such offices, which were common to *Moses* and Christ, such as were, prayer, and vowes. While the Temple was yet standing they had peculiar places for the assemblies of the faithfull, where either by accident, or observation, or religion, or choice, they met regularly. And I instance in the house of *John* sirnamed *Mark*, which as *Alexander* reports in the life of Saint *Barnabas* was consecrated by many actions of religion, by our blessed Saviours eating the Passeover, his institution of the holy Eucharist, his farewell sermon, and the Apostles met there in the octaves of Easter, whither CHRIST came again, and hallowed it with his presence; and there to make up the relative sanctification compleate, the holy Ghost descended upon their heads in the feast of Pentecost; and this was erected into a fair fabrick, and is mentioned as a famous Church by Saint *Jerome*, and *V. Bede*; in which as *Adrichomius* addes, S. *Peter* preached that sermon, which was miraculously prosperous in the conversion of three thousand; there Saint *James* Brother of our LORD was consecrated first bishop of Jerusalem, Saint *Stephen* and the other six were there ordained Deacons; there the Apostles kept their first Councell, and compiled their Creed, by these actions and their frequent conventions shewing the same reason, order and prudence of religion in assignation of speciall places of Divine service, which were ever observed by all the nations and religions, and wise men of the world. And it were a strange imagination to fancy, that in Christian religion there is any principle contrary to that wisdome of God, and all the world, which for order, for necessity, for convenience, for the solemnity of worship hath set a part places for GOD and for religion. Private prayer had alwayes an unlimited residence and relation, even under *Moses* Law; but publike prayer in the Law of *Moses* was restraind to one Temple; in the law of nature it was not confined to one, but yet determined to publike and solemne places; and when the holy Jesus disparked the inclosures of *Moses*, wee all returned to the permissions and liberty of the Naturall law, in which although the publike and solemne prayers were confined to a Temple, yet the Temple was not confined to a place; but they might be any where, so they were at all; instruments of order, conveniences of assembling, residences of religion; and GOD who alwayes loved order and was apt to heare all holy and prudent prayers (and therefore also the prayers of consecration) hath often declared that he loves such places, that he will dwell in them, not that they are advantages to him, but that he is pleased to make them so to us. And therefore all Nations of the world built publike houses for religion, and since all ages of the Church did so too, it had need be a strong and a convincing argument, that must shew they were deceived. And if any man list to be contentious, he must be answered with Saint *Pauls* reproofe *wee have no such custome, nor the Churches of GOD.*

Epist. 27.
De locis Sanct. c. 3.
In descript. Hieros. p. 6.

Θλιψ δ' ἔπεται πάσαις, ὅσσαι θ' ἱερὸν κατὰ πίλνα πολλοὶ ἀνὰ σπείρουσι. *Hesiod.*

Thus

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6. 1 Cor. 11. 22.

Thus S. *Paul* reproved the Corinthians for despising the *Church of God* by such uses, which were therefore unfit for Gods because they were proper for their own, that is, for common houses. And although they were at first, and in the descending ages so afflicted by the tyranny of enemies that they could not build many Churches, yet some they did, and the Churches themselves suffered part of the persecution. For so *Eusebius* reports, that when under *Severus* and *Gordianus*, *Philip* and *Galienus* the Christian affaires were in a tolerable condition, they built Churches in great number and expence. But when the persecution waxed hot under *Diocletian*, down went the Churches upon a designe to extinguish, or disadvantage the religion. *Maximinus* gave leave to rebuild them. Upon which rescript (saith the story) the Christians were overjoyed, and raised them up to an incredible height, and * incomparable beauty. This was Christian Religion then, and so it hath continued ever since, and unlesse we should have new reason and new revelation, it must continue so till our Churches are exchanged for thrones, and our Chappells for seats placed before the lamb, in the eternall temple of cælestiall Jerusalem.

* Καὶ δὴ διέλθομεν Σεβαστείας τὰ πόλεως ἐν χαλκίνοις ἅρμασι, ἀναβαθρας ἢ πλείσας ἀφεικυλισαμένους, ἐς χρυσόροφον οἴκησιν. ἀπελθόμεν, ἔφη Ὅμηρος τὸν Μενέλεων φησι. *Lucian. Philopat. de templo Christiano.*

7.

Quod ab omnibus gentibus observatum est, id non nisi a Deo sancitum est: Socrates. Χρόνῳ πεφιλοσόφηκε τὸ θεῖον γένος ἡ Χριστιανῶν ἰσχυρότερον. *Nicet.* Τῶν ἀνθρώπων ἀσφάλεια, τέλος ἔχειν ἀεὶ τοῖς παροῦσι δόξαν, καὶ νομίζειν καὶ χεῖρα ἤ, ἅπερ ἀεὶ φέρουσι πολλὰ δυσφόρως. *Alcibiad. apud Thucyd.*

And to this purpose it is observed, that the holy JESUS first ejected the beasts of Sacrifice out of the temple, and then proclaimed the place holy, and the scene of representing prayers, which in type intimates the same thing which is involved in the expression of the next words, My house *shall bee called* the house of prayer *to all nations*; now and for ever, to the Jewes and to the Gentiles in all circumstances and variety of *time* and *nation*, GODS houses are holy in order to holy uses; the time as unlimited as the nations are indefinite and universall; which is the more observeable, because it was of the outward courts, not whether *Moses* rites alone were admitted, but the naturall devotion of Jewes, and Gentile Proselytes, that CHRIST affirmed it to bee holy, to bee the house of GOD, and the place of prayer: So that the Religion of publike places of prayer, is not a rite of *Levi*, but a naturall and prudent circumstance, and advantage of religion; in which all wise men agree, who therefore must have some common principle with influence upon all the world, which must be the univocall cause of the consent of all men; which common principle must either be a dictate of naturall or prime reason, or else some tradition from the first parents of mankinde, which because it had order in it, beauty, religion, and confirmation from heaven, and no reason to contest against it, it hath surpriz'd the understanding, and practises of all nations. And indeed we finde, that even in paradise GOD had that, which is analogicall to a Church, a distinct place, where he manifested himself present in proper manner: For *Adam* and *Eve*, when they had sinned, *hid themselves from the presence of the* LORD; and this was the word in all descent of the Church, for the being of GOD in holy places, *the presence of the* LORD was there. And probably when *Adam* from this intimation or a greater direction had taught *Cain* and *Abel* to offer sacrifice to GOD

in a certain place, where they were observed of each in their severall offerings it became one of the rules of religion, which was derived to their posterity by tradition, the onely way they had to communicate the dictates of divine commandment.

8.

There is no more necessary to be added in behalf of holy places, and to assert them into the family and relatives of religion; our estimate and deportment toward them is matter of practise, and therefore of proper consideration. To which purpose I consider, that holy places being the residence of GODS name upon earth, there where he hath put it, that by fiction of law it may be the * sanctuary and the last resort in all calamities * and need, GOD hath sent his agents to possesse them in person for him. Churches and oratories are regions and courts of Angels, and they are there, not onely to minister to the Saints, but also they possesse them in the right of GOD. There they are: so the greatest and Prince of Spirits tells us, the holy Ghost. *I saw the LORD sitting upon his throne, and his train filled the temple, About it stood the Seraphim*; that was GODS train, and therefore holy *David* knew, that his addresses to GOD were in the presence of Angels: *I will praise thee with my whole heart; before the gods will I sing praise unto thee.* Before the *Angels*, so it is in the Septuagint. And that we might know, where or how the kingly worshipper would pay this adoration, he addes; *I will worship towards thy holy temple*; and this was so known by him, that it became expressive of GODS manner of presence in heaven. *The charets of GOD are twenty thousand, even thousands of Angels, and the LORD is among them as in Sinai, in the holy place*, GOD in the midst of Angels, and the Angels in the midst of the holy place; and GOD in heaven in the midst of that holy circle, as sure as he is amongst Angels in the recesses of his Sanctuary. Were the rudiments of the law worthy of an attendance of Angels, and are the memorials of the Gospel destitute of so brave a retinue? Did the beatified spirits wait upon the types, and do they decline the office at the ministration of the substance? Is the nature of man made worse since the incarnation of the Son of GOD, and the Angels purchased an exemption from their ministery, since CHRIST became our Brother? We have little reason to thinke so. And therefore S. *Paul* still makes use of the argument to presse women to modesty and humility in Churches, *because of the Angels*. And upon the same stocke S. *Chrysostome* chides the people of his Diocese for walking, and laughing and prating in Churches: *The Church is not a shop of manufactures, or merchandise, but the place of Angels and of Archangels, the Court of GOD, and the image or representment of heaven it selfe.*

* *Psal.* 27. 4, 5. 6.

Isai. 6. 1. *Psal.* 138. 1, 2.

ἐναντίον ἀγγέλων Lxx. ψαλῶ σοι ἐνώπιον θεῶν προσκυνήσω πρὸς ναὸν ἅγιόν σου καὶ ἐξομολογήσομαι τῷ ὀνόματί σου. *Orat. Agrip. apud Ioseph. l. c. 16. de bello Judai.*

Psal. 68. 17.

Homil. 26 in 1 Cor. & de sacerd τόθι καὶ ἄγγελος παρεστήκασι τῷ ἱερεῖ, &c.

S. Ambros. in c. 1. Luc. Non dubites assistere Angelum quando Christus assistit, Christus immolatur. R. Canutus in leg. Eccl. c. 4. Angeli si quidem circumfusi sacra custodiunt et divina freti potentia sacerdoti subserviunt.

For if we we consider, that Christianity is something more then ordinary, that there are mysteries in our religion, and in none else, that *Gods Angels are ministring spirits for our good*, and especially about the conveyances of our Prayers; either we must thinke very low of Christianity, or that greater things are in it, then the presence of Angels in our Churches; and yet, if there were no more, we should doe well to behave our selves there with the thoughts and apprehensions of heaven about us; alwayes remembring, that our businesse there is an errand of religion, and GOD is the object of our worshippings, and therefore although by our weakenesse we are fixt in the lownesse of men, yet because Gods infinity is our object, it

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were very happy, if our actions did beare some few degrees of a proportionable and commensurate adddresse.

Now that the Angels are there in the right of GOD, and are a manner, and an exhibition of the Divine presence, is therefore certain, because when ever it is said in the Old Testament, that GOD appeared, it was by an Angel; and the law it self, in the midst of all the glorious terrours of its manifestation, *was ordained by Angels, and a word spoken by Angels*, and yet GOD is said to have descended upon the Mount, and in the greatest glory, that ever shall be revealed till the consummation of all things; the instrument of the Divine splendour is the apparition of Angels; for when the holy JESUS shall come *in the glory of his Father*, it is added by way of explication, that is, *with an host of Angels*.

Levit. 19.30. *Psal.* 87.2. *Mat.* 23.17. * Ἀνωνύμως θύειν καὶ προσκυνεῖν dixit *Pythagoras. Maimonides ait nefas fuisse Judæis calceatis ingredi sanctuarium, aut vestitis vestibus opificum. Just. Martyr ait Gentes in sacris ἀπολύεσθαι. Intramus templa compositi, ad sacrificium accessuri vultum submittimus, togam adducimus, in omne argumentum modestiæ fingimur, Sen. Ex templo illo te ducam ubi non despuas. Nævius in Triphallo. Quo ore Thurarius Christianus per templa transibit, fumantes aras despuet? Tert. de Idol. c. 1. Concil. Gangr. cap. 5. 1 Cor. 14.25.*

The result is, those words of GOD to his people, *Reverence my Sanctuary*. For what GOD loves in an especiall manner, it is most fit we should esteem accordingly. *GOD loves the gates of Sion more then all the dwellings of Jacob*. The least turfe of hallowed glebe is with GOD himself of more value then all the Champaigne of common possession, It is better in all senses. *The temple is better then gold*, said our blessed Saviour, and therefore it were well we should do that which is expressed in the command of giving reverence to it, for we are too apt to pay undue devotions to gold. Which precept the holiest of that nation expressed by worshiping towards the Sanctuary, by * pulling off their shooes, when they went into it, by making it the determination of their religious addresses, by falling down low upon the earth in their accesses, by opening their windowes towards it in their private devotions, by calling it *the glory of their nation:* as is certain in the instances of *David*, *Daniel*, and the wife of *Phinehas*. I shall not need to say, that the devouter Christians in the first ages did worship God with solemnities of addresse, when ever they entred into their oratories. It was a civility JESUS commanded his Disciples to use to common houses, *When ye enter into a house salute it*. I suppose he meanes the dwellers in it, and it is certaine what ever those devouter people did in their religious approaches, they designed it to GOD, who was the *Major domo*, the Master of those assemblies; and thus did the convinced Christian in S. *Pauls* discourse, when he came into the Church where they were propheſying in a knowne language, *The secrets of his heart are made manifest, and so falling down on his face he will worship GOD*.

It was no unhandsome expression of reverencing Gods Sanctuary, that pious people ever used in bestowing costly and fair ornaments upon it, for so all the Christians did; as soon as themselves came from contempt and scorn, they raised Christian Oratories to an equall portion of their honour; and by this way they thought they did honour to GOD, who was the *Numen* of the place. Not that a rich house or costly offertory is better in respect of GOD, for to him all is alike, save that in equall abilities our devotion is distinguished by them, and be the offering never so contemptible, it is a rich devotion, that gives the best we have, because

Πρῶτον γὰρ τὸν ἐκλέμβας θυσαῖς μὴ μίσ' ἄσεβὲς γνάμης ἢ πυθανόμενον πῶς ἔστι προσδεδεγμένος τὰ παρ' αὐτῶν δῶρα ἀσκοπίτῃ [σὺ δὲ] Ἀλλὰ μοὶ ἐυσεβὴς χάρις ἀρκέλυθα Ερμιονῆος. τὸ ἐυσεβέσαιον προκρίνων τῆς τοσαύτης πολυλεκείης, οὐ δ' ἀσεβέως κεκοσμηκὼς μεῖζον αὐτὸς γὰρ πάντα δεδεγμένος ἢ ἄνευ πάντων ἐὼν Θεὸς ἄλλον ἄνωθεν χάριν, *Hieroc. in Pyth. Plebs devota veni perq; hæc commercia discе Terreno censu, regna superna peti. Simplicius P. in expolitione Ecclesiæ S. Andreanæ in Roma.*

although

although if all the wealth of the Levant were united into a present, it were short of GODS infinity: yet such an offertory, or any best we have, makes demonstration, that, if we had an offering infinitely better, we should give it to expresse our love, and our beliefe of GODS infinite merit and perfection. And therefore let not the widows two mites become a precedent to the instance, and value of our donation; and because she who gave no more, was accepted, think that two farthings is as fit to be cast into the Corban as two thousand pound. For the reason why our blessed SAVIOUR commended the widows oblation was for the greatnesse of it, not the smallnesse, *she gave all she had, even all her living*, therefore she was accepted. And indeed since GOD gives to us more then enough, beyond our necessities, much for our conveniency, much for ease, much for repute, much for publike complyances, for variety, for content, for pleasure, for ornament, we should deal unworthily with GOD Almighty, if we limit and restrain our returnes to him, by confining them within the narrow bounds of meere necessity. Certainly beggerly services and cheapnesse is not more pleasing to GOD, then a rich and magnificent addresse. To the best of essences the best of presents is most proportionable, and although the service of the soul, and spirit is most delectable and esteemed by GOD, yet because our souls are served by things perishing and materiall, and we are of that constitution, that by the body we serve the spirit, and by both we serve GOD, as the spirit is chiefly to be offered to GOD, because it is better then the body, so the richest oblation is the best in an equall power, and the same person; because it is the best of things materiall: and although it hath not the excellency of the Spirit: it hath an excellency that a cheap oblation hath not, and at least is capable of the same commendation from the piety of the presenters spirit, and may be as much purifyed, and made holy as the cheaper or the more contemptible. GOD hath no where expressed, that he accepts of a cheaper offering, but when we are not able to give him better. When the people brought offerings more then enough for the tabernacle, *Moses* restrained their forwardnesse by saying it was enough, but yet commended the disposition highly, and wished it might be perpetuall: But GOD chid the people, when they let his house lye wast without reparation of its decaying beauty; and therefore sent famines upon the land, & a curse into their estate, because they would not by giving a portion to religion sanctify and secure all the rest. For the way for a man to be a saver by his religion is to deposite one part of his estate in the temple, and one in the hands of the poor, for these are GODS treasury, and stewards respectively; and this is laying up treasures in heaven; and besides, that it will procure blessing to other parts, it will help to save our souls, and that's good husbandry, that's worth the saving.

Delicta Majorum immeritus lues Romane, donec templa refeceris ædesq; labentes Deorum, & Fœda nigro simulachra fumo. Hor. l. 3. od. 6.

Impietatis notatur Zeno quod dixerit ὡς οὐ δικοδομεῖν ἐν μὲ οἰκοδομεῖν Et Barbararum Gentium mos erat aras Dijs ponere in lucis, nemoribus, & montium jugis, eâ quod Deos templis includendos non esse dixerant.

12.

For I consider, that those riches and beauties in Churches and religious solemnities, which adde nothing to GOD, adde much devotion to us, and much honour and efficacy to devotion. For since impression is made upon the soul by the intervening of corporall things, our religion and devotion of the soul receives the addition of many degrees by such instruments. Insomuch that we see persons of the greatest fancy, and such who are most pleased with outward fairnesses are most religious. Great understandings make religion lasting and reasonable, but great fancies make it more scrupulous, strict, operative, and effectuall, And there-

τὰ αἰδήσει καλὰ ἡ τοῦ καλοῦ εἰκόνες. *Philo.*

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fore it is strange, that we shall bestow such great expences to make our owne houses convenient and delectable, that we may entertaine our selves with complacency and appetite, and yet think that religion is not worth the ornament, nor our fancies fit to be carried into the choyce, and prosecution of religious actions with sweetnesse, entertainments, and fair propositions. If we say that GOD is not the better for a rich house, or a costly service; we may also remember, that neither are we the better for rich clothes; and the sheep will keep us as modest, as warme, and as cleane, as the silk-worm; and a gold chaine, or a carkenet of pearle does no more contribute to our happinesse, then it does to the service of Religion. For if we reply, that they help to the esteem, and reputation of our persons, and the distinction of them from the vulgar, from the servants of the lot of *Issachar*, and adde reverence and veneration to us; how great a shame is it, if we study by great expences to get reputation, and accidentall advantages to our selves, and not by the same meanes to purchase reverence and esteem to religion? since we see that Religion amongst persons of ordinary understandings receives as much externall and accidentall advantages by the accession of exteriour ornaments and accommodation, as we our selves can, by rich clothes, and garments of wealth, ceremony and distinction. And as in Princes Courts the reverence to Princes is quickned, and increased by an outward state and glory: So also it is in the service of GOD; although the understandings of men are no more satisfied by a pompous magnificence, then by a cheap plainnesse, yet the eye is, and the fancy, and the affections, and the sences, that is, many of our faculties are more pleased with Religion, when Religion by such instruments and conveyances pleases them. And it was noted by *Sozomen* concerning *Valens* the Arrian Emperour, that when he came to *Cæsarea* in *Cappadocia* he praised S. *Basil* their Bishop, and upon more easie termes revoked his banishment: because he was a grave person, and did his holy offices with reverent, and decent addresses, and kept his Church-assemblies with much ornament and solemnity.

quod cum tanto ornatu, tamque decenter sacerdotio fungeretur conventusque ageret.

13. Ἐκκλησία ἐστὶν οὐρανὸς ἐν γῇ.

But when I consider that saying of S. *Gregory*, That the Church is Heaven within the Tabernacle, Heaven dwelling among the sonnes of men, and remember that GOD hath studded all the Firmament, and paved it with starres, because he loves to have his house beauteous, and highly representative of his Glory, I see no reason we should not do as *Apollinaris* sayes GOD does, *In earth do the works of heaven.* For he is the GOD of beauties, and perfections, and every excellency in the Creature is a portion of influence from the Divinity, and therefore is the best instrument of conveying honour to him, who made them for no other end, but for his own honour, as the last resort of all other ends for which they were created.

ἔργον τὸ μέγα, ἢ καλὸν τίμιον, τοῦ γὰρ ποιήσαντος ἡ θαυμασιὸν. *Arist.*

14. *Gravitas honesta, diligentia attonita, cura sollicita, apparitio devota, et processio modesta. Tertul. de præscript, confluunt ad Ecclesiam casta celebritate, honesta utriusque sexus discretione. S. Aug. l. 2. c. 28. de civit. Dei.*

But the best manner to reverence the Sanctuary is by the continuation of such actions, which gave it the first title of holines. *Holines becometh thine house for ever*, said *David*, *Sancta sanctis*, holy persons, and holy rites in holy places; that as it had the first relation of sanctity by the consecration of a holy and reverend Minister, & president of religion, so it may be perpetuated in holy

and receive the daily consecration by the assistance of sanctified, and religious persons. *Foris canes*, dogs and criminall persons are unfit for Churches; the best ornament and beauty of a Church is a holy Prieft and a sanctified people. For since Angels dwell in Churches, and GOD hath made his Name to dwell there too, if there also be a holy people, that there be Saints as well as Angels, it is a holy fellowship, and a blessed communion: But to see a Devill there, would scare the most confident and bold fancy, and disturb the good meeting; and such is every wicked and graceless person: *Have I not chosen twelve of you, and one of you is a Devill?* An evill soule is an evill spirit, and such are no good ornaments for Temples; and it is a shame that a goodly Christian Church should be like an Egyptian Temple, without, goodly buildings; within, a Dog or a Cat for the Deity they adore: It is worse, if in our addresses to holy places, and offices we beare our lusts under our garments. For Dogs and Cats are of GODS making, but our lusts are not; but are GODS enemies, and therefore besides the unholinesse it is an affront to GOD to bring them along, and it defiles the place in a great degree.

For there is a defiling of a Temple by *insinuation* of impurities, and another by direct and *positive prophanation*, and a third by *expresse* * *sacriledge, this defiles a Temple to the ground.* Every small sinne is an unwelcome guest, and is a spot in those Feasts of charity, which entertain us often in GODS houses; but there are some (and all great crimes are such) which desecrate the place, unhallow the ground, as to our particulars, stop the ascent of our prayers, obstruct the current of Gods blessing, turn Religion into bitternesse, and devotion into gall; such as are markt in Scripture with a distinguishing character, as enemies to the peculiar dispositions of religion; and such are *unchastity*, which defiles the Temples of our bodies; *covetousnesse*, which sets up an Idol instead of GOD; and *unmercifulnesse*, which is a direct enemy to the mercies of GOD, and the faire returne of our prayers. He that shewes not the mercies of almes, of forgiveneſſe and comfort, is forbid to hope for comfort, reliefe or forgiveneſſe from the hands of GOD. A pure minde is the best manner of worship, and the impurity of a crime is the greatest contradiction to the honour and religion of holy places; and therefore let us imitate the precedent of the most religious of Kings, *I will wash my hands in innocency, O LORD, and so will I go to thine altar*, alwayes remembring those decretory and finall words of S. *Paul, He that defiles a Temple, him will God destroy.*

Μόνῳ γὰρ δίκῃ πρέπει ὁ θεὸς ἱερεῖον ἀνὴρ ἅγιος, μέτεστι δὲ καὶ ἀγγέλοις· ἅγιον ἐν ἁγίοις συνοικεῖν, καὶ ἀγαλλιᾶσθαι τοιαύτην πανήγυριν τοῦ ἁγίου ψυχοῦ, καὶ πάντων εἰς ὑποδοχὴν τῶν θείων φώτων τὸν ἑαυτὸν παρασκευάζοντος. *Hierocl. in Pyth.*

Ψυχῆς καθαρᾶς τόπον οἰκειότατον ὅπου γῆς θεὸς ἂν ἔχει· ὅτι καὶ ὁ πύθ. συμφερεῖ λόγος.

Εὐσέβειαν δὲ θεοῖς χαίνουσι τόσον, ὅσον ὀλυμπος. *Idem.*

Quin demus id superis —— Compositum jus, fasque animis, sanctosque recessus Mentis, et incoctum generoso pectus honesto?

Hoc cedo ut admoveam templis, et farre litabo, Pers. Sat. 2.

* *Animadverto gratiorem existimari, qui delubris Deorum puram, castamque mentem, quam qui meditatum carmen intulerit. Plin. see pan. Trajan.* Ἁγνὸν δὲ ναοῦ θυάδεος ἔνδον ἐόντα Ἐμφαίνῃ. ἁγνείας δὲ ἐστὶ φρονεῖν ὅσια. *Porphyr. de non esu animal. l. 2. Optimus animus pulcherrimus cultus.* μὴ καθαρῷ καθαρῶς ἐφάπτεσθαι μὴ ἐθέμιτον. *Hierocl. Psal. 26. 1 Cor. 3. 27.*

The PRAYER.

O Eternall GOD, who dwelleſt not in Temples made with hands, the Heaven of Heavens is not able to containe thee, and yet thou art pleaſed to manifeſt thy preſence amongſt the ſons of men by ſpeciall iſſues of thy favour and benediction; make my body and ſoule to be a temple pure and holy, apt for the entertainments of the holy JESUS, and for the habitation of the H. Spirit. LORD be pleaſed, with thy rod of paternall diſcipline to caſt out all impure luſts, all worldly affections, all covetous deſires from this thy Temple, that it may be a place of prayer and meditation, of holy appetites and chaſte thoughts, of pure intentions, and zealous deſires of pleaſing thee; that I may become alſo a ſacrifice as well as a temple, eaten up with the zeale of thy glory, and conſumed with the fire of love, that not one thought may be entertained by me but ſuch as may be like perfume, breathing from the altar of incenſe; and not a word may paſſe from me, but may have the accent of heaven upon it, and ſound pleaſantly in thy eares. O deareſt GOD fill every faculty of my ſoule with impreſſes, diſpoſitions, capacities and aptneſſes of religion, and do thou hallow my ſoule, that I may be poſſeſſed with zeale and religious affections, loving thee above all things in the world, worſhipping thee with the humbleſt adorations and frequent addreſſes, continually feeding upon the apprehenſions of thy divine ſweetneſſe, and conſideration of thy infinite excellencies and obſervations of thy righteous commandments, and the feaſt of the holy Conſcience as an antepaſt of eternity, and conſignation to the joyes of Heaven, through JESUS CHRIST our LORD Amen.

Sect. 12.

Of JESUS *departure into Galilee, his manner of life, miracles, and preaching, his calling of Diſciples, and what happened untill the ſecond* Paſſeover.

1. WHen JESUS underſtood that *John* was caſt into priſon, and that the Phariſees were envious at him for the great multitudes of people that reſorted to his Baptiſme, which he miniſtred not in his own perſon, but by the deputation of his Diſciples, they finiſhing the miniſtration which himſelf began, (who as *Evodius* Biſhop of *Antioch* reports, baptized *Peter* onely, and *Peter* baptized *Andrew*, *James* and *John*, and they others) he left *Judæa*, and came into *Galilee*; and in his paſſage he muſt touch *Sychar* a citie of

Apud Niceph. l. 2. c. 3. hiſt.

of Samaria, where in the heat of the day, and the wearineſſe of his journey he ſate himſelf down upon the margent of *Jacobs* well; whither when his Diſciples were gone to buy meat, a Samaritan woman cometh to draw water, of whom JESUS aſked ſome to cool his thirſt, and refreſh his wearineſſe.

2. Little knew the woman the excellency of the perſon that aſked ſo ſmall a charity; neither had ſhe been taught, that a cup of cold water given to a Diſciple ſhould be rewarded, and much rather ſuch a preſent to the LORD himſelf. But ſhe proſecuted the ſpite of her nation, and the intereſt and quarrell of the ſchiſme and inſtead of waſhing JESUS feet, and giving him drink, demanded, why he being a Jew ſhould aſk water of a Samaritan: for the Jewes have no intercourſe with the Samaritans.

Non monſtrare vias eadem niſi ſacra colenti, quæſitum ad fontem ſolos deducere verpos. Juvenal.

3. The ground of the quarrell was this. In the ſixt yeer of *Hezekiah* *Salmanazar* King of Aſſyria ſacked Samaria tranſported the Iſraelites to Aſſyria, and planted an Aſſyrian Colony in the Town and Countrey, who by Divine vengeance were deſtroyed by Lyons, which no power of man could reſtrain or leſſen. The King thought the cauſe was their not ſerving the GOD of Iſrael according to the rites of *Moſes*; and therefore ſent a Jewiſh captive Prieſt to inſtruct the remanent inhabitants in the Jewiſh religion; who ſo learned and practiſed it, that they ſtill retained the ſuperſtition of the Gentile rites; till *Manaſſes* the Brother of *Jaddi* the high Prieſt at Jeruſalem married the daughter of *Sanballat*, who was the Governour under King *Darius*. *Manaſſes* being reproved for marrying a ſtranger, the daughter of an uncircumciſed Gentile and admoniſhed to diſmiſſe her, flyes to Samaria, perſwades his Father in law to build a temple in Mount Gerizim, introduces the rites of daily Sacrifice, and makes himſelf high Prieſt, and began to pretend to be the true ſucceſſor of *Aaron*, and commences a Schiſme, in the time of *Alexander* the Great. From whence the Queſtion of religion grew ſo high, that it begat diſaffections, anger, animoſityes, quarrells, bloodſhed and murders, not onely in Paleſtine, but where ever a Jew and Samaritan had the ill fortune to meet: Such being the nature of men, that they think it the greateſt injury in the world, when other men are not of their mindes; and that they pleaſe GOD moſt, when they are moſt furiouſly zealous; and no zeal better to be expreſſed then by hating all thoſe whom they are pleaſed to think GOD hates. This Schiſme was proſecuted with the greateſt ſpite, that ever any was becauſe both the people were much given to ſuperſtition, and this was helped forward by the conſtitution of their religion, conſiſting much in externalls and ceremonialls, and which they cared not much to hallow and make morall by the intertexture of ſpirituall ſenſes and charity. And therefore the Jewes called the Samaritans *accurſed*, the Samaritans at the Paſchall ſolemnity would at midnight, when the Jewes Temple was open, ſcatter dead mens bones to profane and deſecrate the place, and both would fight, and eternally diſpute the Queſtion, ſometimes referring it to arbitrators, and then the conquered party would decline the arbitration after ſentence, which they did at Alexandria before *Ptolomæus Philometor* when *Andronicus* had by a rare and exquiſite oration procured ſentence againſt *Theodoſius* & *Sabbæus* the Samaritan advocates. The ſentence was given for Jeruſalem, and the ſchiſme increaſed, and laſted till the time of our SAVIOURS conference with this woman.

Joſeph. antiq. l. 19. c. 3.

Part II.

4. And it was so implanted and woven in with every understanding, that when the woman perceived JESUS to be a Prophet, she undertook this Question with him. *Our fathers worshipped in this mountain, and ye say that Jerusalem is the place, where men ought to worship.* JESUS knew the Schisme was great enough already, and was not willing to make the rent wider, and though he gave testimony to the truth by saying, *Salvation is of the Jewes, and we know what we worship, ye do not*: Yet because the subject of this Question was shortly to be taken away, JESUS takes occasion to preach the Gospell, to hasten an expedient, and by way of anticipation to reconcile the disagreeing interests, and settle a revelation to be verified for ever. Neither here, nor there by way of confinement, no one Countrey more then another, but where ever any man shall call upon GOD in spirit and truth, there he shall be heard.

5. But all this while the holy JESUS was a thirst, and therefore hastens at least to discourse of water, though as yet he got none. He tells her of living water of eternall satisfactions, of never thirsting again, of her own personall condition of matrimoniall relation, and professes himself to be the *Messias*. And then was interrupted by the coming of his Disciples, who wondred to see him alone talk with a woman, besides his custome, and usuall reservation. But the Woman full of joy and wonder left her water-pot, and ran to the city to publish the Messias, and immediately all the city came out to see, and *many believed on him upon the testimony of the woman*, and more when they heard his own discourses. They invited him to the Town, and received him with hospitable civilities for two dayes, after which he departed to his own Galilee.

6. JESUS therefore came into the Countrey, where he was received with respect and fair entertainment, because of the miracles, which the Galileans saw done by him at the feast; and being at Cana where he wrought the first miracle, a Noble personage, a little King say some, a Palatine sayes Saint *Hierome*, a kingly person certainly, came to JESUS with much reverence and desire, that he would be pleased to come to his house, and cure his Sonne now ready to dye, which he seconds with much importunity, fearing least his Sonne be dead, before he get thither. JESUS who did not do his miracles by naturall operations, cured the childe at distance, and dismissed the Prince, telling him, his sonne lived, which by narration of his servants he found to be true, and that he recovered at the same time, when JESUS spake these salutary and healing words; Upon which accident he and all his house became Disciples.

7. And now JESUS left Nazareth, and came to Capernaum a maritime town, and of great resort, choosing that for his scene of preaching, and his place of dwelling. For now the time was fulfilled, the office of the Baptist was expired, and the kingdome of GOD was at hand. He therefore preached the Summe of the Gospell, Faith and repentance. *Repent ye and believe the Gospell.* And what that Gospell was, the summe and series of all his sermons afterwards did declare.

8. The work was now grown high and pregnant, and JESUS saw it convenient to choose Disciples to his ministery and service, in the work

worke of preaching, and to be witnesses of *all*, that he should say doe or teach, for ends, which were afterwards made publike and excellent; JESUS therefore as he walked by the Sea of Galilee called *Simon* and *Andrew* who knew him before by the preaching of *John*, and now left all, their ship and their net, and followed him. And when he was gone a little farther, he calls the two sons of *Zebedee*, *James* and *John*, and they went after him: and with this family he goes up and downe the whole Galilee preaching the Gospell of the Kingdome, healing all manner of diseases, curing demoniacks, cleansing lepers, and giving strength to Paralytickes, and lame people

But, when the people presséd on him, to heare the word of GOD, he stood by the lake of Genesareth, and presently entring into *Simons* ship commanded him to lanch into the deep, and from thence he taught the people, and there wrought a miracle; for being LORD of the Creatures he commanded the fishes of the Sea, and they obeyed. For when *Simon*, who had fished all night in vaine, let down his net at the command of JESUS, he incloséd so great multitude of fishes, that the net brake, and the fishermen were amazed, and fearefull at so prodigious a draught. But beyond the miracle it was intended, that a representation should be made of the plenitude of the Catholick Church, and multitudes of believers who should be taken by *Simon*, and the rest of the Disciples, whom by that miracle he consignd to become fishers of men; who by their artifices of prudence and holy doctrine might gaine soules to GOD, that when the net should be drawne to shore and separation made by the Angels, they and their disciples might be differenced from the reprobate portion. 9.

But the light of the Sun uses not to be confined to a Province or a Kingdome; so great a Prophet and so divine a Physitian, and so great miracles created a fame loud as thunder, but not so full of sadnesse and presage. Immediately the fame of JESUS went into all Syria, and there came to him multitudes from Galilee, Decapolis, Jerusalem and Judea. And all that had any sicke with divers diseases brought them to him, and he laid his hands on every one of them and healed them. And when he cured the lunaticks and and persons possessed with evill spirits, the Devills cryed out and confessed him to be CHRIST the Son of GOD; but he suffered them not, chooSing rather to worke faith in the persvasions of his Disciples by morall arguments, and the placid demonstrations of the spirit, that there might in faith be an excellency in proportion to the choice; and that it might not be made violent, by the conviction and forced testimonyes of accursed and unwilling spirits. 10.

But when JESUS saw his assembly was grown full, and his audience numerous, he went up into a mountain, and when his Disciples came unto him he made that admirable Sermon, called the Sermon upon the mount; which is a Divine repository of such excellent truths, and mysterious dictates of secret Theology, that contains a breviary of all those precepts, which integrate the morality of Christian religion; pressing the morall precepts given by *Moses* and enlarging their obligation by a stricter sense, and more severe exposition: that their righteousnesse might exceed the righteousnesse of the Scribes and Pharisees; preaches perfection, 11.

Part II.

'fection, and the doctrines of meekneſſe, poverty of ſpirit, Chriſtian 'mourning, deſire of holy things, mercy and purity, peace and tollera- 'tion of injuries, affixing a ſpeciall promiſe of bleſſing to be the guerdon 'and inheritance of thoſe graces, and ſpirituall excellencies. He expli- 'cates ſome parts of the Decalogue, and addes appendices and precepts 'of his own. He teaches his Diſciples to pray, how to faſt, how to give 'alms, contempt of the world, not to judge others, forgiving injuries, 'an indifferency and incurioufneſſe of temporall proviſions, and a 'ſeeking of the kingdome of GOD, and its appendant righteouſ- 'neſſe.

When JESUS had finiſhed his ſermon, anddeſcended from the mountain,
12. a poor leprous perſon came and worſhipped, and begged to be cleanſed; which JESUS ſoon granted, engaging him not to publiſh it, where he ſhould go abroad, but ſending him to the Prieſt to offer an oblation according to the rites of *Moſes* law, and then came directly to Capernaum, and taught in their Synagogues upon the Sabbath dayes: Where in his ſermons he expreſſed the dignity of a Prophet, and the authority of a perſon ſent from GOD, not inviting the people by the ſoft arguments and inſinuations of Scribes and Phariſees, but by demonſtrations and iſſues of Divinity. There he cures a Dæmoniack in one of their Synagogues, and by and by after going abroad he heals *Peters* wives mother of a feaver; in ſomuch that he grew the talk of all men, and their wonder, till they flocked ſo to him, to ſee him, to hear him, to ſatisfie their curioſity, and their needs, that after he had healed thoſe multitudes, which beſet the houſe of *Simon*, where he cured his Mother of the feaver, he retired himſelf into a deſert place very early in the morning, that he might have an opportunity to pray, free from the oppreſſions and noiſes of the multitude.

13. But neither ſo could he be hid, but like a light ſhining by the fringes of a curtain, he was ſoon diſcovered in his ſolitude, for the multitude found him out, impriſoning him in their circuits and undeniable attendances. But JESUS told them plainly, he muſt preach the Goſpell to other cities alſo, and therefore reſolved to paſſe to the other ſide of the lake of Geneſareth, ſo to quit the throng. Whither as he was going, a Scribe offered himſelf a Diſciple to his inſtitution; till JESUS told him his condition to be worſe then foxes and birds, for whom an habitation is provided, but none for him, no not a place, where to bow his head and finde reſt. And what became of this forward profeſſor afterward, we finde not. Others, that were probationers of this fellowſhip, JESUS bound to a ſpeedy profeſſion, not ſuffering one to go home to bid his Friends farwell, nor another ſo much as to bury his dead.

By the time JESUS got to the ſhip it was late, and he heavy to ſleep, reſted on a pillow, and ſlept ſoundly, as wearineſſe, meekneſſe, and innocence could make him; inſomuch that a violent ſtorm, the chiding of the winds, and waters, which then happened, could not awake him; till the Ship being almoſt covered with broken billowes, and the impetuous daſhings of the waters, the men already ſunke in their ſpirits, and the ſhip like enough to ſinke too, the Diſciples awaked him, and called for helpe. *Maſter careſt thou not, that we periſh?* JESUS ariſing reproved their infidelity, commanded the wind to be ſtill and the ſeas

peace-

peaceable, and immediately there was a great calme, and they presently arrived into the land of the Gergesenes, or Gerasenes. Part II.

15. In the land of Gergesites or Gergesenes, which was the remaining name of an extinct people, being one of the nations, whom the sons of *Jacob* drave from their inheritance, there were two cities; Gadara from the tribe of *Gad*, to whom it fell by lot in the division of the land (which having been destroyed by the Jewes, was rebuilt by *Pompey* at the request of *Demetrius Gadarensis*; *Pompeys* freed man) and neere to it was Gerasa, as *Josephus* reports: which diversity of towns and names is the cause of the various reciration of this story by the Evangelists. Neere the city of Gadara there were many sepulchres in the hollownesses of rockes, where the dead were buried, and where many superstitions persons used Memphitick and Thessalick rites, invocating evill spirits; in so much that at the instant of our Saviours arrivall in the Countrey there met him two possessed with Devills from these tombes, exceeding fierce, and so had been long, in somuch that no man durst passe that way.

Joseph. de bel. Jud. l. 1. c. 5. et l. 3. c. 2. et l. 5. c. 3.

Epiph. contr. Eb. heres. 30.

16. JESUS commanded the Devills out of the possessed persons; but there were certain men feeding swine, which though extremely abhominated by the Jewish religion, yet for the use of the Roman armies, and quarterings of souldiers they were permitted, and divers priviledges * granted to the Masters of such herds; The Devills therefore besought JESUS, he would not send them into the abysse, but permit them to enter into the swine. He gave them leave, and the swine ran violently down a steep place into the hot baths, which were at the foot of the hill, on which Gadara was built, (which smaller congregation of waters the Jews used to call [Sea,] or else, as others thinke, into the lake of Genesareth, and perished in the waters. But this accident so troubled the inhabitants, that they came, and intreated JESUS to depart out of their coasts. And he did so; leaving Galilee of the Gentiles, he came to the lesser Galilee, and so again to the city of Capernaum.

**Cod. Theodor. de Suarijs.*

ut Mare æneum vas templi ad aquarum receptionem.

17. But when he was come thither he was met by diverse Scribes and Pharisees, who came from Jerusalem; and Doctors of the Law from Galilee, and while they were sitting in a house, which was encompassed with multitudes, that no businesse or necessity could be admitted to the door, a poore Paralyticke was brought to be cured, and they were faine to uncover the tyles of the house, and let him down in his bed with cords in the midst before JESUS, sitting in conference with the Doctors. When JESUS saw their faith he said *Man thy sins be forgiven thee.* At which saying the Pharisees being troubled, thinking it to be blasphemy and that none but GOD could forgive sins; JESUS was put to verifie his absolution, which he did in a just satisfaction and proportion to their understandings. For the Jewes did believe, that all afflictions were punishments for sin; [*who sinned, this man, or his Father that he was borne blind*] and that removing of the punishment was forgiving of the sin. And therefore JESUS to prove, that his sins were forgiven, removed that, which they supposed to be the effect of his sin, and by curing the Palsey prevented their farther murmur about the pardon; *that ye might know the Son of man hath power on earth to forgive sins, he saith to the sick of the Palsey, Arise, take up thy bed, and walke.* And the man arose, was healed and glorified GOD.

18. A while after JESUS went again toward the Sea, and on his way, seeing

Matthew

Part II.

Matthew the Publican sitting at the receipt of custome he bad him follow him. *Matthew* first feasted JESUS, and then became his Disciple. But the Pharisees that were with him, began to be troubled, that he eate with Publicanes and sinners. For the office of Publican though among the Romans it was honest, and of great account, and *the flower of the Roman Knights, the ornament of the city, the security of the commonwealth was accounted to consist in the society of Publicans*, yet amongst both the * Jewes and Greekes, the name was odious and the persons were accursed; not onely becaus they were strangers that were the chiefe of them, who tooke into them some of the nation, where they were imployed; but becaus the Jewes especially, stood upon the charter of their nation, and the priviledge of their religion, that none of them should pay tribute, and also becaus they exercised great injustices and [a] oppressions, having a power unlimited, and a covetousnesse wide as hell, and greedy as the fire or the grave. But JESUS gave so faire an account concerning his converse with these persons, that the Objection turned to be his Apology, for therefore he conversed with them becaus they were sinners; and it was as if a Physician should be reproved for having so much to doe with sicke persons, for therefore was he sent, not to call the righteous, but sinners to repentance, to advance the reputation of mercy above the rites of sacrifice.

Cicero ep. famil l. 13. & in orat. pro Plancio.

* Idem ad Quin. Fratrem de regimine præfecturæ Asian.

[a] Vita Publicanorum aperta est violentia, impunita rapina, negotiatio nulla ratione constans inverecunda mercatura, Suidas V. Publicanus.

But as the little bubbling and gentle murmurs of the water are presages of a storme, and are more troublesome in their prediction, then their violence: so were the arguings of the Pharisees symptomes of a secret displeasure, and an ensuing warr, though at first represented in the civilities of Question and scholasticall discourses, yet they did but forerunne vigorous objections, and bold calumnies, which were the fruits of the next summer. But as yet they discoursed fairly asking him, Why *Johns* Disciples 'fasted often, but the Disciples of JESUS did not fast. JESUS told them, 'it was becaus these were the dayes in which the bridegroome was come 'in person to espouse the Church unto himselfe; and therefore for the 'children of the bride chamber to fast then, was like the bringing of a dead corps to the joyes of a bride, or the pompes of coronation; the dayes should come, that the bridegroome should retire into his chamber and draw the curtains, and then they should fast in those dayes.

Apud Hebræum textum D. Matthæi publicani dicti Parisim, nomine proprio latronibus qui sepes & macerias dirimunt, licet proprie dicti Gabbaim, unde fortasse Gabella,

Lib. de Solom. c. 5.

[b] Lib 7 hist c. 14.

Ἐπίσημον χριστῷ μαγαλμα ἐν τῇ χλιστῇ ἀναστάσει apud Sozomen, l. 5. c. 20.

While JESUS was discoursing with the Pharisees, *Jairus* a Ruler of the Synagogue came to him, desiring he would helpe his daughter, who lay in the confines of death ready to depart. Whither as he was going, a woman met him who had been diseased with an issue of blood twelve years, without hope of remedy from art or nature, and therefore she runs to JESUS, thinking, without precedent, upon the confident persvasions of a holy faith, that if she did but touch the hem of his garment, she should be whole. She came trembling, and full of hope and reverence, and touched his garment, and immediately the fountain of her unnaturall emanation was stopped, and reverted to its naturall course and offices. S. *Ambrose* sayes, that this woman was *Martha*. But it is not likely that she was a Jewesse, but a Gentile, becaus of that returne, which she made in memory of her cure, and honour of JESUS according to the Gentile rites. For [b] *Eusebius* reports, that himselfe saw at *Cæsarea Philippi* a statue of brasse representing a woman kneeling at the feet of a goodly personage, who held his hand out to her in a posture of granting her request, and doing favour to her; and

Johan. Damasc. de imagin orat. 3. ex Chronico Johan Malalæ Antioch. Epistolam supplicem libellum oblatum Philippo Tetrarchæ Trachonitidis regionis ut liceret statuas erigere in memoriam accepti beneficii,

ther

the inhabitants said it was erected by the care and cost of this woman, adding (whether out of truth or easinesse is not certain) that at the pedestall of this statue an unusuall plant did grow, which when it was come up to that maturity and height as to arrive at the fringes of the brasse monument, it was medicinall in many dangerous diseases, so far *Eusebius*.

When JESUS was come to the rulers, he found the minstrels making their funerall noises for the death of *Jairus* daughter, and his servants had met him, and acquainted him of the death of the childe; yet JESUS turned out the minstrels, and entered with the parents of the childe into her chamber, and taking her by the hand called her, and awakened her from her sleep of death, and commanded them to give her to eate, and enjoyned them not to publish the miracle. But as flames suppressed by violent detentions breake out and rage with a more impetuous and rapid motion: so it hapned to JESUS, who endeavouring to make the noises and reports of him lesse popular, made them to be Oecumenicall; for not onely we doe that most greedily, from which we are most restrained, but a great merit enamel'd with humility, and restrained with modesty growes more beauteous and florid, up to the heights of wonder and glories. 21.

As he came from *Jairus* house he cured two blind men upon their petition and confession, that they did believe in him, and cast out a dumb Devill, so much to the wonder and amazement of the people, that the Pharisees could hold no longer, being ready to burst with envy, but said, he cast out Devills by help of the Devills. Their malice being, as usually it is, contradictory to its own design, by its being unreasonable, nothing being more sottish then for the Devill to divide his kingdome upon a plot, to ruine his certainties upon hopes future and contingent. But this was but the first eruption of their malice, all the yeare last past which was the first yeare of JESUS preaching, all was quiet, neither the Jews, nor the Samaritans, nor the Galileans did maligne his doctrine or person, but he preached with much peace on all hands, for this was the yeare which the Prophet *Isaiah* called in his prediction, *the acceptable yeare of the LORD*. 22. *Epiphan. in Panar. lib. 2. tom. 1. haeres. 51*

Ad. Sect. 12.

CONSIDERATIONS

Upon the entercourse happening between the holy JESUS, and the woman of Samaria.

1. WHen the holy JESUS perceiving it unsafe to be at Jerusalem returned to Galilee, where the largest scene of his Prophetical office was to be represented, he journeyed on foote through Samaria, and being weary and faint, hungry and thirsty, he sate down by a well, and begged water of a Samaritan woman, that was a sinner, who at first refused him with some incivility of language. But he, instead of returning anger, and passion to her rudenesse, which was commenced upon the interest of a mistaken * religion, preached the coming of the Messias to her, unlockt the secrets of her heart, and let in his grace, and made a fountain of living water to spring up in her soule; to extinguish the impure flames of lust, which had set her on fire, burning like hell ever since the death of her a fift husband, she then becoming a concubine to the fixt. Thus JESUS transplanted nature into grace, his hunger and thirst into religious appetites, the darknesse of the Samaritan into a cleare revelation, her sin into repentance and charity, and so quenched his own thirst by relieving her needs: and as it was meat to him to doe his Fathers will, so it was drinke to him to bring us to drinke of the fountain of living water. For thus GOD declared it to be a delight to him to see us live, as if he were refreshed by those felicities which he gives to us as communications of his grace, and instances of mercy and consignations to heaven. Upon which we can looke with no eye but such as sees and admires the excellency of the Divine charity, which being an emanation from the mercies, and essentiall compassion of eternity, GOD cannot choose but rejoyce in it, and love the workes of his mercy, who was so well pleased in the works of his power. He that was delighted in the creation was highly pleased in the neerer conveyances of himselfe, when he sent the holy JESUS to beare his image, and his mercies, and his glories, and offer them to the use and benefit of man. For this was the chiefe of the works of GOD, and therefore the blessed Master could not but be highlyest pleased with it, in imitation of his heavenly Father.

* Apud ipsos fides obtinata, misericordia in promptu, adversus omnes alios hostile odium. Tacitus.

a quæ nubit toties non nubit, adultera lege est offendor Mæcha simpliciore minus. Martial. ep.

2. The woman observing our Saviour to have come with his face from Jerusalem was angry at him upon the quarrell of the old schism. The Jewes and the Samaritans had differing rites, and the zealous persons upon each side did commonly dispute themselves into uncharitableness

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and so have Christians upon the same confidence, and zeale, and mistake. For although *righteousnesse hath no fellowship with unrighteousnesse, nor Christ with Belial*; yet the consideration of the crime of heresy, which is a spirituall wickednesse, is to be separate from the person, who is materiall. That is, no spirituall communion is to be endured with hereticall persons, when it is certain they are such, when they are convinced by competent authority and sufficient argument. But the persons of the men are to be pitied, to be reproved, to be redargued, and convinced, to be wrought upon by fair complyances and the offices of civility, and invited to the family of faith by the best arguments of charity; and the instances of a holy life; *having our conversation honest among them, that they may, beholding your good works glorify GOD in the day, when he shall visite them.* Indeed if there be danger, that is, a weake understanding may not safely converse in civill society with a subtile hereticke. In such cases they are to be avoided, not saluted: But as this is onely, when the danger is by reason of the unequall capacities, and strengths of the person; so it must be onely, when the article is certainly heresy, and the person criminall, and interest is the ingredient in the perswasion, and a certain and a necessary truth destroyed by the opinion. We read that S. *John* spying *Cerinthus* in a bath, refused to wash there where the enemy of GOD and his holy Son had been. This is a good precedent for us, when the case is equall. S. *John* could discerne the spirit of *Cerinthus*, and his heresy was notorious, fundamentall and highly criminall, and the Apostle a person assisted up to infallibility. And possibly it was done by the whisper of a Propheticke spirit, and upon a miraculous designe, for immediately upon his retreat the bath fell down, and crushed *Cerinthus* in the ruines. But such acts of aversation as these are not easily by us to be drawn into example, unlesse in the same or the parallel concurse of equally concluding accidents. We must not quickly, nor upon slight grounds, nor unworthy instances call [hereticke] there had need be a long processe, and a high conviction, and a competent Judge, and a necessary article, that must be ingredients into so sad and decretory definitions, and condemnation of a person or opinion. But if such instances occurre, come not neere the danger, nor the scandal. And this advice S. *Cyprian* gave to the Lay people of his Diocese. Let them decline their discourses, whose Sermons *creepe and corrode like a Cancer, let there be no colloquies, no banquets, no commerce with such, who are excommunicate and justly driven from the communion of the Church.* For such persons (as S. *Leo* descants, upon the Apostles "expression of hereticall discourses) creep in humbly, and with small "and modest beginnings, they catch with flattery, they bind gently, and kill privily. Let therefore all persons, who are in danger, secure their persons, and perswasions by removing farr from the infection. And for the scandall, S. *Herminigilda* gave an heroick example, which in her perswasion, and the circumstances of the age, and action, deserved the highest testimony of zeale, religious passion, and confident perswasion. For she rather chose to dye by the mandate of her tyrant Father *Leonigildus* the Goth, then she would at the Paschall solemnity receive the blessed Sacrament at the hand of an Arrian Bishop.

1 *Pet.* 2. 12.

2 *Tit.* 10.

2 *Epist. Johan* 10.

Frenæ. l. 3. *c.* 3. *Euseb. l.* 3. *c.* 13

lib. 1. *ep.* 3.

Serm. 5. *de jejum. decimi Mensis.*

Gregor. l. 3. *dial.* 3. 13.

But

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3. But excepting these cases, which are not to be judged with forwardnesse, nor rashly taken measure of, we finde that conversing charitably with persons of differing perswasions hath been instrumentall to their conversion, and GODS glory. The believing wife may sanctifie the unbelieving husband; and we finde it verified in Church story. S. *Cecily* converted her husband *Valerianus*; S. *Theodora* converted *Sisinius*; Saint *Monica* converted *Patricius*; and *Theodelinda Agilulphus*; S. *Clotilda* perswaded King *Clodoveus* to be a Christian; And S. *Natolia* perswaded *Adrianus* to be a Martyr. For they having their converfation honest, and holy amongst the unbelievers shined likevirgin Tapers in the midst of an impure prison, and amus'd the eyes of the sonnes of darknesse with the brightnesse of the flame. For the excellency of a holy life is the best argument of the inhabitation of *GOD within the soul*, and who will not offer up his understanding upon that altar, where a Deity is placed as the President, and author of religion. And this very entercourse of the holy JESUS with the woman is abundant argument, that it were well we were not so forward to refuse communion with dissenting persons, upon the easie and confident mistakes of a too forward zeal. They that call hæreticke may themselves be the mistaken persons, and by refusing to communicate the civilities of hospitable entertainment may shut their doors upon truth, and their windows against light, and refuse to let salvation in. For sometimes ignorance is the onely parent of our perswasions, and many times interest hath made an impure commixture with it, and so produced the issue.

4. The holy JESUS gently insinuates his discourses. *If thou hadst known, who it is, that askes thee water, thou wouldest have asked water of him.* Oftentimes we know not the person, that speaks, and we usually choose our doctrine by our affections to the man: but then if we are uncivill upon the stock of prejudice we do not know, that it is CHRIST that calls our understandings to obedience, and our affections to duty, and complyances. The woman little thought of the glories, which stood right against her. He that sate upon the well had a throne placed above the heads of Cherubims. In his arms, who there rested himself, was the sanctuary of rest, and peace, where wearied souls were to lay their heads, and dispose their cares, and there to turne them into joyes, and to guild their thornes with glory. That holy tongue, which was parched with heat, streamed forth rivulets of holy doctrine, which were to water all the world, to turn our deserts into Paradise. And though he begged water at *Jacobs* well, yet *Jacob* drank at his: For at his charge all *Jacobs* flocks and family were sustained, and by him *Jacobs* posterity were made honourable and redeemed. But because this well was deep, and the woman had nothing to draw water with, and of her self could not fathome so great a depth, therefore she refused him, just as we do, when we refuse to give drink to a thirsty Disciple. CRIST comes in that humble manner of addresse, under the vail of poverty or contempt, and we cannot see CHRIST from under that robe, and we send him away without an almes, little considering, that when he begs an almes of us in the instance of any of his poor relatives, he askes of us but to give him occasion to give a blessing for an almes. Thus do the Ministers of religion aske support, but when the laws are not more just, then many of the people

people are charitable, they shall fare as their Master did; they shall preach, but unlesse they can draw water themselves, they shall not drink; but *si scirent* if men did but know, who it is that askes them, that it is CHRIST either in his Ministers, or CHRIST in his poor servants, certainly they could not be so obstructed in the issues of their justice and charity, but would remember that no honour could be greater, no love more fortunate, then to meet with an opportunity to be expressed in so noble a manner, that GOD himself is pleased to call his own reliefe. Part II. 5.

When the Disciples had returned from the town, whither they went to buy provision, they wondred to see *the Master* talking alone, with a woman. They knew he never did so before, they had observed him to be of a reserved deportment, and not onely innocent, but secure from the dangers of malice, and suspicion in the matter of incontinence. The Jewes were a iealous and froward people; and as nothing will more blast the reputation of a Prophet then effeminacy and wanton affections; so he knew no crime was sooner obiected, or harder cleared then that: Of which becaus commonly it is acted in privacy men look for no probation, but pregnant circumstances, and arguments of suspect: so nothing can wash it off, untill a man can prove a negative; and if he could, yet he is guilty enough in the estimate of the vulgar for having been accused. But then becaus nothing is so destructive of the reputation of a Governour, so contradictory to the authority and dignity of his person as the low and baser appetites of uncleanesse, and the consequent shame and scorn, (insomuch that *David* having faln into ir, prayed GOD to confirm or establish him *spiritu principali* with the Spirit of a Prince, The spirit of lust being uningenuious and slavish.) The holy JESUS, who was to establish a new law in the authority of his person, was highly curious so to demean himself, that he might be a person uncapable of any such suspicions, and of a temper apt, not onely to answer the calumny, but also to prevent the jealousie. But yet now he had a great designe in hand, he meant to reveal to the Samaritanes the coming of the *Messias*, and to this, his discourse with the Woman was instrumentall. And in imitation of our great Master, spirituall persons and the guides of others, have been very prudent and reserved in their societies and entercourse with women. Hereticks have served their ends upon the impotency of the sexe, and having *lead captive silly women*, lead them about as triumphs of lust, and knew no scandall greater then the scandall of heresy, and therfore sought not to decline any, but were infamous in their unwary and lustfull mixtures; *Simon Magus* had his *Helena* partner of his lust and heresy; The author of the sect of the *Nicolaitans* (if S. Hierom was not misinformed) had whole troops of women. *Marcion* sent a woman as his emissary to Rome; *Apelles* had his *Philomene*, *Montanus*, *Prisca* and *Maximilla*; *Donatus* was served by *Lucilla*; *Helpidius* by *Agape*, *Prisicillian* by *Galla*, and *Arrius* spread his nets by opportunity of his conversation with the Princes sister, and first he corrupted her, then he seduced the world.

But holy persons preachers of true religion, and holy doctrines, although they were carefull by publike homilies to instruct the female 6.

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Disciples, that they who are heires together with us of the same hope, may be servants in the same Discipline, and institution; yet they remitted them to their * Husbands and *Guardians* to be taught at home. And when any personall transactions concerning the needes of their spirit were of necessity to intervene between the Priest and a woman, the action was done most commonly under publike test: or if in private; yet with much caution and observation of circumstance, which might aswell prevent suspicion, as preserve their innocence. Conversation and frequent and familiar addresse does too much rifle the ligaments and reverence of spirituall authority, and amongst the best persons is matter of danger. When the Cedars of Libanus have been observed to fall, when David and Solomon have been dishonoured, he is a bold man, that will venture further, then he is sent in errand by necessity, or invited by charity, or warranted by prudence. I deny not but some persons have made holy friendships with women: Saint *Athanasius* with a devout and religious virgin, Saint *Chrysostome* with *Olympia*, Saint *Hierome* with *Paula Romana*, Saint *John* with the elect Lady, Saint *Peter* and Saint *Paul* with * *Petronilla* and *Tecla*. And therefore it were a jealousie beyond the suspicion of Monkes and Evnuchs to thinke it impossible to have a chast conversation with a distinct sexe. 1. A pure, and right intention. 2. An entercourse not extended beyond necessity, or holy ends. 3. A short stay. 4. Great modesty. 5. And the businesse of religion, will by GODS grace hallow the visit, and preserve the friendship in its being spirituall, that it may not degenerate into carnall affection; and yet these are onely advises usefull, when there is danger in either of the persons, or some scandal incident to the profession, that to some persons, and in the conjunction of many circumstances are oftentimes not considerable.

* 1 Cor. 14. 35.

* *Quam B. Petri filiam naturalem non fuisse recte probat Baronius.*

7. When JESUS had resolved to reveale himselfe to the woman, he first gives her occasion to reveale her selfe to him, fairly insinuating an opportunity to confesse her sins, that having purged her self from her impurity she might be apt to entertain the article of the revelation of the Messias; and indeed a crime in our manners is the greatest indisposition of our understanding to entertaine the truth and doctrines of the Gospell: Especially when the revelation contests against the sinne, and professes open hostility to the lust. For faith being the gift of GOD, and an illumination, the spirit of GOD will not give this light to them, that preferre their darknesse before it; either the will must open the windowes, or the light of faith will not shine into the chamber of the soule. *How can ye believe* (said our blessed Saviour) *that receive honour one of another?* Ambition and Faith; believing GOD, and seeking of our selves are incompetent and totally incompossible. And therefore *Serapion* Bishop of *Thmuis* spake like an Angel (saith Socrates) saying, *that the mind, which feedeth upon spirituall knowledge, must throughly be cleansed. The irascible faculty must first be cured with brotherly love and charity, and the concupiscible, must be suppressed with continency and mortification*, Then may the understanding apprehend the mysteriousnesse of Christianity. For since Christianity is a holy doctrine, if there be any remanent affe-

John 5. 44.

Lib. 4. *hist. c.* 23.

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ctions to a sinne, there is in the soule a party disaffected to the entertainment of the institution, and we usually believe, what we have a mind to; Our understandings, if a crime be lodged in the will, being like icterical eyes, transmitting the species to the soule with prejudice, disaffection, and colours of their own framing. If a preacher should discourse, that there ought to be a parity amongst Christians, and that their goods ought to be in common, all men will apprehend, that not Princes and rich persons, but the poore and the servants would sooneſt become Disciples, and believe the Doctrines, because they are the onely persons likely to get by them, and it concerns the other not to believe him the doctrine being destructive of their interests. Just such a persuasion is every persevering love to a vitious habit, it having possessed the understanding with fair opinions of it, and surprised the will with passion, and desires, whatsoever doctrine is its enemy, will with infinite difficulty be entertained. And we know a great experience of it in the article of the Messias dying on the Crosse, which though infinitely true, yet because to the Jewes it was a scandal, and to the Greeks foolishnesse, could not be believed, they remaining in that indisposition; or unlesse the will were first set right and they willing to believe any truth, though for it they must disclaime their interest: Their understanding was blind, because the heart was hardned, and could not receive the impression of the greatest morall demonstration in the world.

Lurida praterea fiunt quæcunq; tuentur Arquati —— Multaque sunt oculis in eorum deniq; mista Quæ contage sua palloribus omnia pingunt. Lucret. lib. 4.

The holy JESUS asked water of the woman, unsatisfying water, but promised that himselfe to them that aske him, would give waters of life, and satisfaction infinite; so distinguishing the pleasures, and appetites of this world from the desires and complacencies spirituall. Here we labour, but receive no benefit, we sow many times, and reap not, or reap and do not gather in; or gather in and do not possesse; or possesse but do not enjoy; or if we do enjoy we are still unsatisfied, it is with anguish of spirit and circumstances of vexation. A great heap of riches make neither our clothes warme nor our meat more nutritive, nor our beavrage more pleasant, and it feeds the eye, but never fills it, but like drinke to an hydropick person increases the thirst and promotes the torment. But the grace of God, though but like a graine of mustard seed, fills the furrows of the heart; and as the capacity increases, it selfe growes up in equall degrees, and never suffers any emptinesse or dissatisfaction, but carries content and fullnesse all the way, and the degrees of augmentation are not steps and neer approaches to satisfaction, but increasings of the capacity; the soule is satisfied all the way, and receives more, not because it wanted any, but that it can now hold more, is more receptive of felicities; and in every minute of sanctification, there is so excellent a condition of joy, and high satisfaction, that the very calamities, the afflictions, and persecutions of the world are turned into felicities by the activity of the prevailing ingredient, like a dropof water falling into a tunne of wine, it is ascribed into a new family, loosing its own nature by a conversion into the more noble. For now that all passionate desires are dead, & there is nothing remanent that is vexatious, the peace, the serenity, the quiet sleeps, the evennes of spirit and contempt of things below, remove the soule from all neighbourhood of displeasure, and place it at the foot of the throne, whither when it is ascended, it is possessed of felicities eternal. These were the waters, which were given to us to drink, when with the rod of GOD the

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Part II. rock CHRIST JESUS was smitten : the spirit of GOD moves for ever upon these waters, and when the Angel of the Covenant had stirred the poole, whoever descends hither shall find health and peace, joyes spirituall and the satisfactions of eternity.

THE PRAYER.

O *Holy JESUS Fountain of eternall life, thou spring of joy, and spirituall satisfactions, let the holy streame of blood and water issuing from thy sacred side, coole the thirst, soften the hardnesse, and refresh the barrennesse of my desert soule; that I thirsting after thee, as the wearied Hart after the coole streame may despise all the vainer complacencies of this world, refuse all societies, but such as are safe, pious, and charitable, mortify all sottish appetites, and may desire nothing but thee, seeke none but thee, and rest in thee with intire dereliction of my own captive inclinations; that the desires of nature may passe into desires of grace, and my thirst and my hunger may be spirituall, and my hopes placed in thee, and the expresses of my charity upon thy relatives, and all the parts of my life may speake thy love, and obedience to thy Commandments, that thou possessing my soule, and all its faculties during my whole life, I may possesse thy glories in the fruition of a blessed eternity; by the light of thy Gospell here, and the streames of thy grace being guided to thee the fountain of life, and glory, there to be inebriated with the waters of Paradise, with joy and love and contemplation, adoring and admiring the beauties of the LORD for ever and ever,* Amen.

Sect. 12.

Sect. 12.

CONSIDERATIONS

Of CHRISTS *first preaching, and the accidents happening about that time.*

1. WHen *John* was caſt into priſon, then began JESUS to preach, not onely becauſe the miniſters of *John* by order of divine deſignation were to precede the publication of JESUS, but alſo upon prudent conſiderations, and deſignes of providence, leſt two great perſonages at once upon the theatre of Paleſtine might have been occaſion of divided thoughts, and theſe have determined upon a ſchiſme, ſome profeſſing themſelves to be of CHRIST, ſome of *John*. For once an offer was made of a dividing Queſtion by the ſpite of the Phariſees, *Why doe the Diſciples of* John *faſt often and thy Diſciples faſt not?* But when *John* went off from the ſcene, then JESUS appeared like the Sun, in ſucceſſion to the morning ſtarr, and there were no divided intereſts upon miſtake, or the fond adherencies of the followers: and although the holy JESUS would certainly have cured all accidentall inconveniences, which might have hapned in ſuch accidents, yet this may become a precedent to all Prelats to be prudent in avoiding all occaſions of a ſchiſm and rather then divide a people, ſubmit and relinquiſh an opportunity of preaching to their inferiours, as knowing that GOD is better ſerved by charity, than a homily, and if my modeſty made me reſigne to my inferiour, the advantages of honour to GOD by the ceſſion of humility is of greater conſideration, then the ſmaller and accidentall advantages of better penned and more accurate diſcourſes.

2. The holy JESUS the great Phyſician of our ſoules, now entring upon his cure, and the Dioceſe of *Paleſtine*, which was afterwards enlarged to the pale of the Catholicke Church, was curious to obſerve all advantages of prudence for the benefit of ſoules, by the choice of place, by quitting the place of his education, (which becauſe it had been poor and humble was apt to procure contempt to his doctrine and deſpite to his perſon) by fixing in Capernaum, which had the advantage of popularity, and the opportunity of extending the benefit, yet had not the honour, and ambition of Jeruſalem; that the Miniſters of religion might be taught to ſeeke and deſire imployment in ſuch circumſtances, which may ſerve the end of GOD, but not of ambition; to promote the intereſt of ſoules, but not the inordination of lower appetites. JESUS quitted his naturall and civill intereſts, when they were leſſe conſiſtent with the end of GOD,

Part 14.

and his Propheticall office, and considered not his Mothers house, and the voisinage in the accounts of religion beyond those other places, in which he might better doe his Fathers work; in which a forward piety might behold the insinuation of a duty to such persons, who by rights of law and custome were so far instrumentall to the cure of soules as to designe the persons; they might doe but duty if they first considered the interests of soules before the advantages of their kindred, and relatives; and although if all things else be alike, they may in equall dispositions preferr their own before strangers; yet it were but reason, that they should first consider sadly, if the men be equall, before they remember that they are of the kindred, and not let this consideration be ingredient into the former judgement. And, another degree of liberty yet there is, if our kindred be persons apt and holy, and without exceptions either of law or prudence, or religion, we may doe them advantages before others, who have some degrees of learning and improvement beyond the other; or else no man might lawfully preferre his kindred, unlesse they were absolutely the ablest in a Diocese or kingdome; which doctrine were a snare apt to produce scruples to the Consciences rather then advantages to the cure. But then also Patrons should be carefull, that they doe not account their Clerkes by an estimate taken from comparison with unworthy Candidates, set up on purpose, that when we choose our kindred we may abuse our consciences by saying we have fulfilled our trust, and made election of the more worthy. In these and the like cases, let every man who is concern'd, deale with justice, nobleness, and sincerity, with the simplicity of a Christian, and the wisdome of a man, without trickes and stratagems to disadvantage the Church by doing temporall advantages to his freind or family.

3. The blessed Master began his office with a Sermon of repentance, as his Decessor *John* the Baptist did in his ministration, to tell the world that the new Covenant, which was to be established by the mediation and office of the holy JESUS was a Covenant of grace and favour, not established upon workes, but upon promises, and remission of right on Gods part, and remission of sins on our part. The Law was a Covenant of works, and who ever prevaricated any of its sanctions in a considerable degree, he stood sentenced by it without any hopes of restitution supplyed by the Law. And therefore it was the *Covenant of workes*; not because good works were then required more then now, or because they had more efficacy then now, but because all our hopes did rely upon the perfection of works and innocence without the suppletories of grace, pardon, and repentance. But the Gospell is therefore *a Covenant of grace*, not that works are excluded from our duty, or from cooperating to heaven; but that because there is in it so much mercy, that the imperfection of the works are made up by the grace of JESUS, and the defects of innocence are supplyed by the substitution of repentance. Abatements are made for the infirmities and miseries of humanity; and if we doe our endeavour now after the maner of men, the faith of JESUS CHRIST, that is, conformity to his lawes, and submission to his doctrine entitles us to the grace he hath purchased for us, that is, our sins for his sake shall be pardoned. So that the Law and the Gospel are not opposed barely upon the title of *faith* and *workes*, but as *the Covenant of Faith*, and *the Covenant of workes*.

In the faith of a Christian works are the great ingredient, and the chief of the constitution, but the Gospel is not *a Covenant of works*, that is, it is not an agreement upon the stock of innocence without allowances of repentance, requiring obedience in rigour, and strictest estimate. But the Gospell requires the holinesse of a Christian, and yet after the manner of a man; for, alwayes provided, that we do not allow to our selves a liberty, but endeavour with all our strength, and love with all our soul; that, which if it were upon our allowance would be required at our hands, now that it is against our will, and highly contested against, is put upon the stock of CHRIST, and allowed to us by GOD in the accounts of pardon, by the merits of JESUS, by the Covenant of the Gospell. And this is, the repentance and remission of sinnes, which *John* first preached upon the approximation of the kingdome, and CHRIST at the first manifestation of it, and the Apostles afterward in the Name of JESUS. Part II.

JESUS now having begun his preaching, began also to gather his family; and first called *Simon* and *Andrew*, then *James* and *John*, at whose vocation he wrought a miracle, which was a signification of their office, and the successe of it; a draught of fishes so great and prodigious, that it convinc'd them that he was a person very extraordinary, whose voice the Fishes heard, and came at his call; and since he designed them to become fishers of men, although themselves were as unlikely instruments to perswade men, as the voice of the Son of man to command fishes, yet they should prevaile in so great numbers, that the whole world should run after them, and upon their Summons come into the nett of the Gospell; becoming Disciples of the glorious Nazarene. S. *Peter* the first time that he threw his nett at the descent of the holy Ghost in Pentecost catched three thousand men, and at one sermon sometimes the Princes of a Nation have been converted, and the whole land presently baptized; and the multitudes so great, that the Apostles were forced to design some men to the ministration of baptisme by way of peculiar office; and it grew to be work enough, the easinesse of the ministery being made busie, and full of imployment, where a whole Nation became Disciple. And indeed the Doctrine is so holy, the principle so divine, the instruments so supernaturall, the promises so glorious, the revelations so admirable, the rites so mysterious, the whole fabrick of the Discipline so full of wisdome, perswasion and energy, that the infinite number of the first conversions were not so great a wonder, as that there are so few now: Every man calling himself *Christian*, but few having that *power of Godlinesse*, which distinguishes *Christian* from a word, and an empty Name. And the word is now the same, and the arguments greater, for some have bin growing ever since, as the prophesies have been fulfilled, and the sermons more, and the Spirit the same, and yet such diversity of operations, that we hear and read the sermons and dictates Evangelicall, as we do a Romance, but that it is with lesse passion but altogether as much unconcerned, as with a story of *Salmonassar*, or *Ibrahim Bassa*; For we do not leave one vice, nor reject one lust, nor deny one impetuous temptation the more for the four Gospells sake, and all S. *Pauls* Epistles mingled in the argument. And yet all think themselves fishes within CHRISTS net, and 4.

Part II. the prey of the Gospel; and it is true they are so; for the kingdom is like unto a net, which incloſed fiſhes good and bad, but this ſhall be of ſmall advantage, when the net ſhall be drawn to the ſhore, and the ſeparation made.

5. When JESUS called thoſe Diſciples, they had been fiſhing all night, " and caught nothing; but when CHRIST bad them let down the net, " they took multitudes, to ſhew to us, that the ſucceſſe of our endeavours is " not in proportion to our labours, but the Divine aſſiſtance, and benedicti-on. It is not the excellency of the inſtrument, but the capacitie of the Subject, nor yet this alone, but the aptneſſe of the application, nor that without an influence from heaven, can produce the fruits of a holy perſwaſion, and converſion. *Paul may plant, and Apollo may water, but GOD gives the increaſe.* Indeed when we let down the nets at the Divine appointment, the ſucceſſe is the more probable, and certainly GOD will bring benefit to the place, or honour to himſelf, or ſalvation to them, that will obey, or conviction to them that will not: But what ever the fruit be in reſpect of others, the reward ſhall be great to themſelves. And therfore S. *Paul* did not ſay he had profited, *but he had laboured more then they all*, as knowing the Divine acceptance would take its account in proportion to our endeavours and intendments, not by commenſuration to the effect, which being without us, depending upon GODS bleſſing, and the coope-ration of the recipients can be no ingredients into our account. But this al-ſo may help to ſupport the wearineſſe of our hopes, and the protraction and deferring of our expectation, if a laborious Prelate, and an aſſiduous Prea-cher have but few returnes to his many cares and greater labours. A whole night a man may labour (the longeſt life is no other) and yet catch nothing, and then the Lord may viſit us with his ſpeciall preſence, and more forward aſſiſtances, and the harveſt may grow up with the ſwiftneſſe of a gourd, and the fruitfulneſſe of olives, and the plaiſance of the vine, and the ſtrength of wheat. And whole troops of penitents may ariſe from the darkneſſe of their graves, at the call of one Sermon, even when he pleaſe: and till then we muſt be content, that we do our duty, and lay the conſideration of the effect at the feet of JESUS.

6. In the dayes of the Patriarks, the governours of the Lords people were called *Shepherds*; ſo was *Moſes*, and ſo was *David*. In the dayes of the Gof-pel they are Shepherds ſtill, but with the addition of a new appellative, for now they are called *Fiſhers*; both the callings were honeſt, humble, and laborious, watchfull and full of trouble, but now that both the titles are conjunct we may obſerve the ſymbol of an implicit and folded duty. There is much ſimplicity and care in the Shepherds trade: There is much craft and labour in the Fiſhers; and a Prelate is to be both, full of piety to his flock, carefull of their welfare; yet becauſe in the politicall and ſpirituall ſenſe too, *feeding* and *governing* are the ſame duty, it concernes them that have cure of ſoules to be diſcreet and wary, obſervant of advantages, laying ſuch baits for the people, as may intice them into the nets of JESUS Diſ-cipline. *But being crafty I caught you* (ſaith S. *Paul.*) For he was a Fiſher too, and ſo muſt ſpirituall perſons be fiſhers to all ſpirituall ſenſes of watchful-neſſe and care and prudence, onely they muſt not fiſh for preferment and ambitious purpoſes, but muſt ſay with *Abraham, Date nobis animas, cætera vo-bis tollite*, which S. *Paul* renders, *We ſeek not yours, but you.* And in order to

ſuch

such acquist, the purchase of soules; let them have the diligence, and the craft of fishers, the watchfulnesse and care of shepherds, the prudence of politickes, the tendernesse of parents, the spirit of Government, the warinesse of observation, great knowledge of the dispositions of their people, and experience of such advantages, by means of they may serve the ends of GOD, and of salvation upon their soul.

When *Peter* had received the fruits of a rich miracle in the prodigious and prosperous draught of fishes, he instantly falls down at the feet of JESUS, and confesses himself a sinner, and unworthy of the presence of CHRIST. In which confession *I* not onely consider the conviction of his understanding by the testimony of the miracle, but the modesty of his spirit, who in his exaltation, and the joy of a sudden and a happy successe, retired into humility and consideration of his own unworthynesse, least as it happens in sudden joyes, the lavishnesse of his spirit should transport him to intemperance, to looser affections, to vanity, and garishnesse, lesse becomming the severity and government of a Disciple of so great a Master. For in such great and sudden accidents men usually are dissolved and melted into joy and inconsideration, and let fly all their severe principles and discipline of manners, till as *Peter* here did, though to another purpose, they say to CHRIST, *Depart from me O LORD*, as if such excellencies of joyes like the lesser starres did disappear at the presence of him, who is the fountain of all joyes regular and just. When the spirits of the body have been bound up by the cold winter ayre, the warmth of the spring makes so great an aperture of the passages, and by consequence such dissolution of spirits in the presence of the Sunne, that it becomes the occasion of feavers and violent diseases, Just such a thing is a sudden joy, in which the spirits leap out from their cells of austerity and sobriety, and are warmed into feavers and wildnesses, and forfeiture of all judgement and rigorous understanding. In these accidents the best advice is to temper and allay our joyes with some instant consideration of the vilest of our sinnes, the shamefullest of our disgraces, the most dolorous accident of our lives, the worst of our fears, with meditation of death, or the terrours of Doomes-day, or the unimaginable miseries of damned and accursed spirits. For such considerations as these, are good instruments of sobriety, and are correctives to the malignity of excessive joyes, or temporall prosperities, which like mineralls, unlesse allayed by art, prey upon the spirits, and become the union of a contradiction, being turned into mortall medicines.

Simul & quod gaudes & quod times contrahe. Seneca.

8.

At this time JESUS preached to the people from the Ship, which in the fancies and tropicall discoursings of the old Doctors signifies the Church, and declares that the homilies of order and authority, must be delivered from the Oracle; they that preach must be sent, and GOD hath appointed Tutors and Instructors of our consciences by speciall designation, and peculiar appointment, if they that preach, do not make their Sermons from the Ship, their discourses either are the false murmures of hereticks, and false Shepherds, or else of theeves and invaders of authority, or corrupters of Discipline and Order. For GOD, that loves to heare us in speciall places, will also bee heard himselfe by speciall persons;

and

Part II.

and since he sent his Angels Ministers to convey his purposes of old then when the Law was ordained by Angels, as by the hands of a Mediator, now also he will send his servants the sonnes of men, since the new Law was ordained by the Sonne of man, who is the Mediatour between GOD and man in the New Covenant. And therefore in the Ship JESUS preacht, but he had first caused it to put off from land, to represent to us, that the Ship in which we preach must be put off from the vulgar communities of men * separate from the people, by the designation of speciall appointment, and of speciall holinesse, that is, they neither must be common men, nor of common lives, but consecrated by order, and hallowed by holy living, lest the person want authority in destitution of a Divine Character, and his doctrine loose its energy and power, when the life is vulgar, and hath nothing in it holy and extraordinary.

* χωρεῖν γὰρ τὸ ὅμοιον πρὸς τὸ ὅμοιον ὅθεν καὶ μονὸς ἱερεὺς ὁ σόφος λέγεται, μόνος θεοφιλὴς, μόνος εἰδὼς ἱυξασθαι· μόνος γὰρ οἶδε τιμᾶν, ὁ τὴν ἀξίαν μὴ συγχεῶν τῶν τιμωμένων, καὶ ὁ προηγμένως ἑαυτὸν προσάγων, *Hieroc. in Pythag.* 9.

The holy JESUS in the choyce of his Apostles was resolute and determined to make election of persons bold and confident (for so the Galileans were observed naturally to be, and *Peter* was the boldest of the twelve, and a good Sword-man, till the Spirit of his Master had fastned his sword within the scabbard, and charmed his spirit into quietnesse) but he never chose any of the Scribes, and Pharisees, none of the Doctors of the Law, but persons ignorant and unlearned; which in designe, and institutions, whose divinity is not demonstrated from other arguments, would seem an art of concealement and distrust. But in this, which derives its rayes from the fountaine of wisdome, most openly and infallibly, it is a contestation against the powers of the world upon the interests of GOD, that he who does all the work, might have all the glory, and in the productions in which he is faine to make the instruments themselves, and give them capacity, and activity, every part of the operation, and causality, and effect, may give to GOD the same honour he had from the Creation, for his being the onely workman; with the addition of those degrees of excellency, which in the works of redemption of man are beyond that of his Creation and first being.

THE

The PRAYER.

O Eternall JESU, Lord of the Creatures, and Prince of the Catholike Church, to whom all Creatures obey in acknowledgement of thy supreme Dominion, and all according to thy disposition cooperate to the advancement of thy Kingdome; be pleased to order the affaires and accidents of the world, that all things in their capacity may doe the work of the Gospel, and cooperate to the good of the Elect, and retrench the growth of vice, and advance the interests of vertue. Make all the states and orders of men Disciples of thy holy institution: Let Princes worship thee and defend Religion; let thy Clergy do thee honour by personall zeal, and vigilancy over their flocks; let all the world submit to thy Scepter, and praise thy righteousnesse, and adore thy judgements, and revere thy lawes, and in the multitudes of thy people within the inclosure of thy nets, let me also communicate in the offices of a strict and religious duty, that I may know thy voyce, and obey thy call, and entertaine thy holy Spirit, and improve my talents; that I may also communicate in the blessings of the Church; and when the nets shall be drawn to the shore and the Angels shall make separation of the good fishes from the bad, I may not be rejected, or thrown into those Seas of fire, which shall afflict the enemies of thy kingdome, but be admitted into the societies of Saints, and the everlasting communion of thy blessings and glories, O Blessed, and eternall JESU. **Amen.**

Discourse 8.

Of REPENTANCE.

THe whole Doctrine of the Gospel is comprehended by the *Holy Ghost* in these two Summaries, *Faith* and *Repentance*, that those two potent and imperious faculties, which command our lower powers, which are the fountaine of actions, the occasion and capacity of Lawes, and the title to reward or punishment, the *Will* and the *Understanding*, that is, the whole man considered in his superiour faculties, may become subjects of the Kingdome, servants of JESUS, and heires of glory. Faith supplyes our imperfect conceptions, and corrects our ignorance, making us to distinguish good from evill, not onely by the proportions of reason, and custome, and old lawes, but 1. *Act.* 20. 21.

Part II.

but by the new ſtandard of the Goſpell, It teaches us all thoſe duties which were enjoyned us in order to a participation of mighty glories, it brings our underſtanding into ſubjection, making us apt to receive the Spirit for our guide, CHRIST for our Maſter, the Goſpell for our rule, the lawes of Chriſtianity for our meaſure of good and evill: And it ſuppoſes us naturally ignorant, and comes to ſupply thoſe defects, which in our underſtandings were left after the ſpoiles of innocence, and wiſdome made in Paradiſe upon *Adams* prevarication, and continued and increaſed by our neglect, evill cuſtomes voluntary deceptions, and infinite prejudices. And as Faith preſuppoſes our ignorance: So repentance preſuppoſes our malice and iniquity; the whole deſign of CHRIST'S coming, and the doctrines of the Goſpell being to recover us from a miſerable condition, from ignorance to ſpirituall wiſdome, by the conduct of Faith: and from a vitious, habitually depraved life, and ungodly manners to the purity of the Sonnes of GOD, by the inſtrument of Repentance.

2. And this is a loud publication of the excellency and glories of the Goſpell, and the felicities of man over all the other inſtances of creation. The Angels, who were more excellent Spirits then humane ſouls, were not comprehended and made ſafer within a Covenant and Proviſions of Repentance. Their firſt act of volition was their whole capacity of a bliſſefull or a miſerable eternity: they made their own ſentence, when they made their firſt Election, and having ſuch excellent knowledge, and no weakneſſes to prejudge and trouble their choice, what they firſt did, was not capable of repentance, becauſe they had at firſt in their intuition and ſight all, which could afterward bring them to repentance. But weak man, who knowes firſt by elements, and after long ſtudy learns a ſyllable, and in good time gets a word, could not at firſt know all thoſe things, which were ſufficient or apt to determine his choice, but as he grew to underſtand more, ſaw more reaſons to reſcind his firſt elections. The Angells had a full peremptory will, and a ſatisfied underſtanding at firſt, and therefore were not to mend their firſt act by a ſecond contradictory. But poor man hath a will alwayes ſtrongeſt, when his underſtanding is weakeſt, and chooſeth moſt, when he is leaſt able to determine, and therefore is moſt paſſionate in his deſires, and followes his object with greateſt earneſtneſſe, when he is blindeſt, and hath the leaſt reaſon ſo to do. And therefore GOD pitying man, begins to reckon his choices to be criminall, juſt in the ſame degree, as he gives him underſtanding. The violences and unreaſonable actions of childehood are no more remembred by GOD, then they are underſtood by the childe. The levities and paſſions of youth are not aggravated by the imputation of malice, but are ſins of a lighter dye, becauſe reaſon is not yet impreſſed, and marked upon them with characters, and tincture in grain: but he, who, when he may chooſe becauſe he underſtands, ſhall chooſe the evill and reject the good, ſtands marked with a deep guilt; and hath no excuſe left to him, but as his degrees of ignorance left his choice the more imperfect. And becauſe every ſinner in the ſtile of Scripture is a fool, and hath an election as imperfect, as is the action; that is, as great a declenſion from prudence, as it is from piety, and the man underſtands as imperfectly as he practiſes. Therefore GOD ſent his Sonne to take upon him, not the nature of Angels

but

but the seed of *Abraham*, and to propound salvation upon such termes, as were possible: that is, upon such a piety, which relies upon experience, and triall of good and evill; and hath given us leave, if we choose amisse at first, to choose again, and choose better. CHRIST having undertaken to pay for the issues of their first follies, to make up the breach made by our first weaknesses, and abused understandings. Part II.

But as GOD gave us this mercy by CHRIST, so he also revealed it by him. He first used the authority of a LORD, and a Creator, and a Law-giver, he required obedience, indeed upon reasonable termes, upon the instance of but a few Commandments at first, which when he afterwards multiplyed, he also appointed wayes to expiate the smaller irregularities; But left them eternally bound without remedy, who should doe any great violence or a crime. But then he bound them but to a temporall death. Onely this; as an eternall death was also tacitely implyed, so also a remedy was secretly ministred, and repentance particularly preached by homilies distinct from the Covenant of *Moses* law. The Law allowed no repentance for greater crimes, *he that was convicted of adultery was to die without mercy*; but God pittied the miseries of man, & the inconveniencies of the Law, and sent CHRIST to suffer for the one, and remedy the other, *for so it behoved CHRIST to suffer, and to rise from the dead, and that repentance, and remission of sins should be preached in his name among all nations.* And now this is the last and onely hope of man; who in his naturall condition is imperfect, in his customes vitious, in his habits impotent and criminall. Because man did not remain innocent, it became necessary he should be penitent; and that this penitence should by some meanes be made acceptable, that is, become the instrument of his pardon, and restitution of his hope. Which because it is an act of favour, and depends wholly upon the Divine dignation, and was revealed to us by JESUS CHRIST, who was made not onely the Prophet and Preacher, but the Mediator of this new Covenant and mercy, it was necessary we should become Disciples of the holy JESUS, and servants of his institution; that is, run to him to be made partakers of the mercies of this new Covenant, and accept of him such conditions as he should require of us.

3. *Luk.* 24. 26. *Rom.* 3. 23. *Parcus Deorum Cultor & infrequens insanientis dum sapientiæ consultus erro; nunc retrorsum vela dare, atque iterare cursus cogor relictos, Hor. l.1. Od.34.*

This Covenant is then consign'd to us, when we first come to CHRIST, that is, when we first professe our selves his Disciples, and his servants, Disciples of his Doctrine, and servants of his institution; that is, in Baptisme, in which CHRIST who dyed for our sinnes makes us partakers of his death. *For we are buried by Baptisme into his death*, saith S. *Paul.* Which was also represented in ceremony by the immersion appointed to be the rite of that Sacrament. And then it is, that GOD powres forth together with the Sacramentall waters a salutary and holy fountain of grace to wash the soule from all its staines, and impure adherencies. And therefore this first accesse to CHRIST is in the stile of Scripture called *regeneration*, the *new birth*, *redemption*, *renovation*, *expiation*, or *attonement with GOD*, and *justification*. And these words in the new Testament relate principally, and properly to the abolition of sins committed before Baptisme. *For we are justified freely by his grace through the redemption that is in JESUS CHRIST, whom GOD hath set forth to be a propitiation to declare his Righteousnesse for the remission of sinnes that are past. To declare I say at this time his righteousnesse.* And this is that, which S. *Paul* calls *justification by faith*, that boasting might be excluded.

Rom. 6. 4.

4. *1 Pet.* 3. 21. *Rom.* 5. 1. *Tit.* 3. 5. 3. 17. *Rom.* 3. 26. *Gal.* 2. 16. *Rom.* 3. 24, 25. *ver.* 27.

and

Part II.

and the grace of GOD by JESUS made exceeding glorious. For this be
ing the proper work of CHRIST, the first entertainment of a Disciple, an
manifestation of that state, which is first given him as a favour, and next in
tended as a duty, is a totall abolition of the precedent guilt of sinne, an
leaves nothing remaining, that can condemne; we then *freely* receive th
intire, and perfect effect of that attonement, which CHRIST made for us
we are put into a condition of innocence and favour. And this I say
done regularly in Baptisme; and S. *Paul* expresses it to this sense, afte
he had enumerated a series of vices subjected in many, he addes, *and such were*
1 *Cor.* 6. 11. *some of you, but ye are washed, but ye are sanctified,* There is nothing of the ol
1 *Pet.* 1. 18. guilt remanent, when *ye were washed ye were sanctified* or as the Scripture cal
it in another place, *Yee were redeemed from your vaine conversation.*

For this grace was the formality of the Covenant. *Repent, and believe*
5. *the Gospel. Repent, and be converted,* (so it is in S. *Peters* Sermon,) *and your*
Mark 1. 15. *sinnes shall be done away*, that was the Covenant. But that CHRIST
Act. 3. 19. chose Baptisme for its signature appeares in the Parallel; *Repent and be*
Act. 2. 38. *baptized, and wash away your sinnes; For CHRIST loved his Church*
Mark 16. 16. *and gave himselfe for it, that hee might sanctifie and cleanse it with the*
Ephes. 5. 26. *washing of water by the word, that he might present it to himselfe a glo*
rious Church, not having spot or wrinkle, or any such thing, but that
φάινεδε μοὶ ὲ καὶ ἄνθρωπον ζῶντας, ἀλλακτὰ Ἰησῦν χρι-στον τὸν δι' ἡμᾶς ἀποθανόντα, ἵνα πιστεύσης εἰς τὸν θάνατον αὐτοῦ διὰ τῦ βαπτίσματος κοινωνὸς τῆς ἀναστάσεως αὐτοῦ γένῃ. *Ignat. ad Trall.*
shouldbe holy and without blemish. The sanctification is integrall, the pardon is universall and immediate.

But here the processe is short, no more at first but this, *Repent and be*
baptized, and wash away your sinnes, which baptisme because it was spee
dily * administred, and yet not without the preparatives of Faith and Re
pentance, it is certain those predispositions were but instruments of re
ception, actions of great facility, of small imployment, and such as sup
posing the person not unapt did confesse the infiniteness of the Divin
mercy, and fulness of the redemption; and is called by the Apostle
a being justified freely.

Upon this ground it is, that by the Doctrine of the Church, heathe
persons, *strangers from the Covenant of Grace*, were invited to a confessio
of faith, and dereliction of false religions, with a promise, that at th
very first resignation of their persons to the service of JESUS, they shoul
obtain full pardon. It was S. *Cyprians* counsell to old *Demetrianus.* "*No*
in the evening of thy dayes, when thy soule is almost expiring, repent of th
sinnes, believe in JESUS, and turn Christian; and although thou art almo
in the embraces of death, yet thou shalt be comprehended of immortality. Bapt
Εἶσοι δὲ δι ὑδάτος, ἢ φύσεως, ἢ ξύλα οἱ παραπεμπυζόμενοι ἢ μάγγανα ἐφ' οἷς ἥμαρτον, ἐκφεύξοντ τὴν μέλλουσαν ἐσέρχεδαι τὰ Θεᾶ κρίσιν, *Just.*
zatus ad horam securus hinc exit, saith S. *Austin.* A baptized perso
dying immediately shall live eternally and gloriously, And this wa
the case of the Thiefe * upon the Crosse; he confessed CHRIST, and re
pented of his sins and beg'd pardon, and did acts enough to facilitate h
first accesse to CHRIST, and but to remove the hindrances of Gods favou
then he was redeemed and reconciled to GOD by the death of JESU

Mart. Dial. cum Tryph. Act. 8. 38. *&* 10. 47. *&* 16. *cap.* 15. *&ver.* 33. *Rom.* 3. 2

* *Eadem est ratio laborantium in vinea, quos Dominus in Parabola, Matth.* 20. *undecima d*
rum hora conduxerat, omnes æqualem sortem promerebantur. Ratio a. est, quia antea voc
non erant. Nemo nos conduxerat, v. 7.

th

that is, he was pardoned with a full, instantaneous, integrall and cleare pardon: With such a pardon, which declared the glory of GODS mercies, and the infiniteneſſe of CHRISTS merit, and such as required a meere reception, and entertainment on mans part.

But then we having received so great a favour, enter into Covenant to correspond with a proportionable endeavour; the benefit of absolute pardon, that is, salvation of our soules, being not to be received, *till the times of refreshing shall come from the presence of the LORD*; all the intervall we have promised to live a holy life in obedience to the whole Discipline of JESUS. That's the condition on our part: And if we prevaricate that, the mercy shewen to the * Blessed Theife is no argument of hope to us, because he was saved by the mercies of the first accesse, which corresponds to the remission of sins, we receive in Baptisme; and we shall perish by breaking our own promises and obligations, which CHRIST passed upon us, when he made with us the Covenant of an intire and gracious pardon.

For in the precise Covenant there is nothing else described, but pardon so given, and ascertained upon an obedience persevering to the end. And this is clear in all those places of Scripture, which expresse a holy, and innocent life to have been the purpose and design of CHRISTS death for us, and redemption of us from the former estate. *CHRIST bare our sinnes in his own body on the tree, that we being dead unto sinnes, should live unto righteousnesse, by whose stripes ye are healed.* [*Exinde*] from our being healed, from our dying unto sinne, from our being buried with CHRIST, from our being baptized unto his death; the end of CHRISTS dying for us is, that we should live unto righteousnesse: which was also highly and Prophetically expressed by S. *Zachary* in his Divine extasie. *This was the oath, which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hands of our Enemies might serve him without fear in holinesse and righteousnesse before him all the dayes of our life.* And S. *Paul* discourses to this purpose pertinently and largely. *For the grace of GOD, that bringeth salvation hath appeared to all men, teaching us that denying ungodlinesse and worldly lusts* [*hi sunt Angeli, quibus in lavacro renuntiavimus.* saith *Tertullian*, those are the evill Angels, the Devill and his works, which we deny or renounce in Baptisme] *we should live soberly, righteously, and godly in this present world*, that is, lead a whole life in the pursuit of universall *holinesse*, [sobriety, justice and godlinesse being the proper language to signifie our religion, and respects to GOD, to our neighbours, and to our selves,] and that this was the very end of our dying in baptisme, and the designe of CHRISTS manifestation of our redemption he addes [*looking for that blessed hope, and glorious appearing of the great GOD, and our SAVIOUR JESUS, who gave himselfe for us*] to this very purpose [*that he might redeem us from all iniquity, and purifie unto himselfe a peculiar people zealous of good works*] purifying a people peculiar to himselfe is cleansing it in the laver of regeneration, and, appropriating it to himselfe in the rites of admission and profession. Which plainly designes the first consignation of our redemption to be in baptisme, and that CHRIST there clensing his Church from every spot, or wrinkle, made a Covenant with us, that we should renounce all our sins, and he should cleanse them all, and then that we should abide in that

* Licet latro veniam meruisset in fine de omni suo crimine, non tamen dedit baptizatis peccandi, & perseverandi authoritatem. Tunc enim baptizatus est, qui tunc primum Christum in cruce confessus est. Pœnitentia enim si in extremo vitæ hiatu advenerit, sanat & liberat in ablutione baptismi. Illi autem, cum potuerunt, nunquam converti voluerunt, confitentes eum jam peccare nequeunt, non sic facile acquirunt, quod volunt. S. Aug. cap. nullus. de penit. dist. 7.

Act. 3. 19. vid. part. 3. Consid of Crucifix.

of Jesus

1. *Pet.* 2. 24.

Luke 1. 73.

2. *Tit.* 11.

Part II.

that state. Which is also very explicitely set down by the same Apostle in that divine, and mysterious Epistle to the Romanes; *How shall we, that are dead to sinne, live any longer therein? Know ye not, that so many of us as were baptized into JESUS CHRIST, were baptized into his death?* Well, what then? *Therefore we are buried with him by Baptisme into his death: that like as CHRIST was raised up from the dead by the glory of the Father; even so we also should walke in newnesse of life.* That's the end, and mysteriousnesse of baptisme, it is a consignation into the death of CHRIST; and we dye with him that once, that is, dye to sinne, that we may for ever after live the life of righteousnesse. *Knowing this, that our old man is crucified with him, that the body of sinne might be destroyed, that henceforth we should not serve sinne.* That is from the day of our Baptisme, to the day of our death. And therefore GOD who knowes the weaknesses of our part, and yet the strictnesse and necessity of conserving baptismall grace by the Covenant Evangelicall hath appointed the auxiliaries of the holy Spirit to be ministred to all baptized people in the holy rite of Confirmation, that it might be made possible to be done by Divine aides, which is necessary to be done by the Divine Commandments.

Rom. 6. 3, 4.

verse 6.

10. And this might not be improperly said to be the meaning of those words of our blessed SAVIOUR. *He that speaks a word against the Sonne of Man, it shall be forgiven him, but he that speaks a word against the holy Ghost, it shall not be forgiven him.* That is, those sinnes, which were committed in infidelity, before we became Disciples of the holy JESUS are to be remitted in Baptisme, and our first profession of the religion: but the sinnes committed after baptisme and confirmation, in which we receive the holy Ghost, and by which the holy Spirit is grieved, are to be accounted for with more severity. And therefore the * Primitive Church, understanding our obligations according to this discourse admitted not any to holy Orders, who had lapsed and fallen into any sinne, of which she could take cognisance, that is, such who had not kept the integrity of their baptisme, but sinnes committed before baptisme were no impediments to the susception of orders, because they were absolutely extinguished in baptisme. This is the nature of the Covenant we made in baptisme, that's the grace of the Gospell, and the effect of faith and repentance, and it is expected we should so remain. For it is no where expressed to be the mercy and intention of the Covenant Evangelicall that this redemption should be any more then once, or that repentance which is in order to it, can be renewed to the same or so great purposes and present effects.

Vitia Catechumeni non imputantur fidelissimo & pligamia ante baptismum sacerdotio non ponebat obicem. S. Hieron in fin. ap l. 1. contra Ruffin. S. Aug. de bono conjugali. 6 De Sacramento enim agitur, non de peccato. Nam in baptismo omnia peccata dimittuntur. Can. Apost. 17. Concil. Eliber. c. 30, 31. Mundus post diluvium rursus delinquens igni destinatur: sicut & homoqui post baptismum delicta restaurat. Tertull de baptis.

But after we are once reconciled in Baptisme and put intirely into GODS favour, when we have once been redeemed, if we then fall away into sinne, we must expect GODS dealing with us in another manner, and to other purposes. Never must we expect to be so again justified; and upon such termes as formerly: the best dayes of our repentance are interrupted; not that GOD will never forgive them, that sin after baptisme, and recover by repentance; but that restitution by repentance after baptisme is another thing then the first redemption. No such intire cleare, and integrall determinate, and presentiall effects of repentance; but an imperfect, little, growing, uncertain, and hazardous reconciliation. A repentance, that is alwayes in production, a renovation by parts, a pardon that

11. *Nunc hic dies aliam vitam adfert, alios mores postulat,*

Part II.

that is revocable, a *salvation* to be wrought by *feare* and *trembling*; all our remanent life must be in bitternesse, our hopes allayed with feares, our meat attempered with Colliquintida, and death is in the pot: as our best actions are imperfect, so our greatest graces are but possibilities, and aptnesses to a reconcilement, and all our life we are working our selves into that condition, we had in Baptisme, and lost by our relapse. As the habit lessens, so does the guilt; as our vertues are imperfect, so is the pardon; and because our piety may be interrupted, our state is uncertaine, till our possibilities of sin are ceased, till our fight is finished, and the victory therefore made sure, because there is no more fight. And it is remarkable, that S. *Peter* gives counsell to live holily in pursuance of our *redemption*, of our *calling*, and of our *escaping from that corruption, that is in the world through lust*, lest we lose the benefit of our purgation, to which by way of antithesis he opposes this. *Wherefore the rather give diligence to make your calling and election sure.* And, *if ye do these things ye shall never fall.* Meaning, by the perpetuating our state of Baptisme and first repentance we shall never fall, but be in a sure estate; *our calling and election* shall be *sure*. But not, if we fall; *if we forget we were purged from our old sins*; if we forfeit our calling, we have also made our election unsure, moveable, and disputable.

Ante obitum nemo supremaque funera fælix. 2 *Pet.* 1. 9. *ver.* 4. *ver.* 10.

Vide etiam Coloss. 1. 21, 22, 23.

So that now the hopes of lapsed sinners relies upon another bottome. And as in *Moses* Law there was no revelation of repentance, but yet the Jewes had hopes in GOD, and were taught the succours of repentance by the homilies of the Prophets, and other accessory notices: So in the Gospel the Covenant was established upon faith and repentance, but it was consigned in Baptisme, and was verifiable onely in the integrity of a following holy life: but yet the mercies of GOD in pardoning sinners lapsed after Baptisme was declared to us by collaterall and indirect occasions; by the sermons of the Apostles, and the Commentaries of Apostolicall persons, who understood the meaning of the spirit, and the purposes of the divine mercy, and those other significations of his will, which the blessed JESUS left upon records in other parts of his Testament, as in codicils annexed, besides the precise Testament it self. And it is certain, if in the Covenant of grace there be the same involution of an after repentance, as there is of present pardon upon past repentance, and future sanctity, it is impossible to justifie, that a holy life, and a persevering sanctity is injoyned by the Covenant of the Gospel: If I say in its first intention it be declared, that we may as well, and upon the same termes hope for pardon upon a recovery hereafter, as upon the perseverance in the present condition. 12.

From these premises we may soon understand, what is the duty of a Christian in all his life, even to pursue his own undertaking made in Baptisme, or his first accesse to CHRIST, and redemption of his person from the guilt and punishment of sinnes. The state of a Christian is called in Scripture, *Regeneration, spirituall life, walking after the Spirit, walking in newnesse of life*, that is a bringing forth fruits meet for repentance. That repentance which tied up in the same ligament with faith was the dispositions of a Christian to his regeneration, and atonement must have holy life in perpetuall succession; for that is the apt and proper fruit of the first repentance, which *John* the B. preached as an introduction to Christianity, and as an entertaining the redemption by the blood of the Covenant. And all that is spoken in 13.

Part II.

the new Testament is nothing but a calling upon us to do, what we promised in our regeneration, to perform that, which was the designe of CHRIST who therefore, redeemed us, *and bare our sins in his own body, that we might dy unto sin, and live unto righeousnesse.*

14. This is that saying of S. *Paul*; *Follow peace with all men, and holinesse, without which no man shall see the* LORD, *looking diligently, least any men fail of the grace of* GOD, *least any root of bitternesse springing up trouble you.* Plainly saying that unlesse we pursue the state of holinesse, and Christian communion, into which we were baptized, when we *received the grace of* GOD, we shall *fail* of the state of grace, and never come to see the glories of the LORD. And a little before, *let us draw neer with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.* That's the first state of our redemption, that's *the Covenant* GOD *made with us, to remember our sins no more, and to put his lawes in our hearts and minds.* And this was done, *when our bodies were washed with water, and our hearts sprinkled from an evill conscience*, that is, in Baptisme. It remains then, that we persist in the condition, that we may continue our title to the covenant, for so it follows: *Let us hold fast the profession of our faith without wavering. For if we sin wilfully after the profession, there remaines no more sacrifice:* that is, If we hold not fast the profession of our Faith, and continue not the condition of the Covenant, but fall into a contrary state, we have forfeited the mercies of the covenant. So that all our hopes of blessednesse, relying upon the Covenant made with GOD in JESUS CHRIST, are ascertained upon us *by holding fast that profession*: by retaining *our hearts still sprinkled from an evill conscience*; by *following peace with all men and holinesse: For by not failing of the grace of* GOD, we shall not fail of our hopes, the *mighty price of our high calling*; but without all this, we shall never see the face of GOD.

Heb. 10. 22. verse 16. verse 23. 25.

15. To the same purpose are all those places of scripture, which entitle us to *CHRIST* and *the spirit* upon no other condition, but a holy life, and a prevailing, habituall, victorious grace. *Know ye not your own selves, Brethren, how that* JESUS CHRIST *is in you, except ye be reprobates?* There are but two states of being in order to eternity, either a state of the inhabitation of CHSIST, or the state of reprobation. Either CHRIST is in us, or we are *reprobates*. But what does that signify, to have *CHRIST dwelling in us?* that also we learne at the feet of the same Doctour; *If CHRIST be in you, the body is dead by reason of sin, but the spirit is life because of righteousnesse.* The body of sin is mortified, and the life of grace is active, busy, and spirituall in all them, who are not in the state of reprobation. The Parallel with that other expression of his: *They that are CHRISTS have crucified the flesh with the affections and lusts.* If sin be vigorous, if it be habituall, if it be beloved, if it be not dead and dying in us, we are not of CHRISTS portion, we belong not to him, nor is he to us. *For whoever is born of* GOD *doth not commit sin, for his seed remaines in him, and he cannot sin, because he is born of* GOD; that is, every regenerate person is in a condition, whose very being is a contradiction, and an opposition designe to sin. When he was regenerate and *born a new of water*, and the spirit; *the seed of* GOD, the originall of piety was put into him and bidden encrease and multiply. The seed of GOD (in S. *John*) is the same *with the word of* GOD (in S. *James*,) *by which he begat us*, and as long as this seed remains

2. Cor. 13. 5. Rom. 8. 10. Gal. 5. 24. 1. Joh. 3. 9. James 1. 18.

maines, a regenerate person cannot be given up to sin, for when he is, he quits his baptisme, he renounces the Covenant, he alters his relation to GOD in the same degree as he enters into a state of sinne. Part II.

16. And yet this discourse is no otherwise to be understood then according to the designe of the thing it self, and the purpose of GOD, that is, that it be a deep engagement, and an effectuall consideration for the necessity of a holy life: but at no hand let it be made an instrument of despaire, nor an argument to lessen the influences of the divine mercy. For although the nicety and limits of the Covenant being consigned in Baptisme, are fixed upon the condition of a holy life, and persevering, uninterrupted sanctity; and our redemption is wrought but once, compleated but once, we are but once absolutely, intirely, and presentially forgiven, and reconciled to GOD, this reconciliation being in vertue of the sacrifice, and this sacrifice applyed in Baptisme is one, as baptisme is one, and as the sacrifice is one: yet the mercies of GOD besides this great feast hath fragments, which the Apostles and Ministers spirituall are to gather up in baskets, and minister to the after needs of indigent and necessitous Disciples.

17. And this we gather, as fragments are gathered by respersed sayings, instances and examples of the Divine mercy recorded in holy Scripture. The holy JESUS commanded us to forgive our brother 70. times seven times, when he asks our pardon, and implores our mercy; and since the Divine mercy is the pattern of ours, and is also procured by ours, the one being made the measure of ours by way of precedent, and by way of reward, GOD will certainly forgive us as we forgive our brother; and it cannot be imagined GOD should oblige us to give pardon ofmer then he will give it himself, especially since he hath expressed ours to be a title of a proportionable reception of his; and hath also commanded us to ask pardon all dayes of our life, even in our daily offices, and to beg it in the measure, and rule of our owne charity, and forgiveneſſe to our brother. And therefore GOD in his infinite wisdome foreseeing our frequent relapses, and considering our infinite infirmities, appointed in his Church an ordinary ministery of pardon; designing the Minister to pray for sinners, and promising to accept him in that his advocation, or that he would open or shut heaven respectively to his act on earth, that is, he would heare his prayers, and verifie his ministry, to whom he hath *committed the word of reconciliation.* This became a duty to Christian Ministers, spirituall persons, [that they should *restore a person overtaken in a fault*] that is, reduce him to the condition he begins to loose, [that they should *pray over sick persons, who* are also *commanded to confesse their sinnes*, and GOD hath promised, that *the sinnes they have committed shall be forgiven them.* Thus S. *Paul* absolved the incestuous, excommunicate Corinthian, *In the person of Christ he forgave him.* And this also is the confidence S. *John* taught the Christian Church, upon the stock of the excellent mercy of GOD, and propitiation of JESUS. *If we confesse our sins he is faithfull and just to forgive us our sins, and to cleanse us from all unrighteousnesse.* Which discourse he directs to them, who were Christians already initiated into the institution of JESUS. And the Epistles, which the Spirit sent to the 7. Asian Churches, and were particularly addressed to the Bishops, the Angels of those Churches, are exhortations, some to perseverance, some to repentance, that *they may returne from whence they are fallen.* And the case is so with us, That it

Gal. 6. 1, *James* 5. Ει τις ἐπίσκοπος ἢ πρεσβύτερος τὸν ἐπισκοπὴν λάβοι τὸν ἀμαρτίας ἐ θεραπεύχει, ἀλλα ἀποβάλλεται καθαιρεῖσθε, ὅτι λυτεῖ χριστὸν τὸν ἐκκλησίαν, χάρις ἐκκλίνειαι ἐν τῷ ἐαυτῷ ὅτι ἐν ἁμαρτωλῷ μετανοῦνι, *Can. apostol.* 51. Ο πιστευθεὶς παρὰ Θεῦ λυθῆν ἢ δυνατὸν, εἰ φιλανθρωπότερον γένοιτο ὁ ῥᾳθυμότερος ἐσαι καλεγνάσους δέῃ. *S. Basil Can. pœnit.* 1 *Joh.* 1. 9. *Apocal.* 2.

Part II.

it is impossible we should be actually and perpetually free from sinne in the long succession of a buisie, an impotent, and a tempted conversation. And without these reserves of the Divine grace, and after-emanations from the Mercy seat, no man could be saved; and the death of CHRIST would become inconsiderable to most of his greatest purposes; for none should have received advantages, but newly baptized persons, whose albess of baptisme served them also for a winding sheet.

18. But now although it is infinitely certain, that the gates of mercy stand open to sinners after baptisme, yet it is with some variety, and greater difficulty. He that renounces Christianity, and becomes Apostate from his religion, not by a seeming abjuration under a storme, but by a voluntary and hearty dereliction, he seemes to have quitted all that grace, which he had received, when he was illuminated, and to have lost the benefits of his redemption, and former expiation. And I conceive this is the full meaning of those words of *S. Paul*, which are of highest difficulty, and latent sense. *For it is impossible for those, who were once enlightened, &c. If they shall fall away, to renew them again unto repentance.* The reason is there subjoyned, and more clearly explicated a little after: *For if we sinne wilfully after we have received the knowledge of the truth, there remains no more sacrifice for sinnes; for he hath counted the blood of the Covenant, wherewith he was sanctified an unholy thing, and hath done despite to the spirit of grace.* The meaning is divers according to the degrees of Apostasy or relapse; they who fall away after they were once enlightned in Baptisme, and felt all those blessed effects of the sanctification, and the emanations of the spirit; if it be into a contradictory state of sinne and mancipation, and obstinate purposes to serve *Christs* enemies, then there remains *nothing, but a fearfull expectation of judgement:* but if the backsliding be but the interruption of the first sanctity by a single act, or an unconfirmed, unresolved, unmalicious habite, then also it is impossible to renew them unto repentance, viz. as formerly, that is, they can never be reconciled as before, integrally, fully, and at once, during this life. For that redemption, and expiation was by baptisme into *CHRISTS* death, and there are no more deaths of *CHRIST*, nor any more sacramentall consignations of the benefit of it, *there is no more sacrifice for sinnes*, but the redemption is one as the sacrifice is one, in whose vertue the redemption does operate. And therefore the Novatians, who were zealous men, denied to the first sort of persons the peace of the Church, and remitted them to the divine judgement. The * Church her self was sometimes almost as zealous against the second sort of persons lapsed into capitall crimes, granting to them repentance but once; by such disciplines consigning this truth, that every recession from the state of grace, in which by Baptisme we were established and consigned, is a further step from the possibilities of heaven, and so neer a ruine, that the Church thought them persons fit to be transmitted to a judicature immediately Divine, as supposing either her power to be too little, or the others malice too great, or else the danger too violent, or the scandal insupportable. For concerning such persons, who once were pious, holy, and forgiven, (for so is every person worthily and aptly baptized) and afterwards fell into dissolution of manners, extinguishing the holy Ghost, *doing despite to the spirit of grace, crucifying again the Lord of Life*, that is, returning to such a condition, from which they

Heb. 6. 6.
Heb. 10. 26.

Quid igitur rejecta est pœnitentia? Haud quaquam. Sed renovatio per novum baptisma rejecta est. Renovatio namque solius lavacri est; ex hac causa ab Apostolo dicitur lavacrum regenerationis & renovationis spiritus sancti. Theophyl. in hunc locum. Idem asiunt, S. Chrysost. Ambros. Anselm. in 10 Heb.

*Collocavit in vestibulo pœnitentiam secundam quæ pulsantibus patefaciat, sed jam semel, quia jam secundo sed amplius nunquam, quia proxime frustra Tertull. lib. de penit c. 7. Hujus igitur pœnitentiæ secundæ & unius &c c 9.

they were once, and could not otherwise be recovered, but by the death of our dearest Lord; I say, concerning such persons the Scripture speakes very suspiciously, and to the sence and signification of an infinite danger. For if the speaking a word against the Holy Ghost, be not to be pardoned here nor hereafter, what can we imagine to be the end of such an impiety, which *crucifies the Lord of Life*, and *puts him to an open shame, which quenches the spirit, doing despite to the spirit of Grace?* Certainly that is worse then speaking against him. And such is every person, who falls into wilfull Apostasie from the faith, or does that violence to holinesse, which the other does to faith: that is, extinguishes the sparkes of illumination, quenches the spirit, and is habitually and obstinately criminall in any kinde. For the same thing that Atheisme was in the first period of the world, and Idolatry in the second; the same is Apostasie in the last; it is a state wholly contradictory to all our religious relation to God according to the nature & manner of the present communication. Only this last, because it is more malicious and a declension from a greater grace, is something like the fall of Angels. And of this the Emperour *Julian* was a sad example. Part. II.

But as these are degrees immediately next, and a little lesse: so the hopes of pardon are the more visible. *Simon Magus* spake a word, or at least thought against the holy Ghost, he thought he was to be bought with money. Concerning him S. *Peter* pronounced: *Thou art in the gall of bitternesse, and in the bond of iniquity, yet repent and pray GOD, if perhaps the thought of thy heart may be forgiven thee.* Here the matter was of great difficulty; but yet there was a possibility left, at least no impossibility of recovery declared. And therefore Saint *Jude* bids us, *of some to have compassion making a difference: and others save with feare, pulling them out of the fire*; meaning that their condition is onely not desperate. And still in descent retaining the same proportion, every lesser sinne is easier pardoned, as better consisting with the state of grace: the whole spirit is not destroyed, and the body of sinne is not introduced: CHRIST is not quite ejected out of possession, but like an oppressed Prince, still continues his claime; and such is his mercy, that he will still doe so, till all be lost, or that hee is provoked by too much violence, or that Antichrist is put in substitution, and sinne reignes in our mortall body. So that I may use the words of Saint *John*, *These things I write unto you, that yee sinne not. But if any man sinne, we have an Advocate with the Father, JESUS CHRIST the Righteous, and he is a propitiation for our sinnes, and not for ours onely, but for the sinnes of the whole world.* That is plainly, [although the designe of the Gospel be, that we should erect a Throne for CHRIST to reign in our spirits, and this Doctrine of innocence be therefore preached, that ye sinne not, yet if one be overtaken in a fault, despaire not, CHRIST is our Advocate, and he is the propitiation;] he did propitiate *the Father* by his death, and the benefit of that we receive at our first accesse to him, but then he is *our Advocate* too, and prayes perpetually for our perseverance, or restitution respectively. But his purpose is, and he is able so to do, *to keep you from falling, and to present you faultlesse before the presence of his Glory.* 19. *Act.* 8. 22. *vers.* 22. 23. 1 *Joh.* 2. 1, 2.

This consideration I intend, should relate to all Christians of the world; and although by the present custome of the Church we are baptized 20.

Part II.

in our infancy, and do not actually reap that fruit of present pardon, which persons of a mature age in the primitive Church did (for we yet need it not, as we shall, when we have past the calentures of youth, which was the time, in which the wisest of our Fathers in CHRIST chose for their Baptisme, as appeares in the instance of S. *Ambrose*, S. *Austin* and divers others) yet we must remember, that there is a Baptisme of the Spirit as well as of water, and when ever this happens, whether it be together with that Baptisme of water, as usually it was, when onely men and women of yeares of discretion were baptized: or whether it be ministred in the rite of confirmation, which is an admirable suppletory of an early Baptisme, and intended by the holy Ghost for a corroborative of baptismall grace, and a defensative against danger; or that lastly it be performed by an internall, and meerly spirituall Ministry, when we by acts of our own election verifie the promise made in Baptisme, and to bring back the rite, by receiving the effect of Baptisme, that is, when ever the filth of our *flesh is washt away*, and that we have *the answer of a pure conscience towards God*, which S. *Peter* affirmes to be the true Baptisme, and which by the purpose and design of God it is expected we should not defer longer then a great reason, or a great necessity enforces; when our sins are first expiated, and the sacrifice and death of CHRIST is made ours, and we made GODS by a more immediate title, (which at some time or other happens to all Christians, that pretend to any hopes of heaven) then let us look to our standing, and *take heed lest we fall. When we once have tasted of the heavenly gift, and are made partakers of the holy Ghost, and have tasted the good word of GOD, and the powers of the world to come*, that is, when we are redeemed by an actuall mercy and presentiall application, which every Christian that belongs to GOD is at some time or other of his life, then a fall into a deadly crime is highly dangerous, but a relapse into a contrary estate is next to desperate.

21. 2 *Pet.* 2. 20, 21

I represent this sad but most true Doctrine in the words of S. *Peter*, *If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour JESUS CHRIST, they are again entangled therein, and overcome, the latter end is worse with them then the beginning. For it had been better for them not to have known the way of righteousnesse, then after they have known it to turn from the holy Commandment delivered unto them.* So that a relapse after a state of grace into a state of sin, into confirmed habits, is to us a great signe, and possibly in it selfe it is more then a sign, even a state of reprobation, and finall abscission.

--Neque amittos colores lana refert medicata fuco: nec vera virtus, cum semel excidit Curat reponi deterioribus. Hor. 22.

The summe of all is this, there are two states of life like opposite termes. First CHRIST redeems us from our vain conversation, and reconciles us to GOD, putting us into an intire condition of pardon, favour, innocence, and acceptance, and becomes our Lord and King, his spirit dwelling and reigning in us. The oppolite state to this is that, which in Scripture is called, a *crucifying the Lord of life, a doing despite to the spirit of grace, a being entangled in the pollutions of the world*, the Apostacie or falling away, an impotency or disability to do good, *viz. of such who cannot cease from sin*, who are slaves of sin, &c. in whom *sin reigns in their bodies*. This condition is a full & integral deletery of the first, is such a condition, which as it hath no holines, or remanent affection to vertue: so it hath no hope or revelation of a mercy, because all that benefit is lost, which they received by the Death of CHRIST; and the first being

2 *Pet.* 2. 14.

being lost, *there remains no more sacrifice for sinnes*, but a certain fearfull expectation of judgement. But between these two states, stand all those imperfections, and single delinquencies, those slips and falls, those parts of recession and Apostasie, those grievings of the Spirit: and so long as any thing of the first state is left, so long we are within the Covenant of grace, so long we are within the ordinary limits of mercy, and the Divine compassion; we are in possibilities of recovery, and the same sacrifice of CHRIST hath its power over us. CHRIST is in his possession, though he be disturbed, but then our restitution consists upon the onely condition of a renovation of our integrity, as are the degrees of our innocence, so are our degrees of confidence. Part II.

23. Now because the intermediall state is divisible, various, successive, and alterable, so also is our condition of pardon. Our flesh shall no more return as that of a little childe, our wounds shall never be perfectly cured; but a skar, and pain and a danger of relapse shall for ever afflict us, our sins shall be pardoned by parts and degrees, to uncertain purposes, but with certain danger of being recalled again; and the pardon shall never be consummate till that day, in which all things have their consummation.

24. And this is evident to have been GODS usuall dealing with all those, upon whom his Name is called. GOD pardoned *Davids* sins of adultery and murder. But the pardon was but to a certain degree, and in a limited expression, *GOD hath taken away thy sin, thou shalt not die* (to which by *Moses* law he stood obliged;) but this pardon was as imperfect, as his condition was, *Nevertheless the childe, that is born unto thee*, that *shall die*. Thus GOD pardoned the Israelites at the importunity of *Moses*, and yet threatned to visit that sin upon them in the day of visitation. And so it is in Christianity, when once we have broke and discomposed the golden chain of vocation, election and justification, which are intire links, and methodicall periods of our happinesse, when we first give up our names to CHRIST, for ever after, our condition is imperfect, we have broken our Covenant and we must be saved by the excrescencies and overflowings of mercy. Our whole endeavour must be to be reduced to the state of our baptismall innocence and integrity, because in that, the Covenant was established. And since our life is full of defaillancies, and all our endeavours can never make us such as CHRIST made us, and yet upon that condition our hopes of happinesse were established; I mean of remaining such as he had made us, as are the degrees of our restitution and accesse to the first federall condition, so also are the degrees of our pardon; but as it is alwayes in imperfection during this life, and subject to change and defaillance, so also are the hopes of our felicity, never certain till we are taken from all danger; never perfect, till all that is imperfect in us, is done away.

Μόνον αὐχεῖν εἶναι τῆς σφῶν τελευτῆσεως ἰδίας. Theophocl. Tyro. *Psal.* 33. 2. *Rom.* 4. 7.

25. And therefore in the present condition of things our pardon was properly expressed by *David*, and Saint *Paul*, by *a covering*, and *a not imputing*. For because the body of sinne dyes divisibly, and fights perpetually, and disputes with hopes of victory and may also prevaile, all this life is a condition of suspence: Our sinne is rather covered then properly pardoned. GODS wrath is suspended, not satisfied; the sinne is not to all purposes of anger imputed, but yet is in some sense remanent, or at least lyes ready at the door. Our condition is a state of imperfection; and every degree of imperfecti-

Part II. on brings a degree of receſſion from the ſtate, CHRIST put us in; and every receſſion from our innocence is alſo an abatement of our confidence, the anger of GOD hovers over our head, and breaks out into temporall judgements, and he retracts them again, and threatens worſe, according as we approach to, or retire from that firſt innocence, which was the firſt entertainment of a Chriſtian, and the Crown of the Evangelicall Covenant. Upon that we entertained the mercies of redemption, and GOD eſtabliſhed it upon ſuch an obedience, which is conſtant, perpetuall, and univerſall; and as we performe our part: ſo GOD verifies his, and not not onely gives a great aſſiſtance by the perpetuall influences of his holy Spirit, by which we are conſigned to the day of redemption; but alſo takes an account of obedience, not according to the ſtandard of the Law, and an exact ſcrutiny, but by an Evangelicall proportion, in which we are on one ſide look'd upon as perſons already redeemed and aſſiſted, and therefore highly engaged: and on the other ſide as compaſſed about with infirmities and enemies, and therefore much pityed. So that as at firſt our calling and Election is preſently good, and ſhall remain ſo, if we make it *ſure*; ſo if we once prevaricate it, we are rendred then full of hazard, difficulty and uncertainty, and we muſt with paines and ſedulity work out our ſalvation with fear and trembling: firſt by preventing a fall, or afterwards by returning to that excellent condition, from whence we have departed.

26. But although the pardon of ſinnes after Baptiſme be, during this life, difficult, imperfect, and revocable; yet becauſe it is to great effects for the preſent, and in order to a compleat pardon in the day of judgement, we are next to enquire, what are the parts of duty, to which we are obliged after ſuch prevarications, which uſually interrupt the ſtate of Baptiſmall innocence, and the life of the Spirit. Saint *John* gives this account. *If we ſay, we have fellowſhip with GOD, and walke in darkneſſe we lye, and do not the truth. But if we walk in the light, as he is in the light we have communion one with another, and the blood of JESUS cleanſeth us from all ſinne.* 1. *Joh.* 1. 6. This ſtate of duty Saint *Paul* calls *a caſting off the workes of darkneſſe, a putting on the armour of light, a walking honeſtly, a putting on the LORD JESUS CHRIST.* And to it he confronts, *making proviſion for the fleſh to fulfill the luſts thereof.* Saint *Peter* deſcribing the duty of a Chriſtian relates the proportion of it as high as the firſt precedent, even GOD himſelf. *As he, which hath called you, is holy, ſo bee yee holy in all manner of converſation, not faſhioning yourſelves according to the former luſts.* And again, *ſeeing then that all theſe things ſhall be diſſolved, what manner of perſons ought we to be in all holy converſation and godlineſſe.* And Saint *John* with the ſame ſeverity and perfection: *Every one, that hath this hope* (that is every one who either does not, or ha's no reaſon to deſpaire) *purifieth himſelf even as GOD is pure*; meaning that he is pure by a Divine purity, which GOD hath preſcribed as an imitation of his holineſſe, according to our capacities and poſſibilities. That purity muſt needs be a *laying aſide all malice, and all guile, and hypocriſies, and envies, and evill ſpeakings.* So S. Peter expreſſes it; *a laying aſide every weight, and the ſin that does ſo eaſily beſets us*

1. *Pet.* 1. 15.

2. *Pet.* 3. 11.

1. *Joh.* 3. 3.

1. *Pet.* 2. 1.
Hebr. 12. 1.

S

Part II.

So Saint *Paul*; this is to *walke in the light as he is in the light, for in him is no darkneſſe at all*, which we have then imitated, when we have *eſcaped the corruption that is in the world through luſts*, that is, *ſo as we are not held by them*, that we take them for our enemies, for the object and party of our conteſtation and ſpirituall fight, *when we contend earneſtly againſt them, and reſiſt them unto blood if* need be, that's being *pure as he is pure*. But beſides this poſitive rejection of all evill, and perpetually conteſting againſt ſin, we muſt purſue the intereſts of vertue, and an active religion.

1. *John* 1. 5.

2. *Pet.* 1. 4.

24. *Ibidem.*

And beſides this, ſaith Saint Peter, *giving all diligence, adde to your faith vertue, to your vertue knowledge, and to knowledge temperance, and to temperance patience, and to patience godlineſſe, and to godlineſſe brotherly kindneſſe, and to brotherly kindneſſe charity*. All this is an evident proſecution of the firſt deſigne, the holineſſe and righteouſneſſe of a whole life, the being cleere from all ſpots and blemiſhes, a being pure and ſo preſented unto Chriſt; for upon this the Covenant being founded, to this all induſtries muſt endeavour, and arrive in their proportions. *For if theſe things be in you, and abound, they ſhall make that you be neither barren nor unfruitfull in the knowledge of our Lord JESUS Chriſt. But he that lacketh theſe things is blind, and hath forgotten he was purged from his old ſinnes*; that is, he hath loſt his baptiſmall grace, and is put from the firſt ſtate of his redemption towards that ſtate which is contradictory and deſtructive of it.

Veri boni aviditas tuta eſt. quid ſit iſtud interrogas? aut unde iubeat? dicam: ex bona conſcientia, ex honeſtis conſiliis, exrectis actionibus, ex contemptu forſtuitorum, ex placido vitæ & continuo tenore unam prementis viam. Sen. ep. 23. 25.

Now becauſe all theſe things are in latitude, diſtance and diviſibility, and onely enjoyne a ſedulity, and great endeavour, all that we can dwell upon, is this, that he who endeavours moſt, is moſt ſecure, and every degree of negligence is a degree of danger, and although in the intermediall condition between the two ſtates of *Chriſtianity*, and a *full* impiety, there is a ſtate of recovery and poſſibility, yet there is danger in every part of it, and it increaſes according as the deflexion and irregularity comes to its height, poſition, ſtate and finality. So that we muſt give all diligence to *worke out our ſalvation*, and it will ever be with feare and trembling; with feare, that we doe not looſe our innocence; and with trembling, if we have loſt it, for feare we never recover, or never be accepted. But holineſſe of life, and uninterrupted ſanctity being the condition of our ſalvation, the ingredient of the Covenant, we muſt proportion our degrees of hope, and confidence of heaven, according as we have obtained degrees of innocence, or perſeverance or reſtitution. Only this, As it is certain he is in a ſtate of reprobation, who lives unto ſin, that is, whoſe actions are habitually criminall, who gives more of his conſent to wickedneſſe then to vertue: ſo it is alſo certain he is not in the ſtate of GODS favour, and ſanctification, unleſſe he lives unto righteouſneſſe, that is, whoſe deſires, and purpoſes, and endeavours, and actions, and cuſtomes are ſpirituall, holy, ſanctified, and obedient. When ſinne is dead and the ſpirit is life, when the luſts of the fleſh are mortified, and the heart is purged from an evill conſcience, and we abound in a whole ſyſteme of Chriſtian vertues, when our hearts are right to GOD, and with our affections and our wills we love GOD and keep his Commandments; when we doe not onely *cry LORD, LORD*, but alſo *doe his will*, then CHRIST dwells in us, and we in CHRIST. Now let all this be taken in the loweſt ſenſe that can be imagined, all I ſay which out of Scripture I have tranſcribed, *caſting away every weight layin*g

laying aside all malice, mortifying the deeds of the flesh, crucifying the old man with all his affections and lusts, and then having escaped the corruption that is in the world through lust, besides this, adding vertue to vertue till all righteousnesse be fulfilled in us, walking in the light, putting on the LORD JESUS, purifying our selves as GOD is pure, following peace with all men and holinesse, resisting unto bloud, living in the spirit, being holy in all manner of conversation, as he is holy, being carefull and excellent in all conversation and godlinesse, all this being a pursuit of the first design of CHRISTS death and our reconcilement, can meane no lesse but that. 1. We should have in us no affection to a sinne; of which we can best judge; when we never choose it, and never fall under it but by surprise, and never lye under it at all, but instantly recover, judging our selves severely and. 2. That we should choose vertue with great freedome of spirit and alacrity, and pursue it earnestly * integrally and make it the businesse of our * lives, and that, 3. The effect of this be, that sinne be crucified in us, and the desires to it dead, flat, and uselesse, and that our desires of serving CHRIST be quicke, spirited, active and effective, inquisitive for opportunities, apprehensive of the offer, cheerfull in the action, and persevering in the imployment.

* Bonum ex integra causa, malum ex quolibet defectu peculiari

* Χρόνῳ δηλοῖ δίκη τὸν δίκαιον εἶναι σκοπόν· κακὸν δ' ἐν ἡμέρᾳ γνοίης μιᾷ. Sophocl. Oedip. 26.

Now let a prudent Person imagine what infirmities and overfights can consist with a state thus described, and all that, does no violence to the Covenant; GOD pities us, and calls us not to account for what morally cannot, or certainly will not with great industry be prevented. But whatsoever is inconsistent with this condition is an abatement from our hopes as it is a retiring from our duty, and is with greater or lesse difficulty cured, as the degrees of its distance from that condition, which Christ stipulated with us, when we became his Disciples. For we are just so restored to our state of grace and favour, as we are restored to our state of purity and holinesse. Now this redintegration or renewing of us into the first condition is also called *Repentance* and is permitted to all persons, who still remaine within the powers and possibilities of the Covenant, that is, who are not in a state contradictory to the state and portion of grace; but with a difficulty increased by all circumstances, and incidencies of the crime, and person. And this I shall best represent in repeating these considerations. 1. Some sins are past hopes of pardon in this life. 2. All that are pardoned are pardoned by parts, revocably and imperfectly during this life, not quickely, nor yet manifestly. 3. Repentance containes in it many operations, parts, and imployments, its termes and purpose being to redintegrate our lost condition, that is, in a second and lesse perfect sense, but as much as in such circumstances we can, to verify our first obligations of innocence and holinesse in all manner of conversation and godlinesse.

Concerning the first, it is too sad a consideration to be too dogmaticall and conclusive in it, and therefore I shall onely recall those expresses of Scripture, which may with out envy decree the article, such as are those of S. *Paul*, that there is a certain sort of men, whom he twice describes, *whom it is impossible to renew again unto repentance*: or those of S. Peter *Such whose latter end is worse then the beginning, because after they once had escaped the pollutions of the world they are intangled therein*; such who as our blessed Saviour threatens *shall never be forgiven in this world, nor in the world to come*. For there is an unpardonable estate by reason of its malice, and opposition to the Covenant of grace, and there is a state unpardonable, because the time of repen- 27.

tance

ance is past. There are dayes and periods of grace. *If thou hadst known at least in this thy day*, said the weeping Saviour of the world to *foreknown* and *determined* Jerusalem. When GODS decrees are gone out, they are not alwayes revocable: and therefore it was a great caution of the Apostle, *that we should follow peace and holiness, and look diligently that we fall not from the grace of GOD, lest any of us become like Esau, to whose repentance there was no place left, though he sought it carefully with teares*: meaning that we also may put our selves into a condition, when it shall be impossible we should be renewed unto repentance; and those are they, *who sin a sin unto death, for whom* we have from the Apostle no encouragement *to pray*. And these are in so generall and conclusive termes described in Scripture, that every persevering sinner hath great reason to suspect himself to be in the number; if he endeavours, as soon as he thinks of it, to recover, it is the best signe he was not arrived so farre; but he that lived long in a violent and habituall course of sinne is at the margin and brim of that state of finall reprobation, and some men are in it before they be aware, and to some GOD reckons their dayes swifter, and their periods shorter. The use I make of this consideration is, that if any man hath reason to suspect, or to be certain that his time of repentance is past, it must needs be a death-bed penitent after a vitious life; for he hath provoked GOD, as long as he could, and rejected the offers of grace as long as he lived, and refused vertue till he could not entertaine her, and hath done all those things, which a person rejected from hopes of repentance can easily be imagined to have done. And if there be any time of rejection, although it may be earlier, yet it is also certainly the last.

Heb. 12. 16.

1 *Joh.* 5. 16.

28.

Concerning the second I shall adde this to the former discourse of it, that pardon of sins is not in this world at all after the first emission and great effluxe of it in our first regeneration. During this life we are in imperfection, minority and under conditions, which we have prevaricated, and our recovery is in perpetuall fluxe, in heightnings and declensions, and we are highly uncertain of our acceptation, because we are not certain of our restitution, and innocence; we know not whether we have done all that is sufficient to repaire the breach made in the first state of favour and baptismall grace. *But he that is dead, saith S. Paul, is justified from sin*; not till then. And therfore in the doctrine of the most learned JESUS it is affirmed: He 'that is guilty of prophanation of the name of GOD, he shall not interrupt 'the apparent malignity of it by his present repentance, nor make atone-'ment in the day of expiation, nor wash the stains away by chastising of 'himself, *but during his life it remaines wholly in suspence, and* before death is 'not extinguished according to the saying of the Prophet Esay; *This iniquity 'shall not be blotted out till ye dye*, saith the LORD of Hosts; and some wise per-'sons have affirmed, that *Jacob* related to this in his expression, and appellatives of GOD; whome he called *the GOD of Abraham, and the feare of his Father Isaak*, because (as the Doctors of the Jewes tell us) *Abraham* being dead was ascribed into the finall condition of GODS family; but *Isaak* being living had apprehensions of GOD, not onely of a pious, but also of a tremulous feare: he was not sure of his own condition, much lesse of the degrees of his reconciliation, how far GOD had forgiven his sins, and how far he had retained them. And it is certain, that if every degree of the divine favour be not assured by a holy life, those sins, of whose pardon we

Rom. 6. 7.

Isay 22. 14.

Gen. 31. 42.

were

Part II.

were most hopefull, returne in as full vigour, and clamorous importunity as ever, and are made more vocall by the appendant ingratitude, and other accidentall degrees. And this CHRIST taught us by a parable; for as the Lord made his uncharitable servant pay all that debt, which he had formerly forgiven him, *even so will GOD doe to us, if we from our hearts forgive not one another their trespasses. Behold the goodnesse, and severity of GOD,* saith Saint Paul, *on them which fell severity; but on thee, goodnesse, if thou continue in that goodnesse, otherwise thou shalt be cut off. For this is my Covenant which I shall make with them, when I shall take away their sins.* And if this be true in those sins, which GOD certainly hath forgiven, such as were all those, which were committed before our illumination; much rather is it true in those, which we committed after, concerning whose actuall and full pardon we cannot be certain without a revelation. So that our pardon of sins, when it is granted after our breach of the Covenant, is just so secure as our perseverance is: concerning which because we must asertain it as well as we can, but ever with feare and trembling, so also is the estate of our pardon, hazardous, condititionall, revocable and uncertain; and therefore the best of men doe all their lives aske pardon even of those sins, for which they have wept bitterly, and done the sharpest and severest penance. And if it be necessary we pray, that we may not enter into temptation, because temptation is full of danger, and the danger may bring a sin, and the sinne may ruine us: it is also necessary, that we understand the condition of our pardon to be, as is the condition of our person, variable as will, suddain as affections, alterable as our purposes, revocable as our owne good intentions, and then made as ineffective as our inclinations to good actions. And there is no way to secure our confidence and our hope, but by being perfect and holy, and pure, as our heavenly Father is, that is, in the sense of humane capacity, free from the habites of all sinne; and active, and industrious, and continuing in the wayes of godlinesse. For upon this onely the promise is built, and by our proportion to this state we must proportion our confidence, we have no other revelation; Christ reconciled us to his Father upon no other conditions, and made the Covenant upon no other articles, but of a holy life, in obedience universall and perpetuall: And the abatements of the rigorous sense of the words, as they are such as may infinitely testify and prove his mercy, so they are such as must secure our duty and habituall graces; an industry manly, constant and Christian; and because these have so great latitude; (and to what degrees GOD will accept our returnes he hath no where punctually described) he that is most severe in his determination does best secure himselfe, and by exacting the strictest account of himselfe shall obtaine the easier scrutiny at the hands of GOD. The use I make of this consideration is to the same purpose with the former: for if every day of sinne and every criminall act is a degree of recesse from the possibilities of heaven, it would be considered at how great distance a death-bed penitent after a vitious life may apprehend himselfe to stand from mercy, and pardon and since the termes of restitution must in labour, and in extension of time, or intention of degrees be of value great enough to restore him to some proportion, or equivalence with that state of grace from whence he is fallen, and upon which the Covenant was made with him, how impossible it will appeare to him to goe so farre, and doe so much

Matth. 18.35.

Rom. 11.22. v. 27.

much in that state, and in those circumstances of disability.

Part II. 29.

Concerning the third particular, I consider, that Repentance, as it is described in Scripture, is a systeme of holy duties, not of one kind, not properly consisting of parts as if it were a single grace, but it is the reparation of that estate, into which CHRIST first put us, *a renewing us in the spirit of our mind*, so the Apostle calls it, And the holy Ghost hath taught this truth to us, by the implication of many appellatives, and also by expresse discourses. For there is in Scripture, *a* * *repentance to be repented of*, and *a* [a] *repentance never to be repented of*. The first is meere sorrow for what is past, an ineffective trouble producing nothing good, such as was the repentance of *Judas*, *he repented and hanged himselfe*, *and* such was that of *Esau*, when it was too late, and so was the repentance of the five foolish virgins, which examples tell us also, when ours is an impertinent, and ineffectuall repentance. To this repentance, pardon is no where promised in Scripture. But there is a repentance, which is called *conversion*, or *amendement of life*, a repentance productive of holy fruits, such as the Baptist and our blessed Saviour preached, such as himselfe also propounded in the example of the Ninevites, they repented at the preaching of *Jonah*, that is, they fasted *they covered them in sackcloth*; *they cryed mightily unto GOD*, *yea they turned every one from his evill way*, *and from the violence*, *that was in their hands*. And this was it, that appeased GOD in that instance. *GOD saw their works*, *that they turned from their evill way*, *and God repented of the evill*, *and did it not*.

The same Character of repentance we find in the Prophet *Ezekiel*. *When the wicked man turneth away from his wickednesse*, *that he hath committed*, *and doeth that which is lawfull and right*; *If the wicked restore the pledge*, *give again that he had robbed*, *walke in the statutes of life without committing iniquity*, *he hath done that which is lawfull and right*, *he shall surely live*, *he shall not dy*. And in the Gospell, repentance is described with as full and intire comprehensions, as in the old Prophets. For faith and repentance are the whole duty of the Gospell, Faith when it is in conjunction with a practicall grace, signifies an intellectuall. Faith signifies the submission of the understanding to the institution, and repentance includes all that whole practice, which is the intire duty of a Christian, after he hath been overtaken in a fault. And therefore repentance first includes a renunciation, and abolition of all evill, and then also enjoynes a pursuit of every vertue, and that till they arrive at an habituall confirmation.

Of the first sense are all those expressions of Scripture, which imply repentance to be the deletery of sinnes. *Repentance from dead workes* Saint *Paul* affirmes to be the prime fundamentall of the religion, that is, conversion or returning from dead works: for unlesse repentance be so construed it is not good sense. And this is therefore highly verified, because repentance is intended to set us into the condition of our first undertaking, and articles covenanted with GOD. And therefore it is called *a redemption of the time*, that is, recovering what we lost, and making it up by our doubled industry. *Remember whence thou art fallen*, *repent*, that is, returne, *and doe thy first workes*; said the spirit to the Angel of the Church of Ephesus, or else I *will remove thy Candlesticke*, *except thou repent*. It is a restitution; If a man be overtaken in a fault, *restore such a one*, that is put him, where he was. And then, that, repentance also implyes a doing all good, is certain by the Sermon of the Baptist, *bring forth*

* Μετεμέλεια.

[a] Μετάνοια. μεταμεληθεὶς ἀπήγξατο, *cui in Act. Apost. opponitur* μετανόησατε οὖν καὶ ἐπιστρέψατε. *Act.* 3. 19. *Huic enim promittitur peccatorum remissio in sequ.* εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας. *Matt.* 12. 41, *Jonah.* 3. 8. 10. 30. *Ezek.* 18. 27. *Ezek.* 33. 14. Διόπερ ἐκ ἀποστατέον ἐλπὶς χρησίμων διὰ τὰς παραπτωμάτας δυσχερείας, παρατακτέον τῷ ἔξιν, ἣ πάντα τὰ καλὰ γίνεται ἀσφαλῆ τοῖς ἀνθρώποις. *Polybius. vide etia. Clem Alex. strom. l. 2 ubi ad eundem sensum definit pœnitentiam.* 31. Μετάνοια ἀπὸ νεκρῶν ἔργων. *Heb.* 6. 1. *Apoc.* 2. 5. *Gal.* 6. 1. *Math.* 3. 8.

Part II.

forth fruits meet for repentance; Doe thy first workes was the sermon of the spirit; laying aside every weight, and the sinne that easily encircles us, let us run with patience the race that is set before us, so S. Paul taught. And S. Peter gives charge, that when we have escaped the corruptions of the world, and of lusts, besides this, give all diligence to acquire the rosary and conjugation of Christian vertues. And they are proper effects, or rather constituent parts of a holy repentance. *For godly sorrow worketh a repentance* (saith S. Paul) *not to be repented off*, and that ye may know what is signified by repentance behold the product was, *carefullnesse, clearing of themselves, indignation, feare, vehement desires, zeale and revenge*, to which if we adde the Epithete of holy (for these were the results of a godly sorrow, and the members of a repentance not to be repented of,) we are taught, that repentance, besides the purging out the malice of iniquity, is also a sanctification of the whole man, a turning nature into grace, passions into reason, and the flesh into spirit.

2. Cor. 7. 10.

32.

Tit. 3. 5. *Rom.* 12. 2. & 13. 11. *James* 4. 8. *Gal.* 5. 24. *Eph.* 5. 14.

——Scelerum si bene pœniteat, Eradenda Cupidinis Pravi sunt elementa; & teneræ nimis Mentes asperioribus Formandæ studiis. Hor. l. 3. od. 24.

To this purpose I reckon those Phrases of Scripture, calling it, *a renewing of our minds, a renewing of the holy Ghost, a cleansing of our hands, and purifying our hearts*, that is, a becoming holy in our affections, and righteous in our actions, *a transformation* or utter change, *a crucifying the flesh with the affections and lusts, a mortifyed state, a purging all the old leaven, and becoming a new conspersion, a waking out of sleep, and walking honestly as in the day; a being born again, a being born from above, a new life.* And I consider that these preparative actions of repentance, such as are, sorrow and and confession of sins, and fasting, and exteriour mortifications and severities, are but forerunners of repentance, some of the retinue, and they are of the family, but they no more compleat the duty of repentance then the harbingers are the whole Court, or then the fingers are all the body. There *is more joy in heaven, said our* blessed SAVIOUR *over one sinner that repenteth, then over ninety nine just persons, who need no repentance.* There is no mo man but needes a tear, and a sorrow even for his daily weaknesses, and possibly they are the instrumentall expiations of our sudden and frequent and lesser surprises of imperfection; but the just persons *need no repentance* that is, need no inversion of state, no transformation from condition to condition, but from the lesse to the more perfect the best man hath. And therefore those are vain persons, who when they owe GOD a hundred write fourscore, or a thousand, and will write fifty. It was the saying of an excellent person, 'that Repentance is the beginning of Philosophy 'a flight and renunciation of evil works and words, and the first preparation and entrance into a life, which is never to be repented of; And therefore 'a penitent is not taken with umbrages and appearances, nor quits a real 'good for an imaginary, or chooses evill for fear of Enemies and adversi 'accidents, but peremptorily conforms his sentence to the Divine Law 'and submits *his whole life* in a conformity with them. He that said thus excellent words had not been taught the Christian institution, but it was admirable reason and deep philosophy, and most consonant to the reasonableness of vertue, and the proportions and designes of repentance, and no other then the doctrine of Christian Philosophy.

Ἡ δὲ μελέτη αὐτὴ φιλοσοφίας ἀρχηγέτης, ἡ τῶν πονηρῶν ἔργων καὶ λόγων φυγὴ καὶ ἀποδημία τῆς ζωῆς ἡ πρώτη παρασκευή.... διὸ ἔτι προσδοκᾶται τῆς μετανοούσης ἀγαθόν. τὸ ὅτι ἀγαθὸν ἀνεπίδεκτον, ἔτι φόβῳ τῆς ἐναντίου τὴν τῶν κακῶν πράξιν ἀφίστησι, ἐσῶσα δὲ τὴν γνώμην πρὸς τὰς θείας κανόνας τὸν ἑαυτῆς βίον ἀναπλάττει. *Hierocl. in Pythag.*

33.

And it is considerable, since in Scripture there is a repentance mentioned which is impertinent, and ineffectuall as to the obtaining pardon, a repentance implyed which is to be repented of, and another expressed, which

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is never to be repented of, and this is described to be a new state of life, a whole conversion and transformation of the man, it followes that whatsoever in any sense can be called repentance, and yet is lesse then this new life, must be that ineffective repentance: a sorrow is a repentance, and all the acts of dolorous expression are but the same sorrow in other characters, and they are good, when they are parts or instruments of the true repentance: but when they are the whole repentance, the repentance is no better then that of *Judas*, nor more prosperous then that of *Esau*. Every sorrow is not a godly sorrow, and that which is, is but instrumentall, and in order to repentance. *Godly sorrow worketh a repentance*, *saith* Saint *Paul*, that is, it does its share towards it, as every grace does toward the pardon, as every degree of pardon does toward heaven. By *Godly sorrow* it is probable S. *Paul* meanes the same thing, which the schoole hath since called contrition; a griefe proceeding from a holy principle, from our love of GOD and anger, that we have offended him: and yet this is a great way off from that repentance, without the performance of which we shall certainly perish; But no contrition alone is remissive of sins, but as it cooperates towards the integrity of our duty. *Cum conversus ingemuerit*, is the Prophets expression; When a man *mourns and turns from all his evill way*, that's a godly sorrow, and that's repentance too; but the teares of a dolorous person, though running over with great effusions, and shed in great bitternesse, and expressed in actions of punitive justice, all being but the same sense in louder language, being nothing but the expressions of sorrow, are good onely, as they tend further, and if they doe, they may by degrees bring us to repentance, and that repentance will bring us to heaven; but of themselves they may as well make the Sea swell beyond its margent, or water and refresh the sunburnt earth as moue GOD to mercy and pierce the heavens. But then to the consideration we may adde, that a sorrow upon a death bed after a vitious life is such as cannot easily be understood to be ordinarily so much as the beginning of vertue, or the first instance towards a holy life. For he that till then retained his sins, and now when he is certain, and believes he shall dye, or is fearefull least he should, is sorrowfull, that he hath sinned: is onely sorrowfull, because he is like to perish; and such a sorrow may perfectly consist with as great an affection to sin, as ever the man had in the highest caresses, and invitation of his lust. For even then in certain circumstances he would have refused to have acted his greatest temptation. The boldest, & most pungent lust would refuse to be satisfied in the market place, or with a dagger at his heart. And the greatest intemperance would refuse a pleasant meale, if he believed the meat to be mixt with poyson; and yet this restraint of appetite is no abatement of the affection, any more then the violent feares, which by being incumbent upon the death-bed Penitent make him grieve for the evill consequents more, then to hate the malice & irregularity. He that did not grieve, till his greatest feare pressed him hard, and Damnation trod upon his heales, feeles indeed the effects of feare, but can have no present benefit of his sorrow, because it had no naturall principle but a violent, unnaturall, and intolerable cause, inconsistent with a free, placid, and morall election.

Μεταγόησατε οὖν καὶ ἐπιστρέψατε. *Acts.* 3. 19.

Ὡς γὰρ ἔχοντες ἀναγκαῖον τὸ λυπεῖσθαι ὅτι τοῖς ἁμαρτήμασι, παύοντες τῆς ὀργῆς. *Arist.* 2. *Rhetor.*

Ἀγαθοὶ ἀρηϊφίλοιο κορυστάς. *Hom. Il.* 1.

Ὁ μεταγνοὺς ἐφόβω τῷ τοῦ κακοῦ πράξει αἰρόμενος. *Hierocl.*

The same also I consider concerning *the purpose of a new life*, which that any man should judge to be repentance, that duty which restores us, is more unreasonable then to thinke sorrow will doe it: For as a man may sorrow, and yet never be restored, (and he may sorrow so much the

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the more because he never shalbe restored as *Esau* did, as the five foolish Virgins did, and as many more may do) so he that purposes to lead a new life hath convinced himself, that the Duty is undone, and therefore his pardon not granted, nor his condition restored: As a letter is not a word nor a word an action, as an Embryo is not a man, nor the seed the fruit: so is a purpose of obedience, but the element of repentance, the first imaginations of it differing from the grace it self, as a disposition from a habit, or (because it self wil best expresse it self) as the purpose does from the act. For either a holy life is necessary, or it is not necessary. If it be not, why does any man hope to escape the wrath to come by resolving to doe an unnecessary thing, or if he does not purpose it, when he pretends he does, that is a mocking of GOD, and that is a great way from being an instrument of his restitution. But if a holy life be necessary, as it is certain by infinite testimonies of scriptures, it is the *unum necessarium*, the one great necessary, it cannot reasonably be thought, that any thing lesse then doing it shall serve our turnes. That which is onely in purpose is not yet done, and yet it is necessary it should be done, because it is necessary we should purpose it. And in this we are sufficiently concluded by that ingeminate expression used by S. *Paul; in JESUS CHRIST nothing can avail but a new Creature. Nothing but faith working by charity, nothing but a keeping the Commandments of GOD And as many as walk according to this rule, peace be on them, and mercy, they are the Israel of GOD.*

Nam illi qui ex aliis propositis in alia transiliunt, aut ne transiliunt quidem, sed casu quodam transmittuntur, quomodo habere quicquam certum, manusumve possunt, suspensi & vagi? Senec. ep. 23.

Gal. 6. 15. 5, 6. 1 Cor. 7. 19. 35.

This consideration I intended to oppose against the carnall security of Death-bed penitents, who have spent a vitious life, who have therefore mocked themselves, because they meant to mock GOD, they would reap, what they sowed not. *But be not deceived*, saith the Apostle, *he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting.* Onely this, *let us not be weary of well-doing, for in due season we shall reap, if we faint not*; meaning that by a persevering industry, and a long work, and a succession of religious times we must sowe to the spirit; a work of such length, that the greatest danger is of fainting and intercision. But he that sowes to the spirit, not being weary of well-doing, not fainting in the long processe, he, and he onely shall reape life everlasting. But a purpose is none of all this. If it comes to act, and be productive of a holy life, then it is usefull, and it was like the Eve of a holy day, festivall in the midst of its abstinence and vigils, it was the beginnings of a repentance. But if it never come to act, it was to no purpose, a mocking of GOD, an act of direct hypocrisie, a provocation of GOD, and a deceiving our own selves; you are unhappy, you began not early, or that your earlier dayes returne not together with your good purposes.

Gal. 6. 7.

Mutatus, dices (quotieste speculo videris alterum.) Quæ mens est hodie, cur eadem non puero fuit? Vel cur his animis incolumes non redeunt genæ? Hor. l. 1. Od 10. 36.

And neither can this have any other sentence, though the purpose be made upon our death-bed. For GOD hath made no Covenant with us on our death-bed, distinct from that he made with us in our life and health. And since in our life and present abilities good purposes, and resolutions, and vowes (for they are but the same thing in differing degrees) did signifie nothing till they came to act, and no man was reconciled to GOD by good intentions, but by doing the will of GOD, can we imagine that such purposes can more prevaile at the end of a wicked life, then at the beginning? that lesse piety will serve our turns after 50. or 60. years impiety, then after but 5. or 10. that a wicked and a sinfull life should by lesse paines be

expiated

expiated,then an unhappy yeare? For it is not in the state of grace as in other *exteriour* actions of religion or charity, where God will accept the will for the deed when the externall act is inculpably out of our powers, & may also be supplyed by the internall; as bendings of the body by the prostration of the soul;alms,by charity:preaching by praying for conversion. These things are necessary,because they are precepts,and obligatory onely in certain circumstances,which may faile,and we be innocent and disobliged. But it is otherwise in the essentiall parts of our duty, which God hath made the immediate,and next condition of our salvation,such which are never out of our power,but by our own fault. Such are charity,forgivenes,repentance,and faith;such to which we are assisted by GOD, such which are alwayes put by Gods grace into our power, therefore because God indispensably demands them. In these cases as there is no revelation Godwil accept the will for the deed,the purpose for the act,so it is unreasonable to expect it;because GOD did once put it into our powers,and if we put it out,we must not complain of want of fire,which our selves have quenched,nor complain we cannot see, when we have put our own lights out;and hope Godwill accept the will for the deed,since we had no will to it, when God put it into our powers. These are but fig-leaves to cover our nakednesse,which our sin hath introduced.

Εἰς ποῖον ἐπὶ χεῖρον ἀναβαίνει τὸ ἀναβαλλόμενον τῶν βελτίστων ἄξιον σπουδῆς καὶ τὸ μὴ μένειν παραβαίνειν ἃ διαρρήτως λόγῳ παρείληφας τὰ δὲ ὁρώμενα τοῖς ἔθεσι συμβαλλόμενος καὶ συμβεβληκὼς ποῖον ἐν τῷ διδόναλον περιδήσεις ὧν εἰς ἐκείνον ὑπερθήσῃ τῷ ἐπανορθώσειν ποιῆσαι τῷ σπουδῇ ἐκεῖ εἰ μεμέλημεν ἀλλ' ἀνὴρ ἀνὴρ τέλος, ὃν τοιοῦτος ἀμελήσας, καὶ ῥᾳθυμήσας, καὶ δεῦρο ὑπερθέσεις ἐξ ὑπερθέσεων πολὺς, περθέσεις ἐκ περθέσεων, καὶ ἡμέρας ἄλλας ἐπ' ἄλλαις ὁρίζῃς, ὧν ἐς περσῄξῃς σεαυτῷ, λήσει σεαυτὸν, ἐς περκέψας, ἀλλ' ἰδιώτης διαλελήσῃς καὶ ζῶν καὶ τεθνηκώς.

Epictet.c. 75.

For either the reducing such vowes and purposes to act is the duty,without which the purpose is ineffectuall, or else that practise is but the signe, and testimony of a sincere intention and that very sincere intention was of it selfe accepted by God in the first spring. If it was nothing but a signe,then the covenant,which God made with man in Jesus Christ was faith and good meaning,not faith and repentance,and a man is justified as soone as ever he purposes well,before any endeavours are commenced,or any act produced, or habit ratified;and the duties of a holy life are but shadowes,and significations of a grace,no part of the Covenant, not so much as smoke is of fire, a meere signe of a person justified as soon as he made his vow, but then also a man may be justified 500. times in a yeare,as often as he makes a new vow and confident resolution,which is then done most heartily, when the lust is newly satisfied & the pleasure disappeares for the instant,though the purpose disbands upon the next temptation: yea but unlesse it be *a sincere purpose* it will doe no good,and although we cannot discerne it, nor the man himselfe,yet GOD knowes the heart,and if he sees it would have been reduced to act then he accepts it, and this is the hopes of a dying man. But faint they are and dying,as the man himselfe.

For it is impossible for us to know,but that what a man intends (as himselfe thinks) heartily,is sincerely meant,and if that may be insincere, and is to be judged only by a never following event(in case the man dyes)it cannot become to any man the ground of hope,nay even to those persons,who do meane sincerely it is still an instrument of distrust & feares infinite, since his owe sincere meaning hath nothing in the nature of the thing,no distinct formality,no principle,no signe to distinguish it from the unsincere vows of sorrowfull,but not truly penitent persons. 2. A purpose acted and not acted differ not in the principle,but in the effect, which is extrinsecall and accidentall to the purpose,and each might be without the other:a man might live holily,though he had not made that vow,&when he hath made the vow he may fail of living holily.* And as wesholud think it hard measure to have a damnation increased upon us for those sins,which we would have committed if we had lived: so it cannot be reasonable to build our hopes of heaven upon an ima-

38.

* Ergo is tandem est nostrum qui quod ad fe attiner aequum censeat quaerat quamque poenas dare ob eam rem quod arguatur male facere voluisse? Nemo opinor...Sed si honorem non aequum est habere ob eam rem quod bene facere voluisse quis dicit, nec fecit tamen: Rhodiensibus male erit non quod male fecerunt, sed quia voluisse dicuntur? Orat.M Catonis pro Rhodiens. apud A. Gellium.l.7. c.2.

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ginary piety, which we never did, and if we had lived, GOD knowes, whether we would or not. 3 *GOD takes away the godly leaſt malice ſhould corrupt their underſtandings*, and *for the Elects ſake thoſe dayes are ſhortned, which if they ſhould continue, no fleſh ſhould eſcape*, but now ſhall all that be laid upon their ſcore, which if GOD had not ſo prevented by their death, GOD knowes they would have done? And GOD deals with *the wicked in a proportionable manner*, to the contrary *purpoſe*, *he ſhortens their dayes*, *and takes away* their poſſibilities, *and opportunities*, when the time of repentance is paſt *becauſe he will not do violence to their wills, and this leaſt they ſhould returne, and be converted, and I ſhould heale them*; ſo that it is evident, ſome perſons are by ſome acts of God after a vitious life and the frequent rejection of the Divine grace at laſt *prevented from mercy, who without ſuch courſes*, & in contrary circumſtances might poſſibly *doe acts of repentance, and return, and then GOD* would *heale them* 4. Let their purpoſes and vowes be never ſo ſincere in the principle, yet ſince a man who is in the ſtate of grace may again faile of it, and forget he was purged from his old ſins (and every dying ſinner did ſo, if ever he was waſhed in the laver of regeneration, and ſanctified in his ſpirit) then much more may ſuch a ſincere purpoſe fail, and then it would be known to what diſtance of time or ſtate from his purpoſe, will GOD give his finall ſentence? Whether will he quit him, becauſe in the firſt ſtage he will correſpond with his intention, and act his purpoſes, or condemne him becauſe in his ſecond ſtage he would prevaricate? And when a man does fail, it is not becauſe his firſt principle was not good; for the H. ſpirit, which is certainly the beſt principle of ſpirituall actions, may be extinguiſhed in a man, and a ſincere, or hearty purpoſe may be loſt, or it may again be recovered, and be loſt again; ſo that it is as unreaſonable, as it is unrevealed, that a ſincere purpoſe on a deathbed ſhall obtain pardon, or paſſe for a new ſtate of life. Few men are at thoſe ſtants,* and in ſuch preſſures hypocriticall and vain, and yet to performe ſuch purpoſes is a new worke, and a labour; it comes in upon a new ſtock differing from that principle, and will meet with temptations, difficulties and impediments; and an honeſt heart is not ſure to remain ſo, but may ſplit upon a rock of a violent invitation. A promiſe is made to be faithfull or unfaithfull *ex poſt facto* by the event, but it was ſincere or unſincere in the principle, onely if the perſon promiſing did, or did not reſpectively at that time meane what he ſaid. A ſincere promiſe many times is not truely performed.

Nunquam creſcit ex poſtfacto præ rei ici eſtimatio. D. de reg. jur.

Math. 13 15. *ex Iſay.* 6. 9. *Marc.* 4. 12. *Luk.* 8 10. *John:* 12. 40. *Act:* 28. 29. *Rom:* 11. 8.

39 Concerning all the other acts, which it is to be ſuppoſed a dying perſon can doe, I have onely this conſideration; if they can make up a new Creature, become a new ſtate, be in any ſenſe a holy life, a keeping the commandments of God, a following of peace and holines, a becoming holy in all converſation, if they can arrive to the loweſt ſenſe of that excellent condition Chriſt intended to all his Diſciples, when he made, *keeping the Commandments* to be the condition of *entring into life*, and not *crying, Lord, Lord, but doing the will of God*: if he that hath ſerved the luſts of the fleſh, and taken pay under all Gods enemies, during a long and malicions life can for any thing a dying perſon can doe, be ſaid in any ſenſe to have lived holily, then his hopes are fairly built; if not, they rely upon a ſand; and the ſtorme of death, and the Divine diſpleaſure will beate too violently upon them. There are no ſuppletories of the Evangelicall Covenant; *if we walke according to the rule*, then *ſhall peace and righteouſneſſe kiſſe each other*; if we have ſinned and prevaricated the rule, repentance muſt bring us into the

the wayes of righteousnesse, and then we must goe on upon the old stock; but the *deeds of the flesh must be mortified*, and *Christ must dwell in us*, and *the spirit must reigne in us*, and vertue must be habituall, and the habits must be confirmed, and this as we doe by the spirit of Christ, so it is hallowed and accepted by the grace of GOD, and we, put into a condition of favour, and redeemed from sin, and reconciled to GOD. But this will not be put off with single acts, nor divided parts, nor newly commenced purposes, nor fruitlesse sorrow; it is a great folly to venture eternity vpon dreames, so that now let me represent the condition of a dying person after a vitious life.

Audies plerosq; dicentes; a quinquagesimo in otium secedam; se agesimus annus abofficijs me dimittet. Et quem tandem longioris vitæ prædem accipis? Seneca.

1. He that considers the frailty of humane bodies, their incidences and aptnesse to sicknesse, casualties, death, sudden or expected, the condition of severall diseases, that some are of too quick a sense, and are intolerable, some are dull stupid and Lethargicall: then addes the prodigious judgements which fall upon many sinners in the act of sin, and are markes of our dangers, and Gods essentiall justice and severity, and that security, which possesses such persons, whose lives are vitious and habituall carelessenesse, and groundlesse confidence, or an absolute inconsideration, which is generally the condition, and constitution of such minds, every one whereof is likely enough to confound a persevering sinner in miseries eternall, will soon apprehend the danger of a delayed repentance to be infinite, and unmeasureable.

40. παρλῶεε δ' ὡ τοῖς συνήθει μὴ ἀναβάλλεσθαι τὸ ἀγαθὸν ὑπὲρ τῶν πολλῶν σωτηρίας ἀναγκαιότατον ὀφείλοντας ἰσχύειν, ἢ παντὸς μᾶλλον ὡς ἐπ' ἐκείνην ἀφορμᾶσθαι τὴν φιλοσοφίαν, ᾗ τὰ τοῦ βίου πονοῦσιν, *Luci. Nigr.*

41. *2 Pet. 2. 14.*

2. But suppose such a person having escaped the antecedent circumstances of the danger, is set fairly upon his death-bed with the just apprehension of his sins about him and his addresses to repentance; consider then the strength of his lusts, that the sins he is to mortify are inveterate, habituall, and confirmed, having had the growth and stability of a whole life; that the liberty of his will is impaired (the Scripture saying, of such persons, *whose eyes are full of lust and that cannot cease from sinne*, and that *his servants they are whom they obeyed*, that they are slaves to sin, and so not *sui iuris*, not at their own disposé) that his understanding is blinded, his appetite is mutinous, and of a long time used to rebell, and prevaile; that all the inferiour faculties are in disorder: that he wants the helpes of grace proportionable to his necessities (for the longer he hath continued in sin, the weaker the grace of God is in him; so that in effect, at that time the more need he hath, the lesse he shall receive, it being Gods rule to *give to him that hath, and from him, that hath not to take even what he hath*) then adde the innumerable parts and great burdens of repentance, that it is not a sorrow, nor a purpose, because both these suppose that to be undone, which is the onely necessary support of all our hopes in Christ when it is done, the innumerable difficult cases of conscience that may then occurre, particularly in the point of restitution (Which among many other necessary parts of repentance is indispensably required of all persons, that are able, and in every degree in which they are able) the many temptations of the Devill, the strength of passions, the impotency of the Flesh, the illusions of the spirit of darknesse, the tremblings of the heart, the incogitancy of the minde, the implication and inranglings of ten thousand thoughts and the impertinencies of a disturbed fancy, and the great hinderances of a sicke body, and a sad and weary spirit, all these represent a death-bed to be but an ill station for a penitent; If the person be suddenly snatched away he is not left so much as to dispute;

Ἐπεὶδὰν τὶς ἰσχὺς ἢ τῶ ὑπεσθαι τελευτήσῃ, εἰ σὺ χρὴ αὐτὰ φόβον, μὴ, ῥᾳθυμίᾳ, ἀλλ' ὡ τῶ πρόσθεν ἐν εἰσίει. *Plato de repub.*

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if he be permitted to languish in his sickness he is either stupid and apprehends nothing, or else miserable, and hath reason to apprehend too much. However, all these difficulties are to be passed and overcome before the man be put into a saveable condition. From this consideration (though perhaps it may inferre more) yet we cannot but conclude this difficulty to be as great as the former danger, that is vast, and ponderous, and insupportable

Ante senectutem curandum est ut homo bene vivat in senectute autem ut bene moriatur. Seneca.

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3. Suppose the Clinick or death-bed Penitent to be as forward in these imployments, and as successfull in the mastering many of the objections as reasonably can be thought, yet it is considerable, that there is a repentance, which is to be repented of, and that is, a repentance, which is not productive of fruits of amendment of life, that there is a period set downe by GOD in his judgement, and that many who have been prophane as *Esau* was, are reduced into the condition of *Esau*, and *there is no place left for their repentance though they seeke it carefully with teares* : that they, who have long refused to heare God calling them to repentance, GOD will refuse to heare them calling for grace and mercy, that *he will laugh* at some men, *when their calamity comes*, that the five foolish virgins addressed themselves at the noyse of the bridegroomes coming, and begd oyle, and went out to buy oyle, and yet for want of some more time, and an early diligence came too late, and were shut out for ever; that it is no where revealed that such late endeavours, and imperfect practises shall be accepted; that GOD hath made but one covenant with us in JESUS CHRIST, which is faith and repentance consigned in Baptisme; and the signification of them and the purpose of CHRIST is, that we should *henceforth no more serve sinne*, but mortify and kill him perpetually and destroy his kingdome, and extinguish as much as in us lyes his very title; that we should *live holily, justly, and soberly in this present world, in al holy conversation and godlinesse*, and that either we must be continued or reduced to this state of holy living, and habituall sanctity, or we have no title to the promises; that every degree of recession from the state of grace CHRIST first put us in, is a recession from our hopes, and an insecuring our condition; and we adde to our confidence onely as our obedience is restored; All this is but a sad story to a dying person, who sold himself to work wickednesse in an habituall iniquity, and aversation from the conditions of the holy Covenant, in which he was sanctified'

O si compunctas humana superbia mentes Ante obitum mutare, nec expectare suprema Fata velit. Pœnitet ambigue quem fero pœnitet, ergo præsentis spatium nobis dum creditur ævi Dum patulam cui Christi clementia sese præbet, præteritæ plangamus crimina vitæ Dum licet, et sano ingenioque animoque valemus. Alcimus Avit: Bis jam pene tibi consul trigesimus iolitat, et numerat paucos vix tua vita dies Mart. l. 1. ep. 16. vide S. Ambros. l. 2. de penit. c. 1. et in S. Aug in lib. hom. il. hom 41. S. Basil: hom. 4 S. Bernard in parvis serm : ser 33.

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And certainly it is unreasonable to plant all our hopes of heaven upon a doctrine that is destructive of all piety, which supposes us in such a condition, that GOD hath been offended at us all our life long, and yet that we can never return our duties to him, unlesse he will unravell the purposes of his predestination, or call back time again, and begin a new computation of years for us; and if he did, it would be still as uncertain. For what hope is there to that man, who hath fulfilled all iniquity, and hath not fulfilled righteousnesse? Can a man live to the Devil and dye to God? sow to the Flesh, and reape to the spirit? hope GOD will in mercy reward him, who hath served his Enemy? sure it is; the Doctrine of the availe of a death-bed repentance cannot be reconciled with Gods purposes and intentions to have us live a good life, for it would reconcile us to the hopes of heaven for a few thoughts or words or single actions, when our life is done. It takes away the benefit of many graces, and the use of more, and the necessity of all.

For let it be seriously weighed. To what purpose is the variety of GOD S grace? What use is there of preventing, restraining, concomitant, subse-

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subsequent, and persevering grace, unless it be in order to a religious conversation? And by deferring repentance to the last we despoile our soules, and rob the holy Ghost of the glory of many rayes, and holy influences, with which the Church is watered and refreshed, that it may grow from grace to grace, till it be consummate in glory. It takes away the very being of chastity, and temperance, no such vertues according to this doctrine need to be named among Christians. For the dying person is not in capacity to exercise these, and then either they are troublesome, without which we may do well enough, or else the condition of the unchaste and intemperate Clinick is sad and deploreable. For how can he eject those Devills of Lust, and drunkennesse, and gluttony, from whom the disease hath taken all powers of election and variety of choice. Unless it be possible to root out long contracted habits in a moment, or acquire the habits of chastity, sobriety and temperance, those self denying and laborious graces, without doing a single act of the respective vertues in order to obtaining of habites; unless it be so, that GOD will infuse habites into us more immediately then he creates our reasonable souls, in an instant, and without the cooperation of the suscipient, without *the working out our salvation with fear*, and *without giving all diligence*, and *running with patience*, and *resisting unto blood*, and *striving to the last*, and *enduring unto the end* in a long fight, and a long race. If GOD infuses such habites, why have we laws given us, and are commanded to work, and to do our duty with such a succession and lasting diligence, as if the habites were to be acquired, to which indeed GOD promises, and ministers his aides, still leaving us the persons obliged to the law, and the labour, as we are capable of the reward. I need not instance any more. But this doctrine of a Death-bed repentance is inconsistent with the duties of mortification, with all the vindictive and punitive parts of repentance in exteriour instances; with the precepts of *wayting*, and *watchfulnesse*, and *preparation*, and standing in a readineſse against *the coming of the Bridegroom*, with *the patience of well doing*, with exemplary living, with the imitation of the life of CHRIST, and conformities to his passion, with the kingdome, and dominion and growth of grace. And lastly it goes about to defeat one of GODS great purposes, for GOD therefore concealed the time of our death, that we might alwayes stand upon our guard. The holy JESUS told us so, *watch, for ye know not what hour the LORD will come*; but this makes men seem more crafty in their late begun piety, then GOD was provident and mysterious in concealing the time of our dissolution.

Prudens futuri temporis exitum Caliginosa nocte premit Deus. Horat.

Vita data est utenda, data est sine fœnore nobis Mutua, nec certa persoluenda die. Quæris quod sit longissimum vitæ spatium? Usque ad sapientiam pervenire. Qui ad illam pervenit, attingit, non longissimum finem, sed maximum. Senec ep. 94.

And now if it be demanded how long time must our repentance, and holy living take up? what is the last period of commencement of our piety, after which it will be unaccepted or ineffectuall? will a moneth or a yeer, or three yeers or seven suffice? For since every man fails of his first condition, and makes violent recessions from the state of his redemption, and his baptismall grace, how long may he lye in that state of recession with hopes of salvation? To this I answer, He cannot lye in sinne a moment without hazarding his eternity, every instant is a danger, and all the parts of its duration do increase it, and there is no answer to be given antecedently, and by way of rule, but all the hopes of our restitution depends upon the event. It is just as if we should aske, how long will it be before an Infant comes to the perfect use of reason, or before a fool

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Male vivunt qui semper vivere incipiunt. Non potest stare paratus ad mortem qui modo incipit vivere. Quidam vivere tunc incipiunt cum desinendum est, quidam ante vivere desierunt quam inceperunt. Senec. ep. 23.

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will become wise, or an ignorant person become excellently learned. The answer to such questions must be given according to the capacity of the man, to the industry of his person to his opportunities or hindrances, to his life and health, and to GODS blessing upon him. Onely this, every day of deferring it, lessens our hopes and increases the difficulty, and when this increasing, divisible difficulty comes to the last period of impossibility GOD onely knows, because he measures the thoughts of man, and comprehends his powers in a span, and himselfe onely can tell how he will correspond in those assistances, without which we can never be restored. Agree with thy adversary quickly, while thou art in the way: *Quickly*. And therefore Scripture sets down no other time than *to day*, while it is yet called to day. But because it will every day be called to day, we must remember, that our duty is such as requires a time, a duration, it is a course, *a race, that is set before us*, a duty requiring patience, and longanimity, and preserverance and great care and diligence, *that we faint not*. And supposing we could gather probably by circumstances, when the last period of our hopes begins, yet he that stands out as long as he can, gives probation, that he came not in of good will or choice, that he loves not the present service, that his body is present, but his heart is estranged from the yoke of his present imployment; and then all that he can doe is odious to GOD, being a sacrifice without a heart, an offertory of shells and huskes, while the Devill and the mans lusts have devoured the kernells.

So that this question is not to be asked before hand but after a man hath done much of the worke, and in some sense lived holily, then he may enquire into his condition, whether if he persevere in that, he may hope for the mercies of JESUS. But he that enquires before hand, as commonly he meanes ill, so he can be answered by none but GOD, because the satisfaction of such a vain question depends upon future contingencies, and accidents depending upon Gods secret pleasure and predestination. He that repents but to day, repents late enough, that he put it off from yesterday. It may be that some may begin to day, and finde mercy, and to another person it may be too late, but no man is safe or wise that puts it off till to morrow. And that it may appeare how necessary it is to begin early, and that the worke is of difficulty and continuance, and that time still encreases the objections, it is certain that all the time, that is lost, must be redeemed, by something in the sequel equivalent, or in some degree commensurate to the duties omitted and the time mispent; And the intension of the following actions, and the frequent repetition must make up the defect in the extension, and coexistence with a longer time. It was an act of an heroicall repentance, and great detestation of the crime, which *Thomas Cantipratanus* relates of a young Gentleman condemned to dye for robberies, who endevouring to testify his repentance, and as farre as was then permitted him to expiate the crime, begged of the Judge that tormentors might be appointed him, that he might be long a dying, and be cut in small pieces, that the severity of the execution might be proportionable to the immensity of his sorrow, and greatnesse of the iniquity: such great acts doe facilitate our pardon, and hasten the restitution, and in a few dayes comprise the elapsed duty of many moneths; but to rely upon such acts is the last remedy, and like unlikely physicke to a despairing person, if it does well, it is well, if it happen otherwise he must thanke himselfe, it is but what in reason he could expect.

Nic est locus solvendi veris alicui. Seneca. Mortem venientem nemo hilaris excipit, nisi qui se ad eam diu composuerat, Idem ep. 30. ---- Qui peccatum mortiens dimittere, et ipsa In serum tempus differt admissa fateri Non tam dimittit, quam dimittatur ab illis. Alcim. Avitus. Non potest esse paratus ad mortem qui modo incipit vivere. Id agendum est ut satis vixerimus. Quidam vivere tunc incipiunt cum desinendum est, si hoc judicas mirum, adijcias quod magis admireris. Quidam aere vivere desierunt quam incipierent. Seneca ep. 23. Cras re victurum, cras dicis Posthume semper Die mihi, cras istud Posthume quando venit? Cras vives? hodie tam vivere Posthume serum est Ille sapit quisquis Posthume vixit heri. Martial. l. 5. ep. 59 & lib. 2. ep. 90. Non bene distuleris videas quæ posse negari. Et solum hoc ducas quod fuit esse tuum. Non est, crede mihi, sapientis dicere vivam Sera nimis vita est crastina, vive hodie. l. 1. ep. 16.

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I conclude this point with the words of S. *Paul*, GOD will render to every man according to his deedes, T o them *who by patient continuance in well do-* 47.
'*ing* seek for glory and honour, and immortality, [to them] eternall life.
'But to them, that are contentious, and doe not obey the truth, but obey *Rom. 2. 6.*
'unrighteousnesse [to them] indignation and wrath, Tribulation and anguish
'upon every soule of man, that doth evill.

Having now discoursed of repentance upon distinct principles I shall not 48.
need to consider upon those particulars which are usually reckoned parts or instances of repentance, such as are contrition, confession and satisfaction. Repentance is the fullfilling all righteousnesse, and includes in it, whatsoever is matter of Christian duty, and is expressely commanded; such as is contrition or godly sorrow, and confession to GOD, both which are declared in scripture to be in order to pardon, and purgation of our sins. *A contrite and a broken heart, O GOD, thou wilt not despise; and if we* confesse our sins, GOD is just and righteous to forgive us our sins, and to cleanse us from all iniquity.* To which adde concerning satisfaction, that it is a judging and punishing of our selves; that it also is an instrument of repentance and a fruit of godly sorrow, and of good advantage for obtaining mercy of GOD. For *indignation and revenge* are reckoned by S. *Paul* effects of *a godly sorrow*, and the blessing, which encourages its practise, is instanced by the same Saint, *when we are judged we are chastened of the LORD*, but *if we would judge our selves we should not be judged*: Where he expounds *judged* by *chastened*, if we were severer to our selves, GOD would be gentle and remisse. And there are onely these two cautions to be annexed, and then the direction is sufficient. 1. That when promise of pardon is annexed to any of these or another grace, or any good action, it is not to be understood, as if alone it were effectuall, either to the abolition or pardon of sins, but the promise is made to it as to a member of the whole body of piety. In the coadunation, and coniunction of parts the title is firme, but not at all in distinction and separation. For it is certain if we faile in one, we are guilty of all, and therefore cannot be repaired by any one grace, or one action, or one habite. And therefore *charity hides a multitude of sins* with men and GOD too; *Almes deliver from death; humility pierceth the clouds and will not depart before its answer* be gracious; and *hope purifieth, and makes not ashamed*; and patience, and faith, and piety to parents and prayer, and the eight beatitudes have promises of *this life, and of that, which is to come respectively*, *and* yet nothing will obtain these promises, but the harmony and uniting of these graces in a holy and habituall confederation. And when we consider the promise as singularly relating to that one grace, it is is to be understood comparatively, that is: such persons are happy if compared with those, who have contrary dispositions. For such a capacity, does its portion of the work towards complete felicity, from which the contrary quality does estrange and difintitle us. 2. The speciall and minute actions and instances of these three preparatives of repentance are not under any command in the particulars, but are to be disposed of by Christian prudence in order to those ends, to which they are most aptly instrumentall and designed; such as are fasting, and corporall severities in satisfaction or the punitive parts of repentance, they are either vindictive of what is past, and so are proper acts or effects of contrition & godly sorrow, or else they relate to the present & future estate, & are intended for correction

* Τὰς μὲν γὰρ ἁμαρτίας ἡμῶν ἀπολέγοντας μᾶλλον καὶ λέγομεν τοὺς ὁμολογοῦντας δικαίως καλέζθαι δεῖν δοκοῦμεν. *Arist. Rhet. 2.*

2. Cor. 7. 10.

1. Cor. 11. 31.

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or emendation, and so are of good use as they are medicinall, and in that proportion not to be omitted; And so is confession to a spirituall person, an excellent instrument of Discipline, a bridle of intemperate passions, an opportunity of restitution; *Ye which are spirituall restore such a person overtaken in a fault* (saith the Apostle) it is the application of a remedy, the consulting with a guide, and the best security to a weak, or a lapsed, or an ignorant person; in all which cases he is unfit to judge his own questions, and in these he is also committed to the care, and conduct of another. But these speciall instances of repentance are capable of suppletories, and are like the corporall works of mercy, necessary onely in time and place, and in accidentall obligations. He that relieves the poore, or visits the sick, choosing it for the instance of his charity, though he do not redeeme captives, is charitable, and hath done his almes. And he that cures his sinne by any instruments, by externall, or interiour and spirituall remedies is penitent, though his dyet be not ascetick, and afflictive, or his lodging hard, or his sorrow bursting out into teares, or his expressions passionate and dolorous. I onely adde this, that acts of *publike* repentance must be by using the instruments of the Church, such as she hath appointed; of *private* such as by experience or by reason, or by the counsell we can get we shall learne to be most effective of our penitentiall purposes. And yet it is a great argument, that the exteriour expressions of corporall severities are of good benefit, because in all ages wise men, and severe penitents, have chosen them for their instruments.

Gal. 6. 1.

Vide disc. of Mortification, part 1.

Et disc. of fasting, par. 2.

The PRAYER.

O *Eternall GOD, who wert pleased in mercy to look upon us, when we were in our blood; to reconcile us, when we were enemies; to forgive us in the midst of our provocations of thy infinite and eternall Majesty, finding out a remedy for us, which mankinde could never ask; even making an atonement for us by the death of thy Sonne, sanctifying us by the blood of the everlasting Covenant, and thy all-hallowing and Divinest Spirit, let thy graces so perpetually assist and encourage my endeavours, conduct my will, and fortifie my intentions, that I may persever in that holy condition, which thou hast put me in by the grace of the Covenant, and the mercies of the holy JESU. Oh let me never fall into those sinnes, and retire to that vaine conversation, from which the eternall and mercifull Saviour of the world hath redeemed me; but let me grow in grace, adding vertue to vertue, reducing my purposes to act, and increasing my acts till they grow into habits, and my habits till they be confirmed, & still confirming them til they be consummate in a blessed and holy perseverance. Let thy preventing grace dash all temptations*

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in their approach; let thy concomitant grace enable me to resist them in the assault, & overcome them in the fight, that my hopes be never discomposed, nor my faith weakned, nor my confidence made remisse, or my title & portion in the Covenant be lessened; or if thou permittest me at any time to fall (which holy JESU avert for thy mercy and compassion sake) yet let me not sleep in sin, but recall me instantly by the clamours of a nice and tender conscience, and the quickning Sermons of the Spirit, that I may never passe from sin to sin, from one degree to another, lest sin should get the dominion over me, lest thou be angry with me, and reject me from the Covenant, and I perish. Purifie me from all uncleanesse, sanctifie my Spirit, that I may be holy as thou art, and let me never provoke thy jealousie, nor presume upon thy goodnesse, nor distrust thy mercies, nor deferre my repentance, nor rely upon vain confidences; but that I may by a constant, sedulous, and timely endeavour make my calling and election sure, living to thee, and dying to thee, that having sowed to the Spirit, I may from thy mercies reap in the Spirit, blisse and eternall sanctity, and everlasting life, through JESUS CHRIST our Saviour, our hope, and our mighty and ever glorious Redeemer. Amen.

Ad. Sect. 12.

Upon CHRISTS *Sermon on the Mount, and of the eight Beatitudes.*

THe holy JESUS being entred upon his Propheticall office in the first solemne Sermon gave testimony, that he was not onely an Interpreter of Lawes then in being, but also a Law-giver, and an Angel of the new and everlasting Covenant, which because GOD meant to establish with mankinde by the mediation of of his Son, by his Son also he now began to publish the conditions of it; and that the publication of the Christian Law might retain some proportion at least, and analogy of circumstance with the promulgation of the Law of *Moses*, CHRIST went up into a Mountain, and from thence gave the Oracle. And here he taught all the Disciples, for what he was now to speak was to become a Law, a part of the condition, on which he established the Covenant, and founded our hopes of heaven. Our excellent and gracious Law-giver knowing, that the great argument in all practicall disciplines is the proposall of the end, which is their crown and their reward, begins his Sermon, as *David* began his most divine collection of hymnes, with *blessednesse*. And having enumerated eight duties, which are the rule of the spirits of Christians, he begins every duty with a Beatitude, and concludes it with a reward, to manifest the reasonablenesse, and to invite and determine our choice to such graces, which are circumscribed with felicities, which have blessednesse in present possession, and glory in the consequence, which in the midst of the most passive and afflictive of them tells us, that we are blessed, which is indeed a felicity, as a hope is good, or as a rich heir is rich, who in the midst of his Discipline, and the severity of Tutors and Governors knows he is designed, and certain of a great inheritance.

The

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2.

The eight Beatitudes which are the duty of a Christian, and the rule of our spirit, and the speciall discipline of CHRIST, seem like so many paradoxes, and impossibilities reduced to reason, and are indeed vertues made excellent by rewards, by the sublimity of grace, and the mercies of GOD, hallowing and crowning those habits, which are despised by the world, and are esteemed the conditions of lower, and lesse considerable people. But GOD sees not, as man sees, and his rules of estimate and judgement are not borrowed from the exteriour splendour, which is apt to seduce children, and cosen fooles, and please the appetites of sense and abused fancy; but they are such as he makes himself; excellencies, which by abstractions and separation from things below, land us upon celestiall appetites. And they are states of suffering, rather then states of life; for the great imployment of a Christian, being to beare the Crosse, CHRIST laid the Pedestall so low, that the rewards were like rich mines interred in the deeps and inaccessible retirements, and did choose to build our felicities upon the torrents and violences of affliction and sorrow. Without these graces we cannot get heaven, and without sorrow and sad accidents, we cannot exercise these graces. [Such are]

3.

πτωχοὶ τῷ πνεύματι, πτωχοὶ ταπεινώσεως. *Luk.* 6. 20.

1. *Blessed are the poor in spirit, for theirs is the Kingdom of heaven.* Poverty of spirit is in respect of secular affluence and abundance, or in respect of great opinion and high thoughts, either of which have divers acts and offices. That the first is one of the meanings of this text is certain, because S. *Luke* repeating this Beatitude delivers it plainly, *Blessed are the poor*, and to it he opposes riches. And our blessed Savior speaks so suspiciously of riches and rich men, that he represents the condition to be ful of danger and temptation: And S. *James* calls it full of sin, describing rich men to be oppressours, litigious, proud, spiteful, and contentious, which saying, like all others of that nature, are to be understood in common, and most frequent accidents, not regularly, but very improbable to be otherwise. For if we consider our vocation, S. *Paul* informes us, *That not many mighty, not many noble are called, but GOD hath chosen the poor of this world rich in faith*; And how hard it is for a rich man to enter into heaven our great Master hath taught us, by saying it is more easie for a Camel to passe through a needles eye. And the reason is because of the infinite tentation which riches minister to our spirits, it being such an opportunity of vices, that nothing remains to countermand the act, but a strong, resolute, vnaltered, and habituall purpose, and pure love of vertue; riches in the mean time offering to us occation of lusts, fuell for revenge, instruments of pride, entertainment of our desires, engaging them in low, worldly, and sottish appetites; inviting us to shew our power in oppression, our greatnesse in vanities, our wealth in prodigall expences, and to answer the importunity of our lusts, not by a denyall, but by a correspondence, and satisfaction till they become our mistresses, imperious, arrogant, tyrannical, and vain. But poverty is the sister of a good mind, it ministers aide to wisdome, industry to our spirit, severity to our thoughts, sobernesse to counsels, modesty to our desires; it restraines extravagancie, and dissolution of appetites; the next thing above our pre-

2 *Jam.* 5. 1 *Cor.* 1. 26. *Luk.* 19. 23. Nulli fortunæ minus bene quam optimæ creditur, Alia felicitate ad tuendam felicitatem est opus, Senec. c. 7. οὐφελὲς δὲ τύφλε πλοῦτε μήτε ἐν γῇ, μήτ' ἐν θαλάττῃ μήτ' ἐν ἀπείρῳ φανεῖναι ἀλλὰ παρέρχεσθαι ταῦτα, καὶ ἀχίτωνα. διὰ σὲ γὰρ πάντα ἀνθρώποις κακά. Timocre. Lyr. Vel nos in mare proximum Gemmas, & lapides, aurum & inutile Summi materiam mali mittamus, Hor. l. 3. Od. 24. Ὁ δ' πλοῦτος ἡμᾶς καθάπερ ἰατρὸς κακὸς τυφλὸς βλέποντας παρέλαθεν πάντας ποιεῖ, *Antiphanes.* Δῖλος ὅτ' ἤκτητες γένωμαι, καὶ σώματι πηρὸς καὶ νοῦν ἥρως, καὶ φίλος ἀθανάτοις. γ' λακτοφάγοι, ἄριστοι, δικαιότατοι ἀνθρώπων, *Dixit Homerus de Mysis & Hippemolgis, l.* 13. *Iliad. Justissimos & longævos dixit qui vescebantur lacte & cibo modesto.*

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sent condition, which is commonly the object of our wishes being temperate and little, proportionable enough to nature, not wandring beyond the limits of necessity, or a moderate conveniency, or at furthest but to a freer refreshment, and recreation. And the cares of poverty are single, and mean, rather a fit imployment to correct our levities, then a businesse to impede our better thoughts; since a little thing supplyes the needs of nature, and the earth and the fountain with little trouble minister food to us; and GODS common providence and daily dispensation, eases the cares and makes them portable. But the cares and businesses of rich men are violences to our whole man, they are loades of memory, businesse for the understanding, work for two or three arts and sciences, imployment for many servants to assist in; increase the appetite and heighten the thirst, and by making their dropsy bigger, and their capacities large, they destroy all those opportunities, and possibilities of charity, in which onely riches can be usefull.

--Satis est fluviusque Cereſque. Lucan.

Ἐτεὸν τ' Αἱ βεγνῶσι πλοῦτον δυοῖν μόνον Δήμητρ' ἄκη τ' ὑδρηκόος ἔαρ πάρεστι, καὶ φυχῆ ἀνὴρ τρέφειν. *Eurip.*

But it is not a meere poverty of possession, which intitles us to the blessing, but a poverty of Spirit; that is, a contentednesse in every state, an aptnesse to renounce all, when we are obliged in duty; a refusing to continue a possession, when we for it must quit a virtue or a noble action, a divorce of our affections from those guilded vanities, a generous contempt of the world, and at no hand heaping riches, either with injustice or with avarice, either with wrong or impotency, of action or affection. Not like *Staberius* described by the Poet, who thought nothing so criminall as poverty, and every spending of a sesterce was the losse of a morall vertue, and every gaining of a talent was an action glorious and heroicall. But poverty of spirit accounts riches to be the servants of GOD, first, and then of our selves, being sent by GOD, and to return, when he please, and all the while they are with us, to do his businesse. It is a looking upon riches, and things of the earth, as they do who look upon it from heaven, to whom it appears little and unprofitable. And because the residence of this blessed poverty is in the minde, it followes, that it be here understood, that all that exinanition and renunciation, abjection and humility of minde, which depauperates the spirit, making it lesse worldly, and more spirituall is the duty here enjoyned. For if a man throwes away all his gold, as did *Crates* the Theban, or the proud Philosopher Diogenes, and yet leave a spirit high, aëry, phantasticall and vain, pleasing himselfe, and with complacency reflecting upon his own act, poverty is but a circumstance of pride, and the opportunity of an imaginary, and a sæcular greatnesse. *Ananias* and *Saphira* renounced the world by selling their possessions, but because they were not poor in Spirit, but still retained the affections to the world, therefore they kept back part of the price, and lost their hopes. The Church of Laodicea was possessed with a spirit of pride, and flattered themselves in imaginary riches, they were not poor in spirit, but they were poor in possession and condition: These wanted humility, the other wanted a generous contempt of worldly things, and both were destitute of this grace.

——Quod ubique, credidit ingens puperiem virtus, & cavit nil acrius, ut si Forte minus locuples uno quadrante periret Ipse videretur sibi nequior—— Horat.

Apocal. 3. 17.

The acts of this grace are, 1. To cast off all inordinate affection * to riches. 2 In heart and spirit, that is, preparation of minde to quit the possession of all riches, and actually so to do, when GOD requires it, that is, when the retaining riches looses a virtue. 3. To be well pleased with the whole œconomy of GOD, his providence, and dispensation of all things

* Ἐγὼ δ' ὑπ' ἀμαλοῖσι ξυλοίμαν κόμαις ἐν ὕπνοις πεσὼν τὸ κατὰ τὴν ἡλικίαν ζῆσαι. *Anacreon.* 5.

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things, being contented in all estates. 4, To imploy that wealth, GOD hath given us in actions of justice and religion. 5. To be thankfull to GOD in all temporall losses. 6. Not to distrust GOD, or to be sollicitous and fearefull of want in the future. 7. To put off the spirit of vanity, pride and phantasticke complacency in our selves, thinking lowly or meanly of whatsoever we are or doe. 8. To preferre others before our selves, doing honour, and prelation to them and either contentedly receiving affronts done to us, or modestly undervaluing our selves. 9. Not to praise our selves, but when GODS glory, and the edification of our neighbour is concerned in it, nor willingly to heare others praise us. 10. To dispoile our selves of all interiour propriety, denying our own will in all instances of subordination to our superiours, and our own judgement in matters of difficulty, and question, to the advice of wiser men, and the decision of those, who are trusted with the cure of our soules. 11. Emptying our selves of our selves, and throwing our selves wholly upon GOD, relying upon his providence, trusting his promises, craving his grace, and depending upon his strength for all our actions, and deliverances, and duties.

Non possidentem multa, vocaveris Recte beatum: rectius occupat Nomen beati, qui Deorum Muneribus sapienter uti, Duramq; callet pauperiem pati, Priusq; letho flagitium timet, &c. Hor. l. 4. od. 2.

6. *Latius regnet avidum domando Spiritum, quam si Lybiam remotis Gadibus jungas et uterque Pœnus serviat uni. Horat l. 2. od. 2. carm. Serviet æternum qui parvo nescier uti. Hor. Matth. 11. 5. & 18. 4.

The reward promised is *the* * *kingdome of heaven. Feare not little flocke, it is your Fathers pleasure to give you a kingdome.* To be little in our own eyes, is to be great in GODS, the poverty of the spirit shall be rewarded with the riches of the kingdomes; of both kingdomes; that of heaven is expressed; poverty is the high way of eternity; but therefore the kingdome of grace is taken in the way, the way to our Countrey: and it being the forerunner of glory, and nothing else, but an antedated eternity, is part of the reward, as well as of our duty. And therefore whatsoever is signified by [kingdome] in the appropriate Evangelicall sense, is there intended as a recompence. For the kingome of the Gospel is a congregation, and society of CHRISTS poore, of his *little ones*: they are the communion of Saints, and their present entertainment is, knowledge of the truth, remission of sins, the gift of the holy Ghost, and what else in Scripture is signified to be a part or grace or condition of the kingdome. For *to the poore the Gospell is preached*: that is, to the poore, the kingdom is promised and ministred.

7. *Rom. 5. 3. Gaudet patientia duris. James. 1. 2. 2 Cor. 7. 9. Jam. 4. 9. 10.* Sicenim per oculos cum notas turpes trahat Rursus per ipsos lachrymas fundit pias Egressione ut eluat quæ in gressa sunt. Dum Dolemus admissa, admittenda excludimus, et fit quædam de condemnatione culpæ disciplina innocentia, S. Ambr.

2. *Blessed are they that mourne; for they shall be comforted*] This duty of Christian mourning is commanded not for it selfe, but in order to many good ends. It is in order to patience, *Tribulation worketh patience*, and therefore *we glory in them* (saith Saint *Paul*,) and Saint *James*, *My Brethren count it all joy, when ye enter into divers temptations, knowing that the triall of your faith* (viz by afflictions) *worketh patience.* 2. It is in order to repentance, *Godly sorrow worketh repentance*, and by consequence it is in order to pardon; *for a contrite heart GOD will not reject.* And after all this it leads to joy. And therefore Saint *James* preached a homily of sorrow, *Be afflicted and mourne, and weepe*; that is, in penitentiall mourning, for he addes, *Humble your selves in the sight of the LORD, and he shall lift you up.* The acts of this duty are. 1. To bewaile our owne sins. 2. To lament our infirmities, as they are principles of sinne, and recessions from our first state. 3. To weepe for our own evills and sad accidents as they are issues of the Divine anger. 4. To be sad for the miseries and calamities of the Church, or of any member of it, and indeed to *weepe with every one that weepes*, that is,

not

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not to rejoyce in his evill, but to be compassionate, and pitifull, and apt to beare anothers burden. 5. To avoid all loose and immoderate laughter, all dissolution of spirit, and manners, uncomely jeastings, freer revellings, carnivals and balls, which are the perdition of precious houres (allowed us for repentance and possiblities of heaven) which are the instruments of infinite vanity, idle talking, impertinency and lust, and very much below the severity and retiredneſſe of a Christian spirit. Of this CHRIST became to us the great example, for S. *Basil* reports a tradition of him, that he never laughed, but wept often. And if we mourne with him, we shall also rejoyce in the joyes of eternity.

8.

3. *Blessed are the meeke for they shall possesse the earth*] that is, the gentle and softer spirits; persons not turbulent or unquiet, not clamorous or impatient, not overbold or impudent, not querulous or discontented, not brawlers or contentious, not nice or curious, but men who submit to GOD, and know no choyce of fortune or imployment, or succeſſe, but what GOD chooses for them, having peace at home, because nothing from without does discompose their spirit. In summe, meekneſſe is an indifferency to any exteriour accident, a being reconciled to all conditions and instances of providence; a reducing our selves to such an evenneſſe and interiour satisfaction, that there is the same conformity of spirit and fortune, by complying with my fortune, as if my fortune did comply with my spirit. And therefore in the order of Beatitudes, meekneſſe is set between mourning and desire, that it might balance and attemper those actions by indifferencie, which by reason of their abode are apt to the transportation of passion. The reward expreſſed is a poſſeſſion of the earth, that is, a poſſeſſion of all which is excellent here below, to consigne him to a future glory, as *Canaan* was a type of heaven. For meekneſſe is the beſt cement and combining of friendships, it is a great endearement of us to our company. It is an *ornament* to have *a meek and quiet spirit*, a * prevention of quarrells, and pacifyer of wrath; it purchaseth peace, and is it ſelfe a quietneſſe of spirit, it is the greateteſt affront to all injuries in the world, for it returnes them upon the injurious, and makes them uſeleſſe, ineffective, and innocent, and is an antidote againſt all the evill conſequents of anger and adverſity, and tramples upon the uſurping passions of the irascible faculty.

πραεῖς ἐισὶν οἱ κεκτημένοι τὸ ἦθος, ἢ πάντῃ παθῶν ἀπηλλαγμένοι, ἂς μαθημίαν ἔχειν τὰ ἐκτὸς ἐνοικοῦσαν ἀπαθῆ τοῖς ψυχαῖς, *S Basil in Psal.* 33.

Mansuetus & æquus secundum Aristot. ἐστὶ ἐὐψυχῶν μέτριος, *et* ἀτυχῶν μεγαλόψυχος. ὅσσα τε δειμονίοισι τύχης βροτοὶ ἄλγε' ἔχουσι. Ἦν δ' ἂν μοῖραν ἴσχῃς φρένας ἔρπε κατ' οἰκονόμον. *Pythag. carm. aur.* *Æquam memento rebus in arduis servare mentem: non secus in bonis ab insolenti temperatam Lætitia, Moriture Deli, Horat. carm. l. 2. Od. 3. Quem res plus nimio delectavere secunda Mutatæ quatient, ad Fusc. Arist.* 1 *Pet.* 3. 4. * Ὁ θυμὸς φύσιν ἔσχεν ἀτίμου, συμφορὰς σύμμαχον, βλάβης σύνεργον, ἢ ἀδικίας, χημάτων ἀπώλεια, ἵτι ὃ ἢ Φθορᾶς ἀρχηγόν. *Aristot.*

5.

But the greateſt part of this *paisage* and Landtskip is *sky*; and as a man in all countreys can see more of heaven then of the earth he dwells on: so also he may in this promiſe. For although the Christian hears the promiſe of *the inheritance of the earth*, yet he muſt place his eye, and fix his heart upon heaven, which by looking downward also upon this promiſe as in a veſſell of limpid water he may see by reflection, without looking upwards by a direct intuition. It is *Heaven* that is deſigned by this promiſe as well

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well as by any of the reſt; though this grace takes in alſo the refreſhments of the earth by æquivalence and a ſuppletory deſigne. But here we have *no abiding city*, and therefore no *inheritance*. This is not our Countrey, and therefore here cannot be our portion; unleſſe we chooſe as did the *Prodigall* to go into a ſtrange Countrey and ſpend our portion with riotous and beaſtly living and forfeit our Fathers bleſſing. The Devil carrying our bleſſed Saviour to a high mountain ſhewed him all the kingdomes of the world; but beſides that they were offered upon ill conditions, they were not eligible by him upon any. And neither are they to be choſen by us for our inheritance and portion Evangelicall, For the Goſpell is *founded upon better promiſes*, and therfore the hopes of a Chriſtian ought not to determine upon any thing leſſe then heaven. Indeed our bleſſed Saviour choſe to deſcribe this beatitude in the words of the Pſalmiſt, ſo inviting his Diſciples to an excellent precept by the inſinuation of thoſe ſcriptures which themſelves admitted. But as the Earth which was promiſed to the meek man in Davids pſalm was no other earth but the *terra promiſſionis* the land of *Canaan*; if we ſhal remember that this land of promiſe was but a tranſition, and an allegory to a greater and more noble, that it was but a type of heaven; We ſhall not ſee cauſe to wonder why the holy JESUS intending heaven for the reward of this grace alſo, together with the reſt, did call it *the inheritance of the earth*. For now is revealed to us *a new heaven and a new earth, an habitation made without hands, Eternall in the heavens*. And he underſtands nothing of the excellency of Chriſtian religion whoſe affections dwell below and are ſatisfied with a portion of dirt and corruption. *If we be riſen with CHRIST, let us ſeek thoſe things that are above, where CHRIST ſitteth at the right hand of GOD.* But if a Chriſtian deſires to take poſſeſſion of this earth in his way as his inheritance or portion, he hath reaſon to fear it will be his *All*. We have but one inheritance, one countrey, And here we are ſtrangers, and Pilgrims. *Abraham* told *Dives* that he had enjoyed his good things here. He had *the inheritance of the earth*, in the craſſe materiall ſenſe; and therefore he had no other portion but what the Devils have. And when we remember that perſecution is the lot of the Church, and that poverty is her portion, and her *quantum* is but food and raiment at the beſt, and that patience is her ſupport, and hope her refreſhment, and ſelf deniall her ſecurity, and meekneſſe is all her poſſeſſion and title to a ſubſiſtence, it will appear certain, that as Chriſts kingdom was not of this world, ſo neither ſhall his Saints have their portion in that which is not his kingdom. They are miſerable if they do not reign with him; and he never reigned here; but *if we ſuffer with him we ſhall alſo reign with him* hereafter. True it is, Chriſt promiſed to him that ſhould looſe any intereſt for his ſake, the reſtitution of *a hundred fold in this world*. But as the ſenſe of that cannot be literall; for he cannot receive a hundred Mothers or a hundred wives: ſo whatſoever that be, it is to be enjoyed *with perſecution*. And then ſuch a portion of the Earth as Chriſt hath expreſſed in figure, and ſhall by way of recompence reſtore us, and ſuch a recompence as we can enjoy with perſecution, and ſuch an enjoyment as is conſiſtent with our having loſt all our temporals, and ſuch an acquiſt and purchaſe of it as is not deſtructive of the grace of meekneſſe, all that we may enter into our accounts, as part of our lot, and the emanation from the holy promiſe. But in the foot of this

this account we shall not finde any great affluence of temporall accruements. However it be; although when a meek man hath earthly possessions, by this grace he is taught how to use them, and how to part with them; yet if he hath them not, by the vertue here commanded he is not suffered to use any thing violent towards the acquiring them; not so much as a violent passion, or a stormy imagination; for then he loses his meeknesse, and what ever he gets, can be none of the reward of this grace. He that fights for temporalls (unlesse by some other appendant duty hee be obliged) looses his title, by striving incompetently for the reward, hee cuts off that hand by which alone he can receive it. For unlesse he be indeed meek, he hath no right to what he calls *the inheritance of the earth*; and he that is not content to want the inheritance of the earth when GOD requires him, is not meek. So that if this beatitude be understood in a temporall sense, it is an offer of a reward, upon a condition we shall be without it, and be content too: For in every sense of the word, meeknesse implyes a just satisfaction of the spirit and acquiescence in every estate or contingency whatsoever, though we have no possessions but of a good conscience, no *bread* but that *of carefulnesse*, no support but from the holy Spirit, and a providence ministring to our naturall necessities by an extemporary provision. And certaine it is, the meekest of CHRISTS servants, the Apostles and the primitive Christians had no other verification of this promise, but this, that *rejoycing in tribulation, and knowing how to want as well as how to abound, through many tribulations they entered into the Kingdome of heaven*; for that is the Countrey in which they are co-heires with JESUS. But if wee will certainly understand what this reward is; we may best know it by understanding the duty; and this wee may best learne from him that gave it in commandment. *Learne of me for I am meek* (said the holy JESUS) and to him was promised that *the uttermost ends of the earth* should be his inheritance, and yet he dyed first, and went to heaven before it was verified to him in any sense, but onely of content, and desire, and joy in suffering, and in all variety of accident. And thus also if we be meek we may receive the inheritance of the earth.

The acts of this grace are: 1. To submit to all the instances of Divine providence, not *repining at any accident which GOD hath chosen for us, and given us as part of our lot, or a punishment of our deserving, or an instrument of vertue, not envying the gifts, graces, or prosperities of our neighbours. 2. To pursue the interest, and imployment of our calling, in which we are placed, not despising the meanenesse of any work, though never so disproportionable to our abilities. 3. To correct all malice, wrath, evill speaking, and inordinations of anger, whether in respect of the object or the degree. 4. At no hand to entertaine any thoughts of revenge, or retaliation of evill. 5. To be affable and courteous in our deportment towards all persons of our society and entercourse. 6. Not to censure or reproach the weaknesse of our neighbour, but support his burden, cover and cure his infirmities. 7. To excuse what may be excused, lessening severity, and being gentle in reprehension. 8. To be patient in afflictions, and thankfull under the Crosse. 9. To endure reproofe with shame at our selves for deserving it, and thankfulnesse to the charitable Physician, that offers

10. ---Non si male nunc & olim sic erit.--- Rebus angustis, animosus, atque fortis appare: sapienter idem Contrahes vento nimium secundo Turgida vela. Horat. l. 2 Od 10.

Φρόνιον ἀγαθὸν τὸ ἀναμάρτητον· δεύτερον δὲ ἀνεγκλησία, *Melis. disc.* 19.

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offers the remedy. 10. To be modeſt and fairely mannered toward our * ſuperiours, obeying, reverencing, ſpeaking honourably and doing honour to aged perſons and all, whom God hath ſet over us according to their ſeverall capacities. 11. To be [a] aſhamed and very apprehenſive of the unworthineſſe of a crime; at no hand looſing our feare of the inviſible GOD and our reverence to viſible ſocieties, or ſingle perſons. 12. To be humble in our exteriour addreſſes, and behaviour in Churches; and all holy places. 13. To be temperate in government, not imperious, unreaſonable, inſolent or oppreſſive, leſt we provoke to wrath thoſe, whoſe intereſt of perſon and of religion we are to defend or promote. 14. To do our endeavour to expiate an injury we did, by confeſſing the fact, and offering ſatisfaction, and aſking forgiveneſſe.

Neque illi patientius reprehenduntur, quam qui maxime laudari merentur. Plin l. c. 10

Δραστομεῖν γὰρ ἐ φρίττει τὰς ἀσσονας. Æſchy. Ixilides.

10. * Salva res eſt propter ſpem ſalutis quam promittit indoles erubeſcentis. Comæd.

* Γνῶσκον δ' ἀγοῖσι μετωπίνει ἐδὲ τις αὐτὸν Βλάπλειν ἐδ' αἰδὲς ἐδὲ δίκης ἐξέλει. Theog.

4. *Bleſſed are they that hunger and thirſt after righteouſneſſe, for they ſhall be filled.*] This grace is the greateſt indication of ſpirituall health, when our appetite is right, ſtrong, and regular; when we are deſirous of ſpirituall nouriſhment, when we long for Manna, and follow CHRIST for loaves, not of a low and terreſtriall guſt, but of that bread, which came down from heaven. Now there are two ſorts of holy repaſt, which are the proper objects of our deſires. The bread of heaven, which is proportioned to our hunger, that is, all thoſe immediate emanations from CHRISTS pardon of our ſinnes, and redemption from our former converſation, holy lawes, and commandments. To this food there is alſo a ſpirituall bevurage to quench our thirſt; and this is the effects of the holy Spirit, who firſt moved upon the waters of Baptiſme, and afterwards became to us the breath of life, giving us holy inſpirations, and aſſiſtances refreſhing our wearineſſes, cooling our feavers, and allaying all our intemperate paſſions, making us holy, humble, reſigned, and pure, according to the patterne in the mount, even *as our Father is pure.* So that the firſt redemption and pardon of us by CHRISTS merits is the bread of life; for which we muſt hunger; and the refreſhments and daily emanations of the ſpirit, who is the ſpring of comforts, and purity, is that drink, which we muſt thirſt after, a being firſt reconciled to GOD by JESUS, and a being ſanctified and preſerved in purity by the holy Spirit is the adaquate object of our deſires. Some to hunger and thirſt befancy the analogy and proportion of the two Sacraments, the waters of baptiſme, and the food of the Euchariſt; ſome, the bread of the Paten, and the wine of the Chalice. But it is certain they ſignifie one deſire expreſſed by the moſt impatient and neceſſary of our appetites, hungring and thirſting. And the object is, whatſoever is the principle or the effect, the beginning, or the way, or the end of righteouſneſſe, that is, the mercies of GOD, the pardon of JESUS, the graces of the ſpirit, a holy life, and a holy death, and a bleſſed Eternity.

11. The bleſſing and reward of this grace is *fulneſſe*, or ſatisfaction, which relates immediately to heaven, becauſe nothing here below can ſatisfie us; the grace of GOD is our *viaticum*, and entertains us by the way; its nature is to encreaſe not to ſatisfie the appetites; not becauſe the grace is empty, and unprofitable as are the things of the world; but becauſe it is excellent, but yet in order to a greater perfection; it invites the appetite by its preſent goodneſſe, but it leaves it unſatisfied becauſe it is not yet arrived at glory; and yet the preſent imperfection in reſpect of all the

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good of this worlds possession is rest and satisfaction, and is imperfect, onely in respect of its owne future complement and perfection, and our hunger continues, and our needs return, because all we have is but an antepast. But the glories of eternity are also the proper object of our desires; that's the reward of GODS grace, *this is the crown of righteousnesse. As for me, I will behold thy face in righteousnesse, and when I awake up after thy likeneſse, I shall be satisfied with it.* The acts of this vertue are multiplyed according to its object; for they are onely, 1. to desire, and 2. pray for, and 3. labour for all that, which is righteousnesse in any sense; 1. For the pardon of our sinnes. 2. For the graces and sanctification of the Spirit. 3. For the advancement of CHRISTS Kingdome. 4. For the reception of the holy Sacrament, and all the instruments, ordinances, and ministeries of grace. 5. For the grace of perseverance. 6. And finally for the crown of righteousnesse.

Psal. 17. 16.

5. *Blessed are the mercifull, for they shall obtaine mercy.*] Mercy is the greatest mark, and token of the holy, elect, and predestinate persons, in the world. *Put ye on (my Beloved) as the Elect of GOD the bowels mercy, holy and precious.* For mercy being an attribute, in the manifestation of which, as all our happinesse consists, so GOD takes greatest complacency, and delights in it above all his other workes. He punishes to the third and fourth generation, but shewes mercy unto thousands. Therefore the Jewes say, that *Michael* flyes with one wing, and *Gabriel* with two; meaning, that the pacifying Angel, the Minister of mercy flyes swift, but the exterminating Angel, the Messenger of wrath is slow: And we are called to our approximation to GOD by the practice of this grace: we are made *partakers of the Divine nature*, by being *mercifull as our heavenly Father is mercifull.* This mercy consists in the affections, and in the effect and actions. In both which the excellency of this Christian precept is eminent above the goodnesse of the morall precept of the old Philosophers, and the piety and charity of the Jewes by vertue of the Mosaick Law. The Stoick Philosophers affirme it to be the duty of a wise man to succour and help the necessities of indigent, and miserable persons; but at no hand to pity them, or suffer any trouble or compassion in our affections; for they intended, that a wise person should be dispassionate, unmoved and without disturbance in every accident and object, and concernment. But the blessed JESUS, who came to reconcile us to his Father, and purchase us an intire possession, did intend to redeeme us from sin, and make our passions obedient, and apt to be commanded, even and moderate in temporall affairs, but high and active in some instances of spirituall concernment; and in all instances, that the affection go along with the grace; that we must be as mercifull in our compassion, as compassionate in our exteriour expressions & actions. The Jews by the prescript of their Law were to be mercifull to all their nation, and Confederates in religion; and this their mercy was called justice. *He hath dispersed abroad and given to the poor, his righteousnesse* [or justice] *remaineth for ever*: but the mercies of a Christian are to extend to all. *Do good to all men, especially to the houshold of faith*: and this diffusion of a mercy, not onely to Brethren, but to Aliens, and Enemies is that, which S. *Paul* calls *goodnesse*, still retaining the old appellative for Judaical mercy [*righteousnesse*] *for scarcely for a* * *righteous man will one die, yet peradenture for a good man some will even dare to die.* So that the Christian mercy must be a mercy of

12.

Col. 3. 12.

Neque n. sunt isti audiendi qui virtutem duram & quasi ferream esse volunt: quæ quidem est cum in multis rebus, tum in amicitia tenera atque tractabilis, ut & bonis amici quæ & diffundantur & incommodis contrahantur. Lælius apud M. T. Cicer.

Gal. 6. 10.

Rom. 5. 7.

* Syrus interpres non legit ὑπὲρ δικαίου sed ὑπὲρ δίκαιος injusto.

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the whole man, the heart must be mercifull, and the hand operating in *the labour of love*; and it must be extended to all persons of all capacities according as their necessity requires, and our ability permits, and our endeerments and other obligations dispose of and determine the order.

§ 13 The acts of this grace are. 1. To pity the miseries of all persons, and all calamities spirituall or temporall, having a fellow-feeling in their afflictions. 2. To be afflicted and sad in the publike judgments imminent or incumbent upon a Church or State or Family. 3. To pray to God for remedy for all afflicted persons. 4. To doe all acts of bodily assistance to all miserable and distressed people, to relieve the poore, to redeem captives, to forgive debts, to disable persons, to pay debts for them, to lend them money, to feed the hungry, and cloth the naked, to rescue persons from dangers, to defend and relieve the oppressed, to comfort widows and fatherlesse children, *to help them to right, that suffer wrong*, and in briefe to doe any thing of relieſe, support, succour, and comfort, 5. To do all acts of spirituall mercy, to counsell the doubtfull to admonish the erring, to strenghthen the weake, to resolue the scrupulous, to teach the ignorant, and any thing else, which may be instrumentall to his conversion, perseverance, restitution and salvation, or may rescue him from spirituall dangers, or supply him in any ghostly necessity. The reward of this vertue is symbolicall to the vertue it selfe, the grace and glory differing in nothing, but degrees; and every vertue being a reward to it self. The mercifull shall receive mercy; mercy to *help them in time of need*; mercy from God, who will not onely give them the great mercies of pardon, and eternity, but also dispose the hearts of others to pity and supply their needs as they have done to others. For the present there is nothing more noble, then to be beneficiall to others, and to *lift up the poore out of the mire*, and rescue them from misery; It is to doe the work of GOD; and for the future nothing is a greater title to a mercy at the day of judgement, then to have shewed mercy to our necessitous Brother; it being expressed to be the onely rule and instance, in which CHRIST meanes to judge the world, in their mercy and charity, or their unmercyfulnesse respectively. *I was hungry and ye fed me*, or ye fed me not, and so we stand or fall in the great and eternall scrutiny. And it was the prayer of S. *Paul* Onesiphorus shewed kindnesse to the great Apostle; *The Lord shew him mercy in that day. For a cup* of charity, though but full of cold water shall not loose its rewared.

Bona comparat præsidia misericordia, et habet in adversis auxilia qui in secundis commodat. Publius.

Deus est Mortali Iuvare mortalem atque hæc est ad æternitatem via. Seneca

14 6. [*Blessed are the pure in heart, for they shall see God*] This purity of heart includes purity of hands. *Lord who shall dwell in thy tabernacle, even he that is of cleane hands, and a pure heart, that is, he that hath not given his mind unto vanity nor sworne to deceive his Neighbour.* It signifies justice of action, and candour of spirit, innocence of manners, and sincerity of purpose; It is one of those great circumstances, that consummates charity. *for the end of the commandment is charity out of a pure heart, and of a good Conscience, and faith unfained* that is *a heart*] free from all carnall affections, not onely in the matter of naturall impurity, but also spirituall, and immateriall, such as are *heresies* (which are therefore impurities, because they mingle secular interest or prejudice with persuasions in religion) *seditions, hurtfull and impious stratagems* and all those which S. *Paul* enumerates to be workes or fruits of the Flesh. A good *Conscience*,] that's a conscience either innocent or penitent, a state of grace, either a not having prevaricated, or a being restored to our baptis-

Psal. 24. 34.

1. Tim. 1 5.

ma

mall purity. *Faith unfained* that also is the purity of sincerity, and all these do integrate the whole duty of *charity*, but *purity*, as it is a speciall grace signifies onely honesty and uprightnesse of soul, without hypocrisy to GOD, and dissimulation towards men; and then a freedome from all carnall Desires, so as not to be governed or lead by them; chastity is the purity of the body, mplicity is the purity of the spirit, both, are the sanctification of the whole man, for the entertainment of the spirit of purity and the spirit of truth.

The acts of this vertue are. 1. To quit all lustfull thoughts, not to take delight in them, not to retaine them, or invite them, but as objects of displeasure to avert them from us. 2. To resist all lustfull desires, and extinguish them by their proper correctories and remedies. 3. To refuse all occasions, opportunities and temptations to impurity; denying to please a wanton eye, or to use a lascivious gesture, or to goe into a danger, or to converse with an improper, unsafe object, *hating the garment spotted with the flesh*; so S. *Jude* calls it, and *not to looke upon a maid*; so *Job*: *not to sit with a woman, that is a singer*, so the son of *Syrach*. 4. To be of a liberall soule, not mingling with affections of money, and inclinations of covetousnesse, not doing any act of violence, rapine or injustice. 5. To be ingenuous in our thoughts, purposes and professions, speaking nothing contrary to our intentions, but being really, what we seeme. 6. To give all our faculties and affections to GOD, without dividing interests between God and his enemies, without entertaining of any one crime in society with our pretences for GOD. 7. Not to lye in sin, but instantly to repent of it and returne, *purifying our Conscience from dead workes*. 8. Not to dissemble our faith, or beliefe, when we are required to its confession pretending a persuasion complying with those, from whom secretly we differ. Lust, Covetousnesse, and hypocrisy are the three great enemies of this Grace, they are the moates of our eyes, and the spots of our soules. The reward of purity is the vision beatificall. *If we are pure, as GOD is pure, we shall also see him as he is. When we awake up after his likenesse we shall behold his presence.* To which in this world we are consigned by freedome from the cares of covetousnesse, the shame of lust, the feare of discovery, and the stings of an evill conscience, which are the portion of the severall impurities here forbidden.

15.

Plato vocat puritatem κάθαρσιν χαιρέων καὶ βελτίονων.

7. *Blessed are the peacemakers, for they shall be called the children of GOD*] *The wisdome of GOD is first pure and then peaceable*, that's the order of the Beatitudes. As soone as JESUS was borne, the Angels sang a hymne, *Glory be to GOD on high, and on earth peace, good will towards men*, signifying the two great errands, upon which Christ was dispatched in his legation from heaven to earth? He is *the Prince of peace. Follow peace with all men, and holinesse, without which no man ever shall see God.* The acts of this grace are. 1. To mortify our anger, peevishnesse, and fiery dispositions apt to enkindle upon every slight accident, inadvertency, or misfortune of a Friend, or servant. 2. Not to be hasty, rash, provocative, or upbraiding in our language. 3. To live quietly and serenely in our families, and neighbourhoods. 4. Not to backbite, slander, misreport or undervalue any man, carrying tales, or sowing Dissention between Brethren. 5. Not to interest our selves in the quarrels of others, by abetting either part, except where charity calls us to rescue the oppressed; and then also to doe a worke of charity without mixtures of uncharitableness. 6. To avoid all suits of Law as much as is possible without intrenching upon any other collaterall obligation

16. *James.* 3. 17.

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ligation towards a third interest, or a necessary support for our selves, or great conveniency for our families; or if we be engaged in law, to pursue our just interests with just meanes, and charitable maintenance. 7. To endeavour by all meanes to reconcile disagreeing persons. 8. To endeavour by affability, and faire deportment to win the love of our neighbours. 9. To offer satisfaction to all whom we have wronged, or slandered, and to remitt the offences of others, and in trialls of right to finde out the most charitable expedient to determine it, as by indifferent arbitration, or something like it. 10. To be open, free, and ingenvous, in reprehensions and fair expostulations with persons, whom we conceive to have wronged us, that no seed of malice or rancour may be latent in us, and upon the breath of a new displeasure breake out into a flame. 11. To be modest in our arguings, disputings, and demands; not laying great interest upon trifles. 12. To moderate, balance and temper our zeale by the rules of prudence, and the allay of charity, that we quarrell not for opinions, nor intitle GOD in our impotent and mistaken fansyes, nor loose charity for a pretence of an article of Faith. 13. To pray heartily for our enemies, reall, or imaginary, alwayes loving and being apt to benefit their persons, and to cure their faults by charitable remedies. 14. To abstaine from doing all affronts, disgraces, slightings, uncomely jeerings, and mockings of our Neighbour, not giving him appellatives of scorne, or irrision. 15. To submit to all our superiours in all things, either doing what they command, or suffering what they impose, at no hand lifting our heele against those, upon whom the characters of GOD, and the marks of JESUS are imprinted, in signall and eminent authority, such as are principally, the King, and then the Bishops, whom GOD hath hath set to watch over our soules. 16. Not to invade the possessions of our Neighbours, or commence war, but when we are bound by justice and legall trust, to defend the rights of others, or our own in order to our duty. 17. Not to *speake evill of dignitie*, or undervalue their persons, or publish their faults, or upbraid the levities of our governours, knowing that they also are designed by GOD, to be converted to us for castigation, and amendment of us. 18. Not to be busie in other mens affaires. And *then the peace of GOD will rest upon us*: The reward is no lesse, then the adoption and inheritance of sons; for *he hath given unto us power to be called the sons of GOD*; For he is the Father of Peace, and the sonnes of Peace are the sons of GOD, and therefore have a title to the inheritance of sons, to be heires of GOD, and coheires with Christ in the kingdome of peace, and essentiall and never failing charity.

Phil. 4.9. *John* 3.1. *Rom.* 8.17. 1 *Thess.* 5.23. 2 *Thess.* 3.16. 1 *Cor.* 14.33. *Heb.* 13. 20.

17. 8. *Blessed are they, which are persecuted for righteousnesse sake, for theirs is the kingdome of heaven*] This being the hardest comma in the whole Discipline of JESUS is fortified with a double blessednesse, for it followes immediately *Blessed are ye, when men shall revile you, and persecute you*, meaning, that all persecution for a cause of righteousnesse, though the affliction be instanced onely in reproachfull language, shall be a title to the blessednesse. Any suffering for any good or harmlesse action is a degree of Martyrdome. It being the greatest testimony in the world of the greatest love to quit that for GOD, which hath possessed our most naturall, regular, and orderly affections. It is a preferring Gods cause before our own interest; it is a loving of vertue without secular ends; it is

-----Dulce periculum est O Lenæe sequi Deum Cingentem viridi tempora pampino. Hor. l. 3. od 25.

is the noblest, the most resigned, ingenuous, valiant act in the world to dye for GOD, whom we never have seen; it is the crown of faith, the confidence of hope, and our greatest charity. The Primitive Churches living under persecution commenced many pretty opinions concerning the state and speciall dignity of Martyrs, apportioning to them one of the three coronets, which themselves did knit, and supposed as pendants to the great crown of righteousnesse. They made it suppletory of baptisme, expiatory of sinne, * satisfactory of publick penances, they placed them in blisse immediately, declared them not to need no after prayers, such as the devotion of those times used to poure upon the graves of the faithfull; with great prudence they did endeavour to alleviate this burden, and sweeten the bitter chalice, and they did it by such doctrines, which did only remonstrate this great truth; That since no love was greater then to lay down our lives, nothing could be so great but GOD would indulge to them; and indeed whatsoever they said in this; had no inconvenience, nor would it now unlesse men should thinke meere suffering to be sufficient to excuse a wicked life, or that they be invited to dishonour an excellent patience with the mixture of an impure action. There are many who would dye for Christ, if they were put to it, and yet will not quitt a lust for him: those are hardly to be esteemed Christs Martyrs; unlesse they be *dead unto sinne*, their dying for an article, or a good action will not passe the great scrutiny; and it may be boldnesse of spirit, or sullennesse, or an honourable gallantry of mind, or something that is excellent in civill and Politicall estimate that moves the person, and indeeres the suffering; but that *love* onely, *which keepes the Commandments* will teach us to dye for love, and from love to passe to blessednesse, through the red Sea of blood. And indeed *it is more easie to dye for chastity, then to live with it.* And many women have been found, who suffered Death under the violence of Tyrants for defence of their holy vowes, and purity, who had they long continued amongst pleasures, courtships, curiosities, and importunities of men, might perchance have yeilded that to a Lover which they denyed to an executioner. S. *Cyprian* observes that our blessed LORD in admitting the innocent babes of Bethlehem first to dye for him, did to all generations of Christendome consigne the lesson, that onely persons holy and innocent were fit to be CHRISTS Martyrs. It is certain, that such dying, or great sufferings are Heroicall actions, and of power to make great compensations, and redemptions of time, and of omissions and imperfections; but if the man be unholy, so also are his * sufferings; for heretickes have dyed, and vitious persons have suffered in a good cause, and a dogs neck may be cut off in sacrifice, and Swines blood may fill the trench about the Altar: but GOD onely accepts the sacrifice, which is pure and spotlesse, first seasoned with salt, then seasoned with fire. The true Martyr must have all the preceding graces, and then he shall receive all the Beatitudes.

* C. Tacitus de Judæis. Animas prælio aut uppliciis peremptorum æternas putant. Hinc moriendi contemptus.

Non est absonum sentaneum qui metu non frangatur, eum frangi cupiditate, nec quæ invictum sea labore præstiterit, vincja voluptate Cicer. de offic l. 1. Tertull. de castit.

* Athleta non vincit statim quia eruitur, nec ideo transnatant quia se spoliant. Sever. ep. 2.

The acts of this duty are. 1. bodly to confesse the faith, nobly to exercise publike vertues, not to be ashamed of any thing that is honest, and rather to quit our goods, our liberty, our health, and life it selfe, then to deny, what we are bound to affirme, or to omit, what we are bound to do, or to pretend contrary to our present perswasion. 2. To rejoyce in afflictions:

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counting it honourable to be conformable to CHRIST, and to weare the cognisance of Christianity, whose certain lot it is to suffer the hostility, and violence of enemies visible, and invisible. 3. Not to revile our Persecutors, but to bear the crosse with evenneſſe, tranquillity, patience and charity. 4. To offer our sufferings to the glory of GOD, and to joyne them with the passions of CHRIST, by doing it in love to GOD, and obedience to his sanctions, and testimony of some part of his religion, and designing it as a part of duty. The reward is *the kingdome of heaven*, which can be no other, but eternall salvation, in case the Martyrdome be consummate. If it be lesse it keeps its proportion: all suffering persons are the combination of Saints, they make the Church, they are the people of the kingdome, and heires of the Covenant. For if they be but Confessors, and confesse CHRIST in prison, though they never preach upon the rack, or under the ax, yet CHRIST will confesse them before his heavenly Father.

The PRAYER.

O *Blessed JESUS, who art become to us the Fountain of peace and sanctity, of righteousnesse and charity, of life and perpetuall benediction, imprint in our spirits these glorious characterisms of Christianity, that we by such excellent dispositions may be consigned to the infinity of blessednesse, which thou camest to reveale, and minister, and exhibit to mankinde. Give us great humility of Spirit, and deny us not, when we beg sorrow of thee, the mourning and sadnesse of true penitents, that we may imitate thy excellencies, and conforme to thy sufferings; Make us meek, patient, indifferent, and resigned in all accidents, changes and issues of Divine Providence. Mortifie all inordinate anger in us, all wrath, strife, contention, murmurings, malice and envy, and interrupt and then blot out all peevish dispositions, and morosities, all disturbances and unevenneſſe of spirit, or of habit, that may hinder us in our duty. Oh teach me so to hunger and thirst after the wayes of righteousnesse, that it may be meat and drink to me to do thy Fathers will. Raise my affections to heaven and heavenly things, fix my heart there, and prepare a treasure for me, which I may receive in the great diffusion, and communications of thy glory, and in this sad intervall of infirmity, and temptations, strengthen my hopes, and fortifie my faith, by such emissions of light, and grace from thy spirit that I may relish those blessings, which thou prepareſt for thy Saints, with so great appetite, that I may despise the world and all its guilded vanities, and may desire nothing but the crown of righteousnesse, and the paths, that lead hither, the graces*

of

of thy kingdome, and the glories of it, that when I have served thee in holinesse and strict obedience; I may reign with thee in the glories of Eternity through JESUS CHRIST, who is our hope, and our life, and glory, our exceeding great reward. Amen.

2.

Mercifull JESU, who art infinitely pleased in demonstrations of thy mercy, and didst descend into a state of misery suffering persecution and affronts, that thou mightest give us thy mercy, and reconcile us to thy Father, and make us partaker of thy purities; give unto us tender bowells, that we may suffer together with our calamitous, and necessitous Brethren, that we having a fellowfeeling of their miseries may use all our powers to helpe them, and ease our selves of our common sufferings. But doe thou, O holy JESU take from us also all our great calamities, the carnality of our affections, our sensualities and impurities, that we may first be pure then peaceable, living in peace with all men, and preserving the peace, which thou hadst made for us with our GOD, that we may never committ a sinne, which may interrupt so blessed an atonement. Let neither hope, nor feare, tribulation, nor anguish, pleasure, nor paine make us to relinquish our interest in thee, and our portion of the everlasting Covenant. But give us hearts constant, bold, and valiant, to confesse thee before all the world in the midst of all disadvantages, and contradictory circumstances, choosing rather to begg, or to be disgraced, or afflicted, or to dye, then quit a holy Conscience, or renounce an article of Christianity: that we either in act, when thou shalt call us, or alwayes in preparation of mind, suffering with thee, may also reigne with thee in the Church Triumphant, O holy and most mercifull Saviour JESU. Amen.

IX.

A Discourse upon that part of the Decalogue, which the holy JESUS adopted into the Institution, and obligation of Christianity.

When the holy JESUS had described the characterismes of Christianity, in these eight graces and Beatitudes, he addes his injunctions, that in these vertues, they should be eminent and exemplar, that they might adorne the doctrine of GOD; for he intended that the Gospell should be as a leven in a lump of dough, to season the whole masse, and that Christians should be the instruments of communicating the excellency and reputation of this holy institution to all the world. Therefore Christ calls them *salt*, and *light*, and the

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societies of Christians *a city set upon a hill*, and *a light set in a candlestick*, whose office and Energy is to illuminate all the voisinage, which is also expressed in these preceptive words. *Let your light so shine before men, that they may see your good workes, and glorifie your Father, which is in heaven*; which I consider, not onely as a Circumstance of other parts but as a precise duty it selfe, and one of the sanctions of Christianity, which hath so confederated the soules of the Disciples of the institution, that it hath in some proportion obliged every man to take care of his Brothers soule. And since reverence to GOD, and charity to our Brother are the two greatest ends, which the best lawes can have, this precept of exemplary living is enjoyned in order to them both, we *must shine as lights in the world*, that GOD may be glorified and our Brother edified, that the excellency of the act may endeere the reputation of the religion, and invite men to confesse GOD according to the sanctions of so holy an institution. And if we be curious, that vanity do not mingle in the intention and that the intention doe not spoile the action, and that we suffer not our lights to shine, that men may magnifie us, and not glorifie GOD, this duty is soone performed by way of adherence to our other actions, and hath no other difficulty in it, but that it will require our prudence, and care to preserve the simplicity of our purposes, and humility of our spirit in the midst of that excellent reputation, which will certainly be consequent to a holy, and exemplary life.

Ἰαβ ἐστι ἡ σωμα ψυχὴ, τοῦ εἶναι ἡ κόσμῳ χριστιανοί, *Justin Mart.*

Sic S. Paulus, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ, *Phil.* 2. 15.

2. But since the holy JESUS had set us up to be lights in the world, he tooke care we should not be stars of the least magnitude, but eminent, and such as might by their great emissions of light give evidence of their being immediately derivative from the sun of righteousnesse. He was now giving his Law, and meant to retaine so much of *Moses*, as *Moses* had of naturall, and essentiall justice and charity, and superadde many degrees of his own, that as farr as *Moses* was exceeded by CHRIST in the capacity of a Lawgiver, so farre Christianity might be more excellent, and holy then the Mosaicall sanctions. And therefore as a Preface to the Christian law the holy JESUS declares, that *unlesse our righteousnesse exceed the righteousnesse of the scribes and Pharisees*, that is, of the strictest sects of the Mosaicall institution, *we shall not enter into the kingdome of heaven.* Which not onely relates to the prevaricating practises of the Pharisees, but even to their Doctrines and Commentaries upon the Law of *Moses*, as appears evidently in the following instances. For if all the excellencie of Christianity had consisted in the meere command of sincerity and prohibition of hypocrisy, it had nothing in it proportionable to those excellent promises, and cleerest revelations of eternity there expressed, nor of a fit imployment for the designation of a speciall and a new Law-giver, whose lawes were to last for ever, and were established upon foundations stronger then the pillars of heaven and earth.

3. *Rom.* 5. 27. But S. *Paul* calling the Law of *Moses*, *a law of workes* did well insinuate, what the doctrine of the Jewes was concerning the degrees and obligations of justice; for besides that it was a law of workes in opposition to the law of faith (and so the sense of it is * formerly explicated) it is also a law of workes in opposition to the law of the spirit, and it is understood to be such a Law which required the exteriour obedience, such a Law according to which Saint *Paul* so lived, that no man could reprove him, that is, the Judges could not taxe him

* *Considerat. of Christ first preaching.* n. 3.

with

with prevarication; such a Law, which being in very many degrees carnall and materiall did not with much severity exact the intention and purposes spirituall. But the Gospel is *the Law of the spirit.* If they failed in the exteriour work, it was accounted to them for sinne; but to Christians nothing becomes a sinne but a failing and prevaricating Spirit. For the outward act is such an emanation of the interiour, that it enters into the account for the relation sake, and for its parent. When GOD hath put a duty into our hands, if our spirits be right, the work will certainly follow; but the following work receives its acceptation, not from the value the Christian Law hath precisely put upon it, but because the spirit, from whence it came hath observed its rule: the law of charity is acted and expressed in works, but hath its estimate from the Spirit. Which discourse is to be understood in a limited and qualified signification. For then also GOD required the heart, and interdicted the very concupiscences of our irregular passions, at least in some instances; but because much of their Law consisted in the exteriour, and the Law appointed not, nor yet intimated any penalty to evill thoughts, and because the expiation of such interiour irregularities was easie, implicite, and involved in their daily sacrifices without speciall trouble, therefore the old Law was *a Law of works*, that is, especially, and in its first intention. But this being lesse perfect, the holy JESUS inverted the order. 1. For very little of Christianity stands upon the outward action; (CHRIST having appointed but two Sacraments immediately;) and 2. a greater restraint is laid upon the passions, desires, and first motions of the Spirit, then under the severity of *Moses*, and 3. they are threatned with the same curses of a sad Eternity with the acts proceeding from them; and 4. Because the obedience of the Spirit does in many things excuse the want of the outward act, GOD alwayes requiring at our hands, what he hath put in our power, and no more: and 5. Lastly, because the Spirit is the Principle of all actions morall and Spirituall, and certainly productive of them, when they are not impeded from without; therefore the holy JESUS hath secured the fountain as knowing, that the current must needs be healthfull and pure, if it proceeds through pure chanels from a lympid and unpolluted principle.

ὃ γὰρ δικεῖν δίκαιος καὶ θ' ἁλῶναι θέλει βαδεῖαν ἄλοχος δίκαφρον κραρέμεν. Ἀφ' ἧς τὰ κάδεα βλαστάνει βλάσματα *Amphiar: apud. Æschyl.*

And certainly it is much for the glory of GOD to worship him with a religion, whose very designe looks upon GOD as the searcher of our hearts, and LORD of our spirits, who judges the purposes as a GOD, and not onely takes his estimate from the outward action as a man. And it is also a great reputation to the institution it selfe, that it purifies the soul, and secures the secret cogitations of the minde; It punishes covetousnesse as it judges rapine, it condemnes a sacrilegious heart, assoone as an irreligious hand, it detests hating of our Brother by the same aversation, which it expresses against doing him affronts; he that curses in his heart shall die the death of an explicite and bold blasphemer; murmure and repining

4.

Iosephus reprehendit Polybium quod mortem Antiochi inflictam dixit ob cogitatum scelus sacrilegii, putans

panam non irrogari nisi ob perpetratum facinus, τὸν γὰρ μηκέτι πεῖσαι τὸ ἔργον βεβουλευμένον ἐν ἴσῃ τιμωρίᾳ ἄξιον.

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is againſt the Lawes of Chriſtianity; but either by the remiſneſſe of *Moſes* Law, or the gentler execution of it, or the innovating or leſſening gloſſes of the Phariſees, he was eſteemed innocent, whoſe actions were according to the letter, not whoſe ſpirit was conformed to the intention, and more ſecret ſanctity of the Law. So that our righteouſneſſe muſt therefore exceed the Phariſaicall ſtandard, becauſe our ſpirits muſt be pure as our hands, and the heart as regular as the action, our purpoſes muſt be ſanctified, and our thoughts holy; we muſt love our Neighbour, as well as relieve him, and chooſe juſtice with adheſion of the minde, as well as carry her upon the palmes of our hands. And therefore the Prophets foretelling the kingdome of the Goſpel, and the ſtate of this religion, call it *a writing the Lawes of GOD in our hearts*. And S. *Paul* diſtinguiſhes the Goſpel from the Law by this onely meaſure, *We are all Iſraelites, of the ſeed of Abraham, heires of the ſame inheritance*, onely now we are not to be accounted Jewes for the outward conformity to the Law, but for the inward conſent and obedience to thoſe purities, which were ſecretly ſignified by the types of *Moſes*. They of the Law were *Jewes outwardly*, their *circumciſion was outward in the fleſh*, their *praiſe was of men*: We are Jewes inwardly, our *Circumciſion is that of the heart, in the ſpirit, and not in the letter, and our praiſe is of GOD*, that is, we are not judged by the outward act, but by the mind and intention; and though the acts muſt follow in all inſtances, where we can, and where they are required, yet it is the leſſe principall, and rather ſignificative, then by its owne ſtrength, and energie operative, and accepted.

Rom. 2. 18, 19.

5. S. *Clemens* of *Alexandria* ſaith, the Phariſees righteouſneſſe conſiſted in the not doing evill, and that CHRIST ſuperadded this alſo, that we muſt doe the contrary good, and ſo exceed the Phariſaicall meaſure. They would not wrong a Jew, nor many times relieve him; they reckoned their innocence by not giving offence, by walking blameleſſe, by not being accuſed before the Judges ſitting in the gates of their cities. But the balance, in which the Judge of quick and dead weighes Chriſtians, is not onely the avoiding evill, but doing good; the *following peace with all men and holineſſe*; the proceeding *from faith to faith*; the *adding vertue to vertue*; the perſevering *in all holy converſation, and godlineſſe*. And therefore S. *Paul* commending the grace of univerſall charity, ſayes, that *Love worketh no ill to his Neighbour, therefore love is the fulfilling of the Law*: implying, that the prime intention of the Law was, that every mans right be ſecured, that no man receive wrong. And indeed all the Decalogue conſiſting of prohibitions, rather then precepts, ſaving that each Table hath one poſitive Commandment, does not obſcurely verifie the doctrine of S. *Clements* interpretation: Now becauſe the Chriſtian charity abſtaines from doing all injury, therefore it is the fulfilling of the Law; but becauſe it is alſo patient, and liberall, that it ſuffers long, and is kinde, therefore the charity commanded in CHRISTS Law exceeds that charity which the Scribes and Phariſees reckoned as part of their righteouſneſſe. But JESUS himſelf does with great care in the particulars inſtance in what he would have the Diſciples to be eminent above the moſt ſtrict ſect of the Jewiſh religion: 1. In practiſing the morall precepts of the Decalogue with a ſtricter interpretation: 2. And in quitting the permiſſions and licences, which for the hardneſſe of their heart *Moſes* gave them as indulgences to their perſons

Virtus eſt vitio caruiſſe —— Optimus eſt qui minimis urgetur.

Rom. 13. 10.

and

and securities against the contempt of too severe Lawes.

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The severity of expositon was added but to three Commandments, and in three indulgences the permission was taken away. But because our great Lawgiver repeated also other parts of the Decalogue in his * after sermons, I will represent in this one view all that he made to be Christian by adoption. 6. *Luk.* 18.20. *Mar.* 10.19.

The first Commandment CHRIST often repeated, and inforced as being the basis of all religion, and the first endeerement of all that relation, whereby we are capable of being the sons of GOD, as being the great commandment of the Law, and comprehensive of all that duty we owe to GOD in the relations of the vertue of religion [*Heare O Jsrael, the Lord thy GOD is one LORD. And thou shalt love the LORD thy GOD with all thine heart, and with all thy soule, and with all thy mind, and with all thy strength*] This is the first commandement, that is, this comprehends all that which is morall and eternall in the first table of the Decalogue. *Mat.* 19. 18. *Rom.* 13. 9. 7. 11 *Mat.* 22.37. *Mar.* 12.30. *Luk.* 10. 27.

The duties of this Commandment are, [1,] to worship GOD alone with actions proper to him, and, [2] to love and [3] obey him with all our faculties. [1] concerning worship. The actions proper to the honour of GOD are to offer sacrifice, incense and oblations, making vowes to him, swearing by his name, as the instrument of secret testimony, confessing his incommunicable attributes, and praying to him for those graces, which are essentially annexed to his dispensation, as remission of sinnes, gifts of the spirit, and the grace of sanctification, and life eternall. Other acts of religion, such as are uncovering the head, bowing the knee, falling upon our face, stooping to the ground, reciting praises, are by the consent of nations used as testimonies of civill or religious veneration, and doe not alwayes passe for confessions of a Divinity, and therefore may be without sinne vsed to Angels or Kings, or Governours, or to persons in any sence more excellent then our selves, provided they be intended to expresse an excellency no greater then is proper to their dignities, and persons, nor in any sense given to an idol, or false Gods; but the first sort, are such which all the world hath consented to be actions of Divine and incommunicable adoration, and such which GOD also in severall religions hath reserved as his owne appropriate regalities, and are idolatry, if given to any Angel or man, 8.

The next duties are [2] Love. [3] and obedience, but they are united in the Gospel. *This is love, that we keep his Commandements*; and since we are for GODS sake bound also to love others, this love is appropriate to GOD by the extension of parts, and the intention of degrees. The extension signifies that we must serve GOD with all our faculties; for all division of parts is hypocrisie, and a direct prevarication; our heart must think what our tongue speakes, our hands act what we promise or purpose; and Gods enemies must have no share so much as in appearance or dissimulation. Now no creature can challenge this; and if we doe justice to our neighbours though unwillingly, we have done him no injury; for in that case he onely who sees the irregularity of our thoughts, is the person injured; and when we sweare to him, our heart must sweare as well as our tongue; and our hand must pay, what our lips have promised; or else we provoke him with an imperfect sacrifice: we love him not with all our mind, with all our strength, and all our faculties. 9.

But

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But the difficulty and question of this Commandment lyes in the intention; for it is not enough to serve GOD with every capacity, passion, and faculty; but it must be every degree of every faculty, all the latitude of our will, all the whole intension of our passions, all the possibility, and energy of our senses, and our understanding, which because it is to be understood according to that moderate sentence, and account, which GOD requires of us set in the midst of such a condition so attended, and depressed and prejudiced, the full sense of it I shall expresse in severall propositions.

10.

11. 1. The *intension* of the love to which we are obliged requires not the degree, which is absolutely the greatest, and simply the most perfect. For there are degrees of grace, every one of which is pleasing to GOD, and it is a state of reconciliation, and atonement, and he that breaks not the bruised reed, or quenches the smoaking flax, loves to cherish those endeavours, which beginning from small principles passes through the variety of degrees, and gives demonstration, that though it be our duty to contend for the best, yet this contention is with an enemy, and that enemy makes an abatement, and that abatement being an imperfection rather than a sinne, is actually consistent with a state of grace, the endeavour being in our power, and not the successe; the perfection is that, which shall be our reward, and therefore is not our present duty. And indeed if to do the best action, and to love GOD as we shall do in heaven, were a present obligation, it would have been clearely taught us, what is simply the best action; whereas now that which is *of it self* better, *in certain circumstances* is lesse perfect, and sometimes not lawfull, and concerning those circumstances we have no rules, nor any guide but prudence, and probable inducements; so that it is certain in our best endeavours, we should onely increase our scruples instead of doing actions of the highest perfections, we should erect a tyranny over our consciences, and no augmentation of any thing but the trouble. And therefore in the Law of *Moses*, when this Commandment was given in the same words, yet that the sense of it might be clear, the analogy of the law declared, that their duty had a latitude, and that GOD was not so strict a task-master, but that he left many instances of piety to the voluntary devotion of his servants, that they might receive the reward of *free-will offerings*. But if these words had obliged them to the greatest degree, that is, to all the degrees of our capacities in every instance; every act of religion had been duty and necessity. And thus also it was in

12 Gospel, *Ananias* and *Saphira* were killed by sentence from heaven for not performing what was in their power at first not to have promised; but because they brought an obligation upon themselves, which God brought not

2 Cor. 11. 8. and then prevaricated, they paid the forfeiture of their lives. S. *Paul* took no wages of the Corinthian Churches, but *wrought night and day with his own hand*, but himself sayes he had power to do otherwise. There was laid upon him a necessity to preach, but no necessity to preach without wages and support. There is a *good* and a *better* in virginity & marriage, and yet there is no command in either, but that we abstain from sin; we are left to our own

1 Cor. 7. 37. election for the particular, *having no necessity, but power in our will*. *David* prayed *seven times a day*, and *Daniel* prayed three times, & both were beloved of God. The Christian masters were not bound to manumit their slaves, and yet were commended if they did so. Sometimes the Christians fled in persecu-

tion

tion S. *Paul did* so, and S. *Peter* did so, and S. *Cyprian* did so, and S. *Athanasius* and many more. But time was, when some of these also chose to suffer death, rather then to fly. And if to fly be a permission & no duty, there is certainly a difference of degrees in the choice: to fly is not so great a suffering as to dye, and yet a man may innocently choose the easier. And our Blessed LORD himself who never faild of any degree of his obligations, yet at some time prayed with more zeale and fervour then at other times, as a little before his passion: since then at all times he did not do actions of that degree, which is absolutly the greatest, it is evident that GODS goodnesse is so great, as to be content with such a love, which parts no share between him and sinne and leaves all the rest under such a liberty, as is onely incouraged by those extraordinary rewards, and crownes proportioned to heroicall endeavours. It was a pretty Question, which was moved in the solitudes of Nitria concerning two religious Brothers; the one gave all his goods to the poore at once, the other kept the inheritance and gave all the revenue. None of all the Fathers knew, which was absolutely the better, at once to renounce all, or by a repetition of charitable acts to divide it into portions: One act of charity in an heroicall degree, or an habituall charity in the degree of vertue. This instance is probation enough, that the opinion of such a necessity of doing the best action simply and indefinitely is impossible to be safely acted, because it is impossible to be understood. Two talents shall be rewarded, and so shall five, both in their proportions; *He that sowes sparingly shall reap sparingly*, but he shall reap, *every man as he purposes in his heart, so let him give.* The best action shall have the best reward, and though he is happiest, who rises highest, yet he is not safest, that enters into the state of disproportion to his person. I find in the lives of the later reputed saints, that S. *Teresa a Iesu* made a vow to do every thing, which she should judge to be the best. I will not judge the person, nor censure the action, because possibly her intention, and desires were of greatest sanctity; but whosoever considers the story of her life, and the strange repugnancies in the life of man to such undertakings must needs feare to imitate an action of such danger, and singularity. The advice which in this case is safest to be followed is, that we imploy our greatest industry, that we fall not into sinne, and actions of forbidden nature; and then strive by parts, and steps, and with much warinesse, in attempering our zeale, to superadde degrees of eminency, and observation of the more perfect instances of sanctity, that doing some excellencies which GOD hath not commanded, he may be the rather moved to pardon our prevaricating so many parts of our necessary duty. If love transport us, and carry us to actions sublime and heroicall, let us follow so good a guide and passe on with diligence, and zeale, and prudence, as farr as love will carry us; but let us not be carried to actions of great eminency and strictnes and unequall severities by scruple, and pretence of duty, least we charge our miscarriages upon God, and call the yoke of the Gospell insupportable, and Christ a hard Talk-master. But we shall passe from vertue to vertue with more safety, if a spirituall guide takes us by the hand; onely remembering, that if the Angels themselves, and the beatified soules doe now and shall hereafter differ in degrees of love and glory, it is impossible, the state of imperfection should be confined to the highest love, & the greatest degree, and such as admits no variety, no increment or difference of parts and stations.

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Hister. Lausiac.

Πᾶν, τὸ βέλτιστον φρονέμενον ἴσως σοὶ νόμῳ ἀπαγόρευτον, *Epictet. c. 75.*

ἐγὼ τῷ δεῖ κακιὸν γὰρ μεῖζον ἔρεις φρονεῖν· *Sophoc. Aias.*

2 Our

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13. 2. Our love to GOD consists not in any one determinate degree, but hath such a latitude, as best agrees with the condition of men, who are of variable natures, different affections and capacities, changeable abilities and which receive their heightnings and declensions according to a thousand accidents of mortality. For when a law is regularly prescribed to persons whose varieties, and different constitutions cannot be regular or uniforme it is certain God gives a great latitude of performance, and bindes not to just atomes and points; the laws of GOD are like universall objects received into the faculty, partly by choice, partly by nature; but the variety of perfection is by the variety of the instruments, and disposition of the recipient, and are excelled by each in severall senses, and by themselves at severall times; and so is the practise of our obedience, and the entertainments of the Divine Commandments: for some are of malleable natures, others are morose, some are of healthfull and temperate constitutions, others are lustfull, full of fancy full of appetite; some have excellent leisure and opportunities of retirement, others are busie in an active life, and cannot with advantages attend to the choice of the better part; some are peaceable and timorous, and some are in all instances serene, others are of tumultuous, and unquiet spirits, and these become opportunities of temptation on one side, and on the other occasions of a vertue, but every change of faculty, and variety of circumstance hath influence upon morality, and therefore their duties are personally altered, and increase in obligation, or are slackned by necessities according to the infinite alteration of exteriour accidents, & interiour possibilities

14. 3. Our love to God must be totally exclusive of an affection to sin, and ingage us upon a great assiduous, and laborious care to resist all temptations, to subdue sin, to acquire the habites of vertues, and live holily, as it is already expressed in the discourse of Repentance. We must preferre GOD as the object of our hopes, we must choose to obey him rather then man, to please him rather then satisfie our selves, and we must do violence to our strongest passions, when they once contest against a Divine Commandment. If our passions are thus regulated, let them be fix'd upon any lawful object whatsoever if at the same time we preferre heaven, and heavenly things; that is, would rather choose to loose our temporall love, then our eternall hopes (which we can best discerne, by our refusing to sin upon the sollicitation or engagement of the temporall object) then although we feel the transportation of sensual love towards a Wife or childe, or Friend, actually more pungent and sensible, then passions of religion are; they are lesse perfect, but they are no criminall. Our love to God requires, that we do his commandments, and that we do not sin, but in other things we are permitted in the condition of our nature to be more sensitively mov'd by visible then by invisible and spiritual objects. Onely this, we must ever have a disposition, and a minde prepared to quit our sensitive and pleasant objects, rather then quit a grace, or commit a sinne. Every act of sinne is against the love of God, and every man does many single actions of hostility, and provocation against him; but the state of the love of God is that, which we actually call the state of grace. When Christ reigns in us, and sin does not reign, but the spirit is quickned, and the lusts are mortified; when we are habitually vertuous, and do acts of piety, temperance and justice, frequently, easily, cheerfully, and with a successive, constant, moral and humane industry according to the talent which God hath intrusted to us in the banks of nature and grace, Then we are in the love of God: then we

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love him with all our heart. But if sin growes upon us, and is committed more frequently, or gets a victory with lesse difficulty, or is obeyed more readily, or entertained with a freer complacency, then we love not God, as he requires; we divide between him and sin; and God is not the Lord of all our faculties. But the instances of Scripture are the best expositon of this Commandment: For *David followed God with all his heart to do that which was right in his eyes*; and *Josiah turned to the Lord with all his heart, and with all his soule, and with all his might.* Both these kings did it, and yet there was some imperfection in *David*, and more violent recessions; for so saith the Scripture of *Josiah, like unto him was there no King before him*; from which, these two corollaries are certainly deducible, that to love GOD with all our heart admits variety of degrees, and the lower degree is yet a love with all our heart, & yet to love God requires a holy life, a diligent walking in the Commandments, either according to the sense of innocence, or of penitence, either by first or second counsels; by the spirit of regeneration, or the spirit of renovation and restitution: The sum is this; the sense of this precept is such as may be reconciled with the infirmities of our nature, but not with a vice in our manners, with the recession of single acts, seldome done, and alwayes disputed against, and long fought with, but not with an habituall aversation or a ready obedience to sin, or an easie victory.

1 *King.* 14. 8.

2 *Kin.* 23. 25.

This Commandment being the sum of the first Table, had in *Moses* Law particular instances, which CHRIST did not insert into his institution, and he added no other particular, but that which we call the third Commandment concerning veneration and reverence to the Name of GOD. The other two, *viz.* concerning Images and the Sabbath have some speciall considerations.

15.

16.

2. *Commandm.*

The Jewes received daily offence against the Catechismes of some Churches, who in the recitation of the Decalogue omit the second Commandment, as supposing it to be a part of the first according as we account them; and their offence rises higher, because they observe, that in the New Testament, where the Decalogue is six times repeated in speciall recitation, and in summaries, there is no word prohibiting the making, retaining, or respect of images. Concerning which things Christians consider, that GOD forbad to the Jewes the very having and making images, and representments, not only of the true GOD, or of false and imaginary deities, but of visible creatures; which because it was but of temporary reason, and relative consideration of their aptnesse to superstition * and their conversing with idolatrous nations, was a command proper to the nation, part of their Covenant, not of essentiall, indispensable and eternall reason, not of that, which we usually call the law of nature. Of which also GOD gave testimony, because himself commanded the signes and representment of Seraphim, to be set upon the Mercy-seat, toward which the Priest and the people made their addresses in their religious adorations; and of the brasen Serpent, to which they lookt, when they called to God for help against the sting of the venemous snakes. These instances tell us, that to make pictures or statues of creatures is not against a naturall reason, and that they may have uses, which are profitable, as well as he abused to danger & superstition. Now although the nature of that people was apt to the abuse, and their entercourse with the nations in their confines was too great an invitation to entertain the danger, yet Christianity hath so farre removed that danger, by the analogy and designe of the religion

Ὁ μωσῆς τὰς δυσὶ μὲν χερσὶ τὰς γλαφυρὰς εἰς πίνακας ζωγραφίας, καὶ ἀνδριαντοποιΐαν εἰς τὸν καθ' αὑτὸν πολίτειαν ἐξήλασε, *Philo de Gigant. Vide Exod.* 34. 13. *Deut.* 4. 16. & 7. *c. v.* 10. & *Numb.* 33. 52.

* *Imo et eccles. sia* 8. *Novemb. celebrat Martyrium Claudii Nicostrati & sociorum, qui cum peritissimi fuerant statuarii mortem potius ferre, quam Gentilibus simulachra facere maluerunt.*

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gion, by clear doctrines, revelations, and infinite treasures of wisdome and demonstrations of the spirit, that our blessed Law-giver thought not necessary to remove us from superstition by a prohibition of the use of images, and pictures. And therfore left us to the sense of the great commandment, and the dictates of right reason, to take care, that we do not dishonour the invisible GOD with visible representations of what we never saw, nor cannot understand; nor yet convey any of GOD's incommunicable worship in the forenamed instances to any thing but himself. And for the matter of images we have no other rule left us in the new testament; the rules of reason and nature, and the other parts of the institution are abundantly sufficient for our security. And possibly Saint *Paul* might relate to this, when he affirmed concerning the fift, that it *was the first Commandment with promise.* For in the second Commandment to the Jews, as there was a great threatning, so also a greater promise of shewing mercy to a thousand generations. But because the body of this Commandment was not transcribed into the Christian Law, the first of the Decalogue, which we retain, and in which a promise is inserted, is the fift Commandent. And therefore the wisdome of the Church was remarkeable in the variety of sentences concerning the permission of images. At first, when they were blended in the danger, and impure mixtures of Gentilisme, and men were newly recovered from the snare, and had the reliques of a long custome to superstitious and false worshippings, they endured no images, but meerly civill; but as the danger ceased, and Christianity prevailed, they found, that pictures had a naturall use of good concernment, to move, lesse knowing people by the representment and declaration of a story; and then they knowing themselves permitted to the liberties of Christianity and the restraints of nature and reason, and not being still weak under prejudice, and childish dangers; but fortified by the excellency of a wise religion, took them into lawfull uses; doing honour to Saints, as unto the absent Emperours according to the custome of the Empire; they erected statues to their honour, and transcribed a history, and sometimes a precept into a table, by figures making more lasting impessions, then by words and sentences; while the Church stood within these limits she had naturall reason for her warrant, and the custome of the severall countryes, and no precept of CHRIST to countermand it; They, who went further were unreasonable, and according to the degree of that excesse were superstitious.

17. Τὸν ἀόρατον ἱμπικογραφεῖν ἢ διαπλάσσειν ἀδύνατον. *Philo de legatione.*

The Duties of this Commandment are learned by the intents of it; for it was directed against the false religion of the nations, who believed the images of their gods to be filled with the Deity; and it was also a caution to prevent our low imaginations of GOD, least we should come to think GOD to be like Man; and thus farre there was indispensable, and eternall reason in the precept; and this was never lessened in any thing by the holy JESUS, and obliges us Christians to make our addresses and wor-

Prioribus 170 *annis templa quidem ædificabant* [*Romani*]. *simulachrum vero nullum effigiatum faciebant, perinde atque nefas esset meliora per deteriorum similitudines exprimere, Plutarch. Numa.* Εἰκὸς γὰρ εἶναι τοῦτο, μήτε θεὸν περιέχον ἡμᾶς ἅπαντας καὶ γῆν καὶ θάλατταν ὁ καλέμεν θεατὸν καὶ κόσμον καὶ τὸν τῶν ἁπάντων φύσιν. τάτα τὶς ἂν εἰκόνα πλάττειν δαίμοσιν ἔχων, ὁμοίαν τίνι τῶν παρ' ἡμῖν; ἀλλ' ἐᾶν δεῖ πάσαν ξοανοποιΐαν τιμᾶν θεοπρεπίας καὶ σεμνὸν ἀξιόλογον τιμᾶν εἰδὸς χωρὶς. *Strabo. l. 16.*

shippings

shippings to no GOD, but the GOD of the Christians, that is, of all the world; and not to do this in, or before an image of him, because he cannot be represented. For the images of CHRIST and his Saints, they come not into either of the two considerations, and we are to understand our duty by the proportions of our reverence to GOD, expressed in the great Commandment. Our Fathers in Christianity, as I observed now, made no scruple of using the images and pictures of their Princes, and learned men; which the Jewes understood to be forbidden to them in the Commandment; Then they admitted even in the utensils of the Church some calatures and engravings. Such was that *Tertullian* speaks of, *The good Shepherd in the chalice*; afterwards they admitted pictures, but not before the time of *Constantine*, for in the Councell of *Eliberis*, they were forbidden; and in succession of time the scruples lessened with the danger, and all the way they signified their beliefe to be, that this Commandment was onely so farre retained by CHRIST, as it relyed upon naturall reason, or was a particular instance of the great Commandment, that is, images were forbidden, where they did dishonour GOD, or lessen his reputation, or estrange our duties, or became Idols, or the direct matter of superstitions observances, charmes, or senseless confidences; but they were permitted to represent the humanity of Christ, to remember Saints and Martyrs, to recount a story, to imprint a memory, to doe honour and reputation to absent persons, and to be the instruments of a relative civility and esteem. But in this particular, infinite care is to be taken of scandall, and danger, of a forward and zealous ignorance; or of a mistaking and peevish confidence; and where a society hath such persons in it, the little good of images must not be violently retained with the greater danger and certain offence of such persons, of whom consideration is to be had in the cure of soules. I only adde this, that the first Christians made no scruple of saluting the statues of their Princes, and were confident, it made no intrenchment upon the naturall prohibition contained in this Commandment, because they had observed, that exteriour inclinations, and addresses of the body, though in the lowest manner, were not proper to God but in Scripture found also to be communicated to Creatures, to Kings, to Prophets, to parents, to religious persons; and because they found it to be death to do affront to the pictures and statues of their Emperors, they concluded in reason (which they also saw verified by the practise and opinion of all the world) that the respect they did at the Emperours statue was accepted as a veneration to his person; but these things are but sparingly to be drawne into religion, because the customes of this world are altered, and their opinions new; and many who have not weak understandings, have weak consciences; and the necessity for the entertainment of them is not so great, as the offence is or may be.

Gen. 48. 12. *Gen.* 23. 12. & 27. 29. & 42. 6. 1 *Sam.* 20. 41. 1 *King.* 1. 16.

18. 3. *Commandm.*

Thou shalt not take the Name of the Lord thy God in vain.] This our blessed Saviour repeating expresses it thus, It hath been said to them of old time, *Thou shalt not forswear thy self*; to which CHRIST addes out of *Numb.* 30. 2. *But thou shalt perform thy oaths unto the Lord.* The meaning of the one we are taught by the other. We must not invocate the Name of GOD in any promise in vain, that is, with a lye, which happens either out of levity, that we change our purpose, which at first we really intended; or when our intention at that instant was fallacious, and contradictory to the undertaking. This is to take the Name of GOD, that is, to use it, to take it into our

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mouthes *for vanity*; that is, according to the perpetuall ſtyle of Scripture: for a lye. *Every one hath ſpoken vanity to his neighbour*, that is, he hath lyed unto him: for ſo it follows, *with flattering lips, and with a double heart*; and *ſwearing deceitfully* is by the Pſalmiſt called *lifting up his ſoul unto vanity*. And *Philo* the Jew, who well underſtood the Law, and the language of his nation, renders the ſenſe of this Commandment to be *to call GOD to witneſſe to a lye*, and this is to be underſtood onely in promiſes; for ſo CHRIST explains it by the appendix out of the Law, *thou ſhalt performe thy Oaths*: For, lying in judgement, which is alſo with an oath, or taking GODS name for witneſſe, is forbidden in the ninth Commandment. To this, CHRIST added a further reſtraint; for whereas by the naturall law it was not unlawfull to ſwear by any oath that implyed not idolatry, or the beliefe of a falſe GOD, (I ſay) any grave and prudent oath, when they ſpake a grave truth: and whereas it was lawfull for the Jewes in ordinary enercourſe to ſwear by GOD, ſo they did not ſwear to a lye (to which alſo ſwearing to an impertinency might be reduced by a proportion of reaſon;) *For they, that ſwear by him, ſhall be commended*, ſaid the Pſalmiſt; and, *ſwearing to the LORD of Hoſts*, is called, *ſpeaking the language of Canaan*: Moſt of this was reſcinded; CHRIST forbad all ſwearing, not onely ſwearing to a lye, but alſo ſwearing to a truth in common affairs, not onely ſwearing commonly by the Name of GOD; but ſwearing commonly *by heaven*, and *by the earth*, *by our head*, or by any other oath; onely let our ſpeech be *yea, or nay*, that is plainly affirming or denying. In theſe I ſay, CHRIST corrected the licence, and vanities of the Jews and Gentiles. The Jews accounted it religion to name GOD, and therefore would not ſwear by him, but in more ſolemne occaſions; but in trifles, and ordinary occurrences, they would ſwear by their Fathers, or the light of heaven, or the ground they trod on. And the Greekes were alſo carefull not to ſwear by the gods lightly, much leſſe fallaciouſly; but they would ſwear by any thing about them, or neere them, upon an occaſion as vain as their Oath. But becauſe theſe oaths are either indirectly to be referred to GOD, (and CHRIST inſtances in divers) or elſe they are but a vain teſtimony: or elſe they give a Divine honour to a Creature, by making it a Judge of truth, and diſcerner of ſpirits, therefore CHRIST ſeems to forbid all formes of ſwearing whatſoever: In purſuance of which law, *Baſilides* being converted at the prayers of *Potamiæna* Virgin Martyr, and required by his fellow ſouldiers to ſwear upon ſome occaſion then happening, anſwered, it was not lawfull for him to ſwear, for he was a Chriſtian, and many of the Fathers have followed the wordsof CHRIST in ſo ſevere a ſenſe, that their words ſeeme to admit no exception.

But here a grain of ſalt muſt be taken leaſt the letter deſtroy the ſpirit. Firſt it is certain the holy JESUS forbad a cuſtome of ſwearing; it being great irreligion to deſpiſe and leſſen the Name of GOD, which is the inſtrument and conveyance of our adorations to him, ſo as to make it common and applicable to trifles, and ordinary accidents of our life. He that ſwears often, many times ſwears falſe, and however layes by that reverence, which being due to GOD, the Scripture determines it to be due at his Name: his *Name is to be loved and feared*. And therefore CHRIST commands that our communicatio

Pſal. 12. 2.
Pſal. 24. 4.

Ὃτι ὅλαβεν ὅτι ματαίῳ τινὶ ψυχῇ ἀυτὸ· μάρτυρα ϑ καλεῖ ὅτι ψεῦδει διὸν ὀυοπάιτατον· *Philo.*

Pſal. 63. 11.
1 *Sam.* 20. 17.
Iſai. 19. 18.

ἁπλᾶ γὰ ἐςὶ τὰς ἀληθείας ἴσα. *Eſchyl.* ἁπλοῦν κρίσις. *Mart. l.* 11. *ep.* 95.

Ecce negas jura quæ nisi per Templa Tonantis,
Non credo,
jura, Verpe per Anchialum, id eſt, per Elohim Hebræorum. Vide Harmenopulum in Plin. l. 5. c. 27. & Sealig. de emend. tem in append. librorum.

Μὴ ὀμνύειν κατὰ τῶν ϑεῶν ἰμάνιον, ἀλλὰ κατὰ τῶν ὀμνυόντων. *Interp. in Homer.*

Euſeb. lib. 6. *hiſt. cap.* 4.

19.
Vide Ecclus. 23. 9. 11. 13.

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be yea, yea, or nay, nay, that is our ordinary discourses should be simply affirmative or negative. 2. Not onely customary swearing is forbidden, but all swearing upon a slight cause. S. *Basil* upbraides some Christians his contemporaries with example of *Clinias* the Pythagorean, who, rather then he would sweare, suffered a mulct of three talents. And all the followers of *Pythagoras* admitted no oath, unlesse the matter were grave, necessary, and charitable; and the wisest and gravest persons among the Heathens were very severe in their Counsels concerning oaths. 3. But there are some cases in which the interest of Kingdomes and bodies politick, peace and confederacies require the sanction of promissory oaths, and they whom we are bound to obey, and who may kill us if we doe not, require that their interests be secured by an oath; and that in this case, and all that are equall, our blessed Saviour did not forbid oaths, is certain, not onely by the example of Christians, but of all the world before and since this prohibition, understanding it to be of the nature of such naturall bands and securities, without which Common-wealths in some cases are not easily combined, and therfore to be a thing necessary & therefore not to be forbidden. Now what is by Christians to be esteemed a slight cause, we may determine by the account, we take of other things. The glory of GOD is certainly no light matter, and therefore when that is evidently and certainly concerned, not phantastically, and by vain and imaginary consequences, but by prudent, and true estimation, then that we may lawfully sweare, we have S. *Pauls* example, who well understood the precept of his Master, and is not to be supposed, easily to have done any violence to it; but yet we finde religious affirmations, and God invoked for witnesse, *as a record upon his soul,* in his Epistles to the Romans, Galatians, and Corinthians. But these oaths were only assertory. *Tertullian* affirmeth, that Christians refused to swear by the Genius of the Prince, because it was a Dæmon; but they sware by his health, and their solemne oath was by GOD and CHRIST, and the Holy Spirit, and the Majesty of the Emperour. The Fathers of the Ephesin Councell made *Nestorius* and *Victor* sweare, and the Bishops at Chalcedon swore by the health of their Princes. But as S. *Paul* did it, when the glory of GOD was concerned in it, and the interest of soules; so the Christians used to swear in a cause of piety, and religion, in obedience, and upon publick command, or for the ends of charity and justice; but this they never did in the causes of justice or charity, but when they were before a Magistrate: Or if it were in a cause of Religion, and in matters of promise, they did it not, but to or in communities and societies, obliging themselves by oath not to commit wickednesse, robberies, sacriledge, not to deceive their trust, not to detain the pledge, which rather was an act of direct entercourse with GOD, then a solemne or religious obligation to man; which very thing *Pliny* also reports of the Christians.

Rom. 1. 9. 2 *Cor.* 11. 31. *Gal.* 1. 20.

20. Τὸ ναὶ ναὶ καὶ τὸ οὒ οὐ συλλαβαὶ δύο, ἀλλ' ἴσως τὸ κρεῖττον τῶν ἀγαθῶν ἡ ἀλήθεια, καὶ ὁ ἰσχατος ὅρος τῆς ποιήσεως τὸ φῦλον, τοῖς μικροῖς τέκνοις ῥήμασι πολλάκις μυρίους.

The summe is this, since the whole subject matter of this precept is oaths promissory or vowes; all promises with oathes are regularly forbidden to Christians, unlesse they be made to GOD, or GOD'S Vicegerent in a matter not trifling. For in the first case a promise made to GOD, and a swearing by GOD to performe the promise, to him is all one; For the Name of GOD being the instrument and determination of all our addresses, we cannot be supposed to speak to God without using of his Name explicitely or by implication; and therefore he that promises to God,

S. Basil. l. de Spir. S.

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makes a promise and uses GODS name in the promise; the promise it self being in the nature of prayer or *solemne invocation* of GOD. In the second case, when the publike necessity requires it, of which we are not Judges, but are under authority, we finde the lawfullnesse by being bound to believe, or not to contradict the pretence of its necessity; onely care is to be taken, that the matter be grave or religious, that is, it is to be esteemed, and presumed so by us, if the oath be imposed by our lawfull superiours, and to be cared for by them; or else it is so to be provided for by our selves, when our entercourse is with GOD, as in vowes and promises passed to GOD; being carefull, that we doe not offer to GOD Goats haire, or the fumes of Mushromes, or the blood of Swine, that is, things either impious or vain. But in our communication, that is, in our ordinary entercourse with men, we must promise by simple testimony, not by religious adjurations, though a creature be the instrument of the oath.

Necessitas magnum humanæ imbecillitatis præsidium; quicquid cogit excusat. Senec.

21. But this forbids not assertory Oaths at all, or deposing in judgement, for of this CHRIST speaks not here, it being the proper matter of another Commandment; and since (as S. *Paul* affirmes) *an oath is the end of all controversie*, and that the necessity of Common-wealths requires that a period should be fixed to questions, and a rule for the neerest certainty for judgement, whatsoever is necessary is not unlawfull, and CHRIST, who came to knit the bonds of government faster by the stricture of more religious tyes, cannot be understood to have given precepts to dissolve the instruments of judicature, and prudent government. But concerning assertory Oaths, although they are not forbidden, but supposed in the 9. Commandment to be done before our Judges in the cause of our Neighbour; yet because they are onely so supposed, and no way else mentioned by permission, or intimation; therefore they are to be estimated by the proportions of this precept concerning Promissory oaths, they may be taken in judgement and righteousnesse; but never lightly, never extrajudicially; only a lesse cause, so it be judiciall may authorize an assertory, then a promissory Oath. Because many cases occurre, in which Peace and Justice may be concerned, which without an Oath are indeterminable. But there are but few necessities to confirm a Promise by an Oath: And therefore the reverence of the Name of GOD ought not to be intrenched upon in accidents of little or no necessity; GOD not having made many necessities in this case, would not in the matter of Promise give leave to use his name, but when an extraordinary case happens. An Oath in Promises is of no use for ending questions, and giving judiciall sentences And the faith of a Christian, and the word of a just person will doe most of the work of promises; And it is very much to the disreputation of our religion, or our selves if we fall into hypocrisie and deceit, or if a Christian asseveration were not of value equall with an Oath. And therefore CHRIST forbidding Promissory Oaths, and commanding so great simplicity of spirit and honesty, did consonantly to the designe, and Perfection of his Institution, * intending to make us

Heb. 6. 16.

* Μὴ ὀμνύναι ὅσιος ἀσκεῖν γὸ ἀυτὸ δεῖν ἀξίωσιν παρέχειν. *Hierocl. vide Marc. Anton. in descriptione viri boni. l. 3.* μήτε ὅρκω διόναι χρῆ. Τῶν δικαίων τριῶν τι, χρῆσις ἐστὶ τὸ τρίτον est: *ita Scil. ut facta dictis respondere justorum sit.* Καλλιστον, ἡ φιλαλήθειαν ἡ ἀκριβῆ λογικὸν φύσει τὸ ἀνώμοτον ἅπασι ἀληθεύειν ἐθ' ἑκάστοις δεδιδαγμένα, ὡς τοῦ λόγου ὅρκος εἶναι νομιζόντων. *Philo. Verbum Sacerdotis*] *apud Christianæ Ecclesiæ ministros etiam hodie manet loco juramenti. Ad eundem sensum apud antiquos fuerunt verba illa prætoris ex dicto perpetuo.* [*Sacerdotem vestalem, & Flaminem Dialem in omni mea jurisdictione jurare non cogam*] *A. Gell. l. 10. c. 15.*

so

so just and sincere, that our religion being infinite obligation to us, our own promises should passe for bond enough to others, and the Religion receive great honour by being esteemed a sufficient security and instrument of publike entercourse. But I have a caution to insert for each, which I propound as an humble advice to persons eminent, and publikely interested. Part. II.

1. That Princes, and such as have power of decreeing the injunction of promissory Oaths, be very curious and reserved, not lightly enjoyning such Promises; neither in respect of the matter triviall, nor yet frequently, nor without great reason enforcing. The matter of such promises must be onely what is already matter of duty, or Religion; for else the matter is not grave enough for the calling of GOD to testimony; but when it is a matter of duty, then the oath is no other then a vow or promise made to GOD in the presence of men. And because Christians are otherwise very much obliged to do all which is their duty, in matters both civill and religious, of obedience and piety, therefore it must be an instant necessity, and a great cause to superinduce such a confirmation, as derives from the so sacredly invocating the Name of GOD; it must be when there is great necessity that the duty be actually performed, and when the supreme power either hath not power sufficient to punish the delinquent, or may misse to have notice of the delict: For in these cases it is reasonable to bind the faith of the obliged persons by the feare of GOD after a more especiall manner; but else there is no reason sufficient to demand of the subject any further security, then their own faith and contract. The reasons of this advice relyes upon the strictnesse of the words of this Precept against promissory oaths, and the reverence we owe to the name of GOD. Oathes of Allegiance are fit to be imposed in a troubled state, or to a mutinous people: But it is not so fit to tye the people by Oath to abstain from transportations of Metall, or grain, or leather, from which by penalties they are with as much security, and lesse suspition of iniquity restrained. 21.

2 Concerning assertory oaths, and depositions in judgement, although a greater liberty may be taken in the subject matter of the oath, and we may being required to it, sweare in judgement, though the cause be a question of money, or our interest, or the rights of a society, And S. *Athanasius* purged himself by oath before the Emperour *Constantius*: yet it were a great pursuance and security of this part of Christian Religion, if in no case contrary oaths might be admitted, in which it is certain one part is perjured to the ruine of their soules, to the intricating of the judgement, to the dishonour of Religion; but that such rules of prudence and reasonable presumption be established, that upon the oath of that party, which the Law shall choose, and upon probable grounds shall presume for, the sentence may be established. For by a small probability there may a surer judgement be given, then upon the confidence of contradictory oaths, and after the sin the Judge is left to the uncertainty of conjectures as much as if but one part had sworne; and to much more, because such an oath is by the consent of all men accepted as a rule to determine in judgement. By these discourses we understand the intention of our blessed Master in this precept; and I wish by this or any thing else men would be restrained from that low, cheap, unreasonable and unexcusable vice of customary swearing, to which we have nothing to invite us, that may lessen the iniquity; for which we cannot pretend temptation, nor alledge infirmity, but it begins by wretchlesse- 22.

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neſſe, and a malicious careleſneſſe, and is continued by the ſtrength of habit, and the greateſt immenſity of folly. And I conſider, that Chriſtian Religion being ſo holy an inſtitution, to which we are invited by ſo great promiſes, in which we are inſtructed by ſo clear revelations, and to the performance of our duties compelled by the threatnings of a ſad and inſupportable eternity, ſhould more then ſufficiently endeare the performance of this duty to us. The name of a Chriſtian is a high and potent antidote againſt all ſin, if we conſidered aright the honour of the name, the undertaking of our Covenant, and the reward of our duty. The Jewes eate no ſwines fleſh, becauſe they are of *Moſes*, and the Turkes drink no wine, becauſe they are Mahumetans, and yet we ſweare for all we are Chriſtians, then which there is not in the world a greater conviction of our baſeneſſe and irreligion. Is the authority of holy JESUS ſo deſpicable, are his Lawes ſo unreaſonable, his rewards ſo little, his threatnings ſo ſmall, that we muſt needs in contempt of all this, prophane the great Name of GOD, and trample under foot the Lawes of JESUS, and caſt away the hopes of heaven, and enter into ſecurity to be poſſeſſed by hell torments for ſwearing, that is, for ſpeaking like a foole, without reaſon, without pleaſure, without reputation, much to our diſeſteem, much to the trouble of civill and wiſe perſons, with whom we joyne in ſociety and entercourſe? Certainly hell will be heat ſeven times hotter for a cuſtomary ſwearer, and every degree of his unreaſonableneſſe will give him a new degree of torment, when he ſhall finde himſelf in flames for being a ſtupid, an Atheiſticall, an irreligious fool. This onely I deſire ſhould be obſerved, that our bleſſed Maſter forbids not onely ſwearing by GOD, but by any creature; for every oath by a creature does involve and tacitely relate to GOD. And therefore, ſaith CHRIST, *Sweare not by heaven*, for it is the throne of GOD; and he that ſweareth by the throne of GOD, ſweareth by it, and by him that ſitteth thereon. So that it is not a leſſe matter to ſwear by a creature, then to ſwear by GOD, for a creature cannot be the inſtrument of teſtimony, but as it is a relative to God, and it by implication calls the God of that creature to witneſſe. So that although in ſuch caſes, in which it is permitted to ſweare by God, we may in thoſe caſes expreſſe our oath in the forme of advocating and calling the creature [as did the primitive Chriſtians ſwearing by the health of their Emperour, and as *Joſeph* ſwearing by the life of *Pharaoh*, and as *Eliſha* ſwearing by the life of *Elias*, and as did S. *Paul*, proteſting *by the rejoycing he had in JESUS CHRIST*, and as we in our formes of ſwearing in Courts of judicature touch the Goſpels, ſaying, So help me GOD, and the contents of this Book; And in a few ages lately paſt, Biſhops and Prieſts ſometime ſwore upon the Croſſe, ſometimes upon the Altar, ſometimes by their Holy Order] yet we muſt remember that this in other words and ceremonies is but a calling GOD for witneſſe. And he that ſweares by the Croſſe, ſweares by the Holy Crucifix, that is, JESUS crucified thereon, and therefore theſe and the like formes are therefore not be uſed in ordinary communication becauſe they relate to GOD, they are as obligatory as the immediate invocation of his holineſſe and Majeſty; and it was a Judaicall vanity to think ſwearing by Creatures was leſſe obliging: they are juſt with the ſame reſtraints made to be Religious as the moſt ſolemne invocation of the Holy and reverend Name of GOD; lawfull or unlawfull as the other; unleſſe the ſwearing by a Creature come to be ſpoiled

Ὄμνυμι δ' ἰσὸν ζεῦξαι ὀνόμασιν Διΐ. *Sophoc. Menal.*

Qui per ſalutem ſuam jurat, Deum jurare videtur: reſpectu enim Divini numinis jurat, Ulpian J. C.

Concil. Chalc. c. 25.

2 King. 2. 2.

1 Cor. 15. 31.

Vide ſupra, num. 19.

Per tua jurares ſacra, tumque caput. Mart.

spoiled by some other intervening circumstance, that is, with a denying it to relate to GOD; for then it becomes superstition, as well as prophanation, and it gives to a creature, what is proper to GOD, or when the Creature is contemptible, or lesse then the gravity of the matter, as if a man should swear by a fly, or the shadow of a tree; or when there is an indecorum in the thing, or somthing that does at too great distance relate to God: for that which with greatest vicinity referres to God in severall religions is the best instrument of an oath, and neerest to Gods honour, as in Christianity are the holy Sacrament, the Crosse, the Altar, and the Gospells, and therefore too great a distance may be an indecency next to a disparagement. This onely may be added to this consideration, that although an oath, which is properly calling God or GODs relative into testimony is to be understood according to the former Discourse, yet there may be great affirmations or negations respectively, and confirmed by formes of vehement asseveration, such as the customes of a nation, or consent shall agree upon, and those do in some cases promote our beliefe, or confirme our pretensions better then a plain yea, or no: because by such consent the person renders himselfe infamous if he breaks his word or trust; and although this will not come under the restraint of CHRISTS words, because they are not properly oaths, but circumstances of earnest affirmation or negation, yet these are humane attestations, introduced by custome or consent, and as they come not under the notion of swearing, so they are formes of testimony, and collaterall engagement of a more strict truth.

23. The H. JESUS having specified the great commandment of *loving GOD with all our heart*, in this one instance of hallowing, and keeping his name sacred, that is, from prophane and common talk, and lesse prudent, and unnecessary entercourses, instanced in no other commandment of *Moses*; but having frequent occasion to speake of the sabbath, for ever expresses his owne dominion over the Day, and that he had dissolved the bands of *Moses* in this instance; that now we were no more obliged to that rest, which the Jewes religiously observed by prescript of the Law; & by divers acts against securities of the then received practices did desecrate the day, making it a broken yoke, and the first great instance of Christian liberty. And when the Apostle gave instructions that no *man should judge his Brother in a holy day or New moones or the sabbath dayes* he declared all the Judaicall feasts to be obliterated by the spunge, which Jesus tasted on the Crosse; it was within the Manuscript of ordinances, and there it was cancelled. And there was nothing morall in it, but that we do honour to God for the creation, and to that and all other purposes of religion, separate & hallow some portion of our time. The Primitive Church kept both * the sabbath and the Lords day till the time of the Laodicean Councel, about 300 years after Christs nativity, & almost in every thing made them equal, and therfore did not esteem the Lords day to be substituted in the place of the obliterated sabbath, but a feast celebrated by great reason, and perpetual consent without precept or necessary Divine injunction. But the liberty of the Church was great; they found themselves disobliged from that strict and necessary rest, which was one great part of the Sabbatick rites, only they were glad of the occasion to meet often for offices of Religion, and the day served well for the gaining and facilitating the conversion of the Jewes, and for the honourable sepulture of Synagogue, it being kept so long, like the fourty dayes mourning

4. *Command. Coloss.* 2. 16. *Ignat. ep. ad Magnes.* ἡ μετὰ τὸ σαββατίσαι ἑορτὴ ταχέως πᾶς ὁ φιλόχριστος τῶν νεκρῶν. Ἄνηρ ἀγαθὸς πᾶσαν ἡμέραν ἑορτὴν γεῖ. *Diog. Clem. Apost. Constit. l.* 7. *c.* 24. *& lib.* 8. *Tertul. Monog. Canon Apost.* 65. *Et Zonar. in eund. Vide etiam Synod. Laodic.*

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of Israel for the death of their Father Jacob; but their liberty they improved not to license but as an occasion of more frequent assemblies. And there is something in its for us to imitate, even to sanctify the name of God in the great worke of the Creation, reading his praises in the booke of his Creature, and taking all occasions of religious acts and offices though in none of the Jewish circumstances.

24. 7. Concerning the observation of the LORDS Day which now the Church observes and ever did in remembrance of the resurrection because it is a day of positive and Ecclesiasticall institution, it is fit that the Church, who instituted the day should determine the manner of its observation. It was set apart in honour of the resurrection, and it were not ill if all Churches, would into the weekely offices put some, memoriall of that mystery that the reason of the festivall might be remembred with the day, and GOD thanked with the renuing of the Offices. But because religion was the designe of the feast, and leisure was necessary for religion, therefore to abstaine from * suits of Law and servile workes but such works as are of necessity and [a] charity (which to observe are of themselves a very good religion) is a necessary duty of the day; and to doe acts of publike religion is the other part of it. So much is made matter of duty by the intervention of authority; and though the Church hath made no more prescriptions in this, and GOD hath made none at all; yet he who keepes the day most strictly, most religiously, he keepes it best, and most consonant to the design of the Church, and the ends of religion, and the opportunity of the present leisure, and the interests of his soule. The acts of religion proper for the Day are Prayers, and publike Liturgies, preaching, Catechizing, acts of charity, visiting sick persons, acts of Eucharist to GOD, of hospitality to our poore neighbours, of freindlinesse and civility to all, reconciling differences, and after the publike assemblies are dissolved, any act of direct religion to GOD, or of ease and remission to servants, or whatsoever else is good in manners or in piety, or in mercy. What is said of this great feast of the Christians is to be understood to have a greater severity and obligation in the Anniuersary of the resurrection, of the Ascension, of the nativity of our blessed Saviour, and of the descent of the holy spirit in Pentecost. And all dayes festivall to the honour of God in remembrance of the holy Apostles, and Martyrs and departed Saints, as they are with prudence to be chosen and retained by the Church so as not to be unnecessary, or burdensome, or useleese; so they are to be observed by us as instances of our love, of the communion of Saints, and our thankfullnesse for the blessing, and the example.

Honour thy Father, and thy Mother] This Commandment Christ made also

* *Ferijs jurgia amovento, easq; in famulis operibus patratis habento. Cicer. de leg. l. 2.*

[a] *Quippe etiam festis quædam exercere diebus Fas et jura sinunt; rivos deducere nulla Religio vetuit, segeti prætendere sepem; Insidias avibus moliri, incendere vepres Balantumq; gregem fluvio mersare salubri virgil. apud Macrob.*

De feroci Tiberij dedit testimonium Tacitus. l. 3. Annal. his verbis. Quem ne diem vacuum pœnâ? ubj inter sacra et vota, quo tempore verbis etiam profanis abstinerj mos esset, vincula et laqueus inducantur. ἐορὴ δὲ ἐν ἄλλο ἐστὶν ἢ τὸ τὰ δέοντα πρᾶξαι. *Thucyd. l. 1. S. Ignat. ep. ad Magnes.* Ἐκεῖ δὲ ὑμῶν σαββατίζειν πνευματικῶς, μελέτη νόμου χαίρον, ἐπὶ σωμασὶ δὲ ἀνέσει, δημιουργὸν θεὸν θαυμάζον, οὐχ' ἑορτὰς ἐσθίον, ἢ χλίαζε πίνον, ἢ μεμιαμμένα βαστάζον, ἢ ὑπὲρ τὰ πρόσωπα νοῦν ἐκ ἔχον χαίρον.

S. Aug. tract. 4. in Johan.

Judæi serviliter observant diem sabbathi, ad luxuriam, ad ebrietatem. Quanto melius fœmina eorum lanam facerent quam illo die in Menianis saltarent? Et in Psal. 92. idem fere.

also to be *Christian* by his frequent repetition and mention of it in his Sermons and lawes, and so ordered it, that it should be the band of civill government, and society. In the Decalogue GOD sets this Precept immediately after the duties that concern himself, our duty to Parents being in the confines with our duty to GOD, the parents being in order of nature next to God, the cause of our being and production, & the great Almoners of eternity, conveying to us the essences of reasonable Creatures, and the charities of heaven. And when our blessed Saviour in a Sermon to the Pharisees spake of duty to Parents, he rescued it from the impediments of a vain tradition, and secured this Duty, though against a pretence of religion towards God, telling us that God would not himselfe accept a gift, which we tooke from our Parents needes. This duty to parents is the very firmament and band of common wealths. He that honours his Parents will also love his Brethren * derived from the same loins, he will dearely account of all his relatives, and persons of the same cognation, and so families are united; and of them cities and societies are framed. And because Parents and Patriarks of families, and of nations had regall power, they who by any change succeeded in the care and government of cities and kingdoms, succeeded in the power and authority of Fathers, and became so in estimate of Law, and true Divinity, to all their people. So that the Duty here commanded is due to all our Fathers in the sense of Scripture and Lawes, not onely to our naturall but to our civill Fathers, that is, to Kings, and Governours. And the Scripture addes, *Mothers*, for they also being instruments of the blessing are the objects of the Duty. The duty is, *Honour*, that is, *Reverence, and support*, if they shall need it. And that which our blessed Saviour calls, *not honouring our Parents in S. Matthew*, is called in S. *Marke, doing nothing for them*; & [Honour] is expounded by S. * *Paul* to be *maintenance* as well as *reverence*. Then we honour our Parents, if with great readinesse we minister to their necessities, and communicate our estate, and attend them in sicknesses, and supply their wants, and as much as lyes in us, give *them support*, who gave *us being*.

VI. Command. *Thou shalt doe no murder*] so *it was said to them of old time*. He that kills shalbe guilty of judgement, that is, he is, to dye by the sentence of the Judge. To this Christ makes an appendix, *but I say unto you, he that is angry with his Brother* [*without a cause*] *shalbe in danger of the judgement*; This addition of our blessed Saviour, as all the other, which are severer explications of the Law than the Jewes admitted, was directed against the vaine and imperfect opinion of the Lawyers, who thought to be justified by their externall works, supposing, if they were innocent in matter of fact, God would require no more of them than Man did, and what by custome or silence of the lawes was not punishable by the Judge, was harmlesse before GOD; and this made them to trust in the letter, to neglect the duties of repentance, to omitt asking pardon for their secret irregularities, and the obliquities and aversations of their spirits; and this S. *Paul* also complaines of, that neglecting *the righteousnesse of GOD, they sought to establish their own*, that is, according to Mans judgement. But our blessed Saviour tells them, that such an innocence is not enough; GOD requires more then conformity, and observation of the fact, and exteriour piety, placing justice not in legall innocency, or not being condemned in judgement of the Law, and humane judicature, but in the righteousnesse of the spirit also; for the first acquitts us before man, but by this we shall be held upright in judgement before

Ὁ λοιδορῶν τὸν πλησίον, διαφθείρει μὲν λόγῳ τὸ θεῖον δὲ μιαίνει τὰ βλασφημίᾳ. *Menand.*

Ἐμφανεῖς θεοὶ μιμούμενοι τὸν ἀγέννητον ἐν τῷ ζωοπλαστεῖν.

De parentibus dixit Philo ad Decal.

Avet extento
Proculejus ævo
Notus in fratres
animj paterni.
Illum aget pœna metuente Solvi fama superstites. Horat. carm. l. 2. od 2.

Necessaria præsidia vitæ debentur his maxime. Cicer. offic 1.

Matth. 15. 6.
Mar. 7. 12.
* 1 *Tim.* 5. 18.

γονεῖς τιμήσομεν ὑπερβαλλόντως σωματικῇ ὑπουργίᾳ, καὶ χρημάτων δόσει, καὶ χειρῶν ἀντιλήψει τοῖς ὑστέροις ἢ μᾶλλον ἅπασι συμβαλλομένοις. *Hierocl.*

26.
Levit. 24. 21.
Num. 35. 16. 17.
Rom. 10. 3.

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fore the Judge of all the world. And therefore besides abstinence from murder, or actuall wounds, CHRIST forbids all anger [without cause] against our Brother, that is, against any man.

27. By which not the first motions are forbidden, the twincklings of the eye as the Philosophers call them, the pro-passions, and sudden and irresistible alterations; for it is impossible to prevent them, unless we could give our selves a new nature, any more then we can refuse to winke with our eye, when a sudden blow is offered at it, or refuse to yawn when I see a yawning sleepy person, but by frequent and habituall mortification, and by continuall watchfulnesse, and standing in readinesse against all inadvertencies, we shall lessen the inclination, and account fewer sudden irreptions. A wise and meek person should not kindle at all, but after violent and great collision; and then, if like a flint he sends a sparke out, it must as soon be extinguished as it shewes, and cool as soon as sparkle. But however, the sinne is not in the naturall disposition. But when we entertain it, though it be, as *Seneca* expresses it, *cum voluntate non contumaci*, without a determination of revenge, then it begins to be a sinne. Every indignation against the person of the Man, in us is pride and self-love, and towards others ungentlenesse, and an immorigerous spirit. Which is to be understood, when the cause is not sufficient, or when the anger continues longer, or be excessive in the degrees of its proportion.

S Hieron. epist. ad Demetriad. Seneca lib. 2. de ira. c. 4.

28. The causes of allowable anger are, when we see GOD dishonoured, or a sinne committed. In such cases we may be angry. But then we may also sinne, if we exceed in time, or measure of degree.

29. The proportion of time Saint *Paul* expresses, by not letting the sunne set upon our anger. *Leontius Patricius* was one day extremely and unreasonably angry with *John* the Patriarch of Alexandria; at Evening the Patriarch sent a servant to him with this message, *Sir, the Sunne is set*: upon which Patricius reflecting, and the grace of GOD making the impression deepe, visible, and permanent, he threw away his anger, and became wholly subject to the counsell and ghostly aides of the Patriarch. The meaning is, that it be no more but a transient Passion, not permanent at all, but that the anger against the man passe into indignation against the crime, and pity of the person, till the pity growes up into endeavours to help him. For an angry violent and disturbed man is like that white bramble of Judea, of which *Josephus* reports, that it is set on fire by impetuous windes, and consumes it self, and burnes the neighbour plants; and the evill effects of a violent, and passionate anger, are so great, so dangerous, so known to all the world, that the very consideration of them is the best argument in the world to dispute against it, families and kingdomes have suffered horrid calamities, and whatsoever is violent in art or nature, hath been made the instrument of sadnesse in the hands of anger.

Leontius Cyprorum Episc. in vita ipsius. c. 14.

Iræ Thyesten exitio gravi stra vere: & altis urbibus ultimæ stetere causæ cur perirent Fundi, imprimeretque muris Hostile aratrum exercitus insolens. Horat. l. 1. od. 16.

30. The measure of the degree is to be estimated by humane prudence, that it exceed not the value of the cause, nor the proportion of other circumstances, and that it cause no eruption into indiscretions or undecencies: For therefore *Moses* anger, though for GOD and religion, was reproved, because it went forth into a violent and troubled expression, and shewed the degree to be inordinate.

31. The vulgar Latine Bible, in this precept of our blessed Saviour reades not the appendix [*without a cause*] but indefinitely, *he that is angry with his Brother*,

Brother, and S. *Hierom* affirmes, that the clause of [without a cause] is not to be found in true Greek copies; upon supposition of which, because it is not to be imagined, that all anger in all causes, and in all degrees is simply unlawfull, and S. *Paul* distinguishes being angry, from committing a sin, [*Be angry but sin not*] these words are left to signifie such an anger, as is the crime of homicide in the heart; like the secret lusting called by CHRIST, *adultery in the heart* and so here is forbidden, not onely the outward act, but the inward inclinations to murder, that is, an anger with deliberation, and purpose * of revenge, this being explicative and additionall to the precept forbiding murder, which also our blessed Saviour seemes to have intended by threatning the same penalty to this anger or spirituall homicide, which the Law inflicted upon the actuall and externall, that is judgement or condemnation. And because this prohibition of anger is an explication, and more severe commentary upon the sixt Commandment, it is more then probable, that this anger, to which condemnation is threatned is such an anger as hath entertained something of mischiefe in the spirit. And this agrees well enough with the former interpretation, save that it affirmes no degree of anger to be criminall, as to the height of condemnation, unlesse it be with a thought of violence or desires of revenge; the other degrees receiving their heightnings, and decensions, as they keepe their distance or approach to this. And besides; it permitts other causes of anger to be innocent besides those spirituall, and morall, of the interests of GODS glory and religion. For the irascible faculty having in nature an object proper to its constitution, and naturall design, if our anger be commenced upon an object naturally troublesome, the anger is very naturall, and no where said to be irregular. And he who is angry with a servants vnwarinesse, or inadvertency or the remissenesse of a childs spirit, and application to his studies, or any sudden displeasure, is not in any sense guilty of prevaricating the sixt Commandment, unlesse besides the object he addes an inequality of degree, or unhandsome circumstance, or adjunct. And possibly it is not in the nature of man to be strict in discipline, if the prohibitious of anger be confined onely to causes of religion; and it were hard, that such an anger, which is innocent in all effects, and a good instrument of government should become criminall, and damnable; because some instances of displeasure are in actions not certainly and apparently sinfull. So that our blessed Saviour forbidding us to be angry *without a cause* meanes such causes, which are not onely irregularities in religion, but deflexions in manners; and an anger may be religious, and politicall, and Oeconomicall according as it meets with objects proper to it in severall kindes. But if that prohibition be indefinite, then it is certaine the analogy of the Commandement, of which this is an explication, referres it to revenge, or malice; it is an anger, that is wrath, an anger of revenge or injury, which is here prohibited. And I adde this consideration, that since it is certain, that CHRIST intended this for an explication of the prohibition of homicide, the clause of [without cause] seemes lesse naturall and proper. For it would intimate, that though anger of revenge is forbidden, when it is rash and unreasonable; yet that there might be a cause of being angry with a purpose of revenge and recompence, and that in such a case it is permitted to them, to whom in all other it is denyed, that is, to private persons, which is against the meekenesse kill

* Καὶ πάσα ὀργὴ ἁπλῶς τινα ἰδοὺ λόγου τοῦ κατὰ τῆς ἐλπίδος τοῦ παραπεσόντος *Arist. 2. Rhetor*

Si ira non fuerit, nec doctrina proficit, nec judicia stant nec criminа compescuntur. S. Chrysost.

Si nulla ira ex virtute surgeret, Divinæ animadversionis impetum per gladium Phinehas non placasset. S. Gregor. l. 5. moral.

πως δ' ἂν ἀνάστατοι γένοιτο ἀπὸ τῆς φύσεως οἱ ἐν τοῖς πάθεσιν εἶσι μὴ κινηθέντες ὁ κινηθέντος, μὴ χαλεπήναντες ὀργισθέντος ἀλλὰ τὰ τοιαῦτα *Arist. Poetic.*

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and charity of the Gospell. More reasonable it is, that as no man might kill his Brother in *Moses* law by his own private authority, so an anger is here forbidden, such an anger, which no qualification can permit to private persons, that is, an anger with purposes of revenge.

32. But CHRIST addes, that a further degree of this sinne is, when our anger breakes out in contumelies, and ill language, and receives its increment according to the degree and injury of the reproach. There is a homicide in the tongue as well as in the heart, and he that kills a mans reputation by calumnies or slander, or open reviling, hath broken this Commandment. But this is not to be understood so, but that persons in authority, or friends may reprehend a vitious person in language proper to his crime, or expressive of his malice or iniquity. (CHRIST called *Herod Fox*, and although Saint *Michael brought not a rayling accusation* against Satan, yet the Scripture calls him *an accuser*, and CHRIST calls him *the Father of lyes*, and Saint *Peter*, *a Devourer*, and a *roaring lyon*. And Saint *John* calls *Diotrephes*, *a lover of præheminence*, or ambitious: but that, which is here forbidden is not a representing the crimes of the man for his emendation, or any other charitable, or religious end, but a reviling him to do him mischief, to murder his reputation, which also shewes, that whatever is here forbidden, is in some sense or other accounted homicide; the anger in order to reproach, and both in order to murder, subject to the same punishment, because forbidden in the same period of the Law; save onely that according to the degrees of the sinne CHRIST proportions severall degrees of punishment in the other world, which he apportions to the degrees of death, which had ever ben among the Jewes, vizt. the sword, and stoning to death, which were punishments legall and judiciall, and the burning infants in the valley of Hinnom, which was a barbarous and superstitious custome, used formerly by their Fathers in imitation of the Phœnician accursed rites.

—Insuevit Pater Optimus hoc me ut fugerem, exemplis vitiorum quæque notando. Quum me hortaretur parce, frugaliter atque Viverem uti contentus eo quod mi ipse parasset. Nonne vides Albi ut male vivat filius! utque Barus inops —— a turpi meretricis amore Cum deterreret, Sectani dissimilissis; Ne sequerer Mæchas —— —Deprensi non bella est fama Treboni Aiebat. Horat. Sat. 4. l. 1.

33. The remedies against anger, which are prescribed by Masters of spirituall life are partly taken from rules of prudence, partly from piety and more precise rules of religion. In Prudence. 1. Do not easily entertain or at all encourage, or willingly hear or promptly believe tale-bearers and reporters of other mens faults: for oftentimes we are set on fire by an *ignis fatuus*, a false flame, and an empty story. 2. Live with peaceable people, if thou canst. 3. Be not inquisitive into the misdemeanours of others, or the reports, which are made of you. 4. Finde out reasons or excuse to alleviate and lessen the ignorances of a Friend, or carelessenesse of a servant. 5. Observe, what object is aptest to inflame thee, and by speciall arts of fortification stop up the avenues to that part. If losses, if contempt, if incivilities, if slander, still make it the greatest part of your imployment to subdue the impotency of that passion, that is more apt to raise tempests. 6. Extirpate petty curiosities of apparell, lodging, diet, and learn to be indifferent in circumstances, and if you be apt to be transported with such little things, do some great thing, that shall cut off their frequent intervening. 7. Do not multiply secular cares, and troublesome negotiations which have variety of conversation with severall humours of men and accidents of things; but frame to thy selfe a life simple as thou canst, and free from all affectations. 8. Sweeten thy temper and allay the violence of thy spirit with some convenient, naturall temperate, and medicinal

solaces

olaces; for some dispositions we have seen inflamed into anger, and often sultedby peevishnesse through immoderate fasting, and inconvenient usterities. 9. A gentle answer is an excellent Remora to the Progresses f anger, whether in thy selfe or others. For anger is like the waves of troubled sea, when it is corrected with a soft reply, as with a little strand- t retires and leaves nothing behinde it, but froth and shells, no perma- ent mischiefe. 10. [a] Silence is an excellent art, and that was the ad- ice which Saint *Isaac* an old religious person in the Primirive Church is eported to have followed, to suppresse his anger within his brest, and use vhat meanes he could there to strangle it; but never permitting it to go orth in language; anger and lust being like fire, which if you enclose, uffering it to have no emission, it perishes and dies, but give it the smalleſt ent, and it rages to a consumption of all it reaches. And this advice is co- ncident with the generall rule, which is prescribed in all temptations, that nger be suppressed in its cradle and first [b] assaults. 11. Lastly, let every an be carefull, that in his repentance or in his zeale, or his religion, e be as dispassionate, and free from anger as is possible; least anger passe pon upon him in a reflexe act, which was rejected in the direct. Some ortifiers in their contestation against anger, or any evill or troublesome rinciple are like cryers of assizes, who calling for silence make the greatest oise; they are extremely angry when they are fighting against the habite r violent inclinations to anger.

But in the way of more strict religion it is advised that he, who would re his anger, should pray often. It is Saint *Austines* counsell to the Bishop *Auxilius*, that like the Apostles in a storme, we should awaken CHRIST and call to him for aide, least we shipwrack in so violent pas- ons, and impetuous disturbances. 2. Propound to thy selfe example of eek and patient persons, remembring alwayes, that there *is a family of eeke Saints, of which Moses is the President, a family of patient Saints un- er the conduct of Job, every one in the mountain of the LORD shall be gathered his own tribe, to his own family in the great day of Jubilee*, and the ngry shall perish with the effects of anger; and peevish persons shall be exed with the disquietnesse of an eternall worme and sting of a vexatious Conscience, if they suffer here the transportations and saddest effects of an nmortified, habituall and p evailing anger. 3. Above all things endeavour o be humble, to thinke of thy self as thou deservest, that is, meanly and un- vorthily, and in reason it is to be presumed, thou wilt be more patient of vrong, quiet under affronts and injuries, susceptive of inconveniencies, and pt to entertain all adversities, as instruments of humiliation, deleteries of ice, corrections of undecent passions, and instruments of vertue.

Thou shalt not commit adultery] These two Commandments are immediate o each other, and of the greatest cognation; for anger and lust work upon ne subject; and the same fervours of blood, which make men revengefull vill also make men unchast. But the prohibition is repeated in the words f the old Commandment: So it was said to them of old; which was not nely a prohibition of the violation of the rights of marriage, but was ven among the Jews extended to signifie all mixture of sexes not matri- noniall. For *adultery* in scripture is sometimes used to signifie *fornication*, and *fornication* for *adultery*: as it is expressed in the permissions of divorce, in the ase of fornication; and by *Moses* Law fornication also was forbidden, and it was

Terminum etiam Maximi fluctibus fabricator describit; arena maris exigua sæpe inter duas aquæ acies intercapedo est: si reprimere iram non potes, memento quia indignabundum mare nil ultra ipsum & fluctuationem effert. Si irrocatta- ex quo factus ium Monachus statui apud me ut iracundia extra guttur meum non procederet. Dixit S. Isaac Heremita.

34.

[b] Melius non est negare primum iræ introitum etiam de causa probabili iatis & gloriosa, quam admissam ejicere S. Aug. ad Prot. futurum.

Origen. Ubi furoris insederit virus, libidinis quoque incendium est penetrare. Cassian.

Deut. 32.

35.

7. *Command.*

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was hated also and reproved in the naturall. But it is very probable, that th precept was restrained onely to the instance of *adultery* in the proper sens that is, violation of marriage; for *Moses* did in other annexes of the Law fo bid fornication; And as a blow or wound was not esteemed in *Moses* law breach of the sixt Commandment; So neither was any thing but adulte esteemed a violation of the seventh by very many of their own Doctors; which I reckon this a sufficient probation, because they permitted strang virgins, and captives to fornicate; onely they believed it sinfull in the H brew maidens. And when two Harlots pleaded before *Solomon* for the ba ard child, he gave sentence of their Question, but nothing of their crim

* *Ἑταίρας vocarunt Græci meretrices et peregrinas; ad morem et ad verbum Hebræorum: et Menandrum transferens Terentius peregrinam vocat Andriam. Gen. 38. 14.*

*Strangers with the Hebrews signified many times harlots, because they we permitted to be such and were entertained to such purposes. But these we the licences of a looser interpretation; GOD having to all nations given su ficient testimony of his detestation of all concubinate not hallowed by ma riage; of which among the nations there was abundant testimony, in that th harlots were not permitted to abide in the cities, and wore vailes in testimon of their shame and habituall undecencies, which we observe in the story *Thamar*, and also in *Chrysippus*. And although it passed without punishmen yet never without shame, and a note of turpitude; and the abstinence fro fornication was one of the precepts of *Noah* to which the Jewes obliged th stranger *Proselytes*, who were onely Proselytes of the house; and the A postles inforce it upon the Gentiles in their first Decree at Jerusalem, renewing an old stock of precepts and obligations, in which all the conve ted and religious Gentiles did communicate with the Jewes.

36. *Nihil refert quibus membris adulteraveris. Dixit Archesilaus philos. apud Plutarch.* *ἀρχὴ τῆς ἐρωτικῆς ὁράσεως. Plato.* *Ut jam servâris bene corpus adultera mens est* *Omnibus exclusis intus adulter erit. Ovid.* *Incesta est etiam sine stupro quæ stuprum quærit. Seneca.* *πόθεν τοῖ ἀρμοιχᾶν γένος, ἐκ κτενῶν τοῖς ἄνδρας ἐναφροδισίους. Cleanthes.*

To this Christ added, that the eyes must not be adulterous; His disciple must not onely abstaine from the act of unlawfull concubinate, but fro the impurer intuition of a wife of another man: so according to the desig of his whole Sermon opposing the righteousnesse of the spirit, to that of th Law, or of workes, in which the Jewes confided. Christians must have cha desires, not indulging to themselves a liberty of looser thoughts; keeping th the threshold of their temples pure, that the H. Ghost may observe nothin uncleane in the entry of his habitation. For he that lusts after a woman wan nothing to the consummation of the act, but some convenient circumstance which because they are not in our power, the act is impeded, but nothin of the malice abated. But so severe in this was our blessed Master, that h commanded us rather to put our eyes out, then to suffer them to becom an offence to us; that is, an inlet of sin, or an invitation or transmission of im purity: by *putting our eye out* meaning the extinction of all incentives of lus the rejection of all opportunities, & occasions, the quitting all conditions advantage, which ministers fuell to this hell fire. And by this severity w must understand all beginnings, temptations, likenesses, and insinuations, an minutes of lust, and impurity to be forbidden to Christians; such as are a morose delectations in vanity, wanton words, gesture, balls, revellings, wanto diett, garish and lascivious dressings, and trimmings of the body, looser bau quettings, all making provisions for the flesh to fullfill the lusts of it, al lust concupiscence, and all lust of the eye, & all lust of the hand, unclean contac are to be rescinded, all lust of the tongue and palate, al surfetting, & drunke nes, for it is impossible to keep the spirit pure, if it be exposed to all the en tertainment of enemies; and if Christ forbad the wanton eye, and placed under the prohibition of adultery, it is certaine, whatsoever ministers to th vice, and invites to it, is within the same restraint; it is the eye or the han

or the foot, that is to be cut off. To this commandment fastings' nd severe abstinences are apt to be reduced, as being the proper abscission of the instruments and temptations of lust, to which Christ invites by the nixt proposition of threatning and reward; for better it is to goe to heaven with but one eye, or one foot, that is, with a body halfe nourished hen with full meales and an active lust to enter into hell. And in this our B. Lord is a Physician rather then a Lawgiver, for abstinence from all impure concubinate, and morose delectations so much as in thought, being the commandment of GOD, that CHRIST bids us retrench the occasions and nfimuations of lust, it is a facilitating the duty, not a new severity, but a security and caution of prudence.

37.

Thou shalt not steale] To this precept Christ added nothing; because God had already in the Decalogue fortified this precept with a restraint upon the * desires. For the tenth Commandment forbids all coveting of our Neighbours goods; for the wife there reckoned, and forbiden to be desired from another man, is not a restraint of libidinous appetite, but of the covetous; it being accounted part of wealth to have a numerous family, many wives and many servants; and this also God by the Prophet Nathan upbraided to *David*, as instance of *Davids* wealth and Gods liberality. But yet this Commandment Christ adopted into his law, it being prohibited by the naturall Law, or the Law of right reason, commonwealths not being able to subsist without distinction of Dominion, nor industry to be encouraged, but by propriety, nor families to be maintain'd, but by defence of just rights and truely purchased Possessions. And this Prohibition extends to all injustice, whether done by Force, or Fraud; whether it be by ablation or prevention, or detaining of rights; any thing, in which injury is done directly or obliquely to our Neighbours fortune.

8. *Command.*

* Crescit indulgens sibi dirus hydrops, nec sitim pellit nisi causa morbi Fugerit venis, et aquosus albo Corpore languor Horat.

Paulus I C. l. I. D. de furtis. Ulpianus l. probrum. D. de Verborum significatione.

38.

Thou shalt not beare false witnesse] that is, thou shalt not answer in judgement against thy Neighbour falsely: which testimony in the Law was given solemnely and by oath, invoking the name of God. *I adjure thee by God, that thou tell us, whether thou be the Christ*, said the High Preist to the B. Jesus, that is,, speake upon thy oath; and then he told them fully, though they made it the pretence of murdering him, and he knew they would doe so. Confessing and witnessing truth is giving glory to God; but false witnesse is high injustice, it is inhumanity and treason against the quietnesse, or life or possession of a just person; it is in it selfe irregular, and unreasonable, and therefore is so forbidden to Christians, not onely as it is unjust, but as it is false; for a lye in communication, and private converse is also forbidden as, well as unjust testimony, *let every man speake truth with his Neighbour*, that is in private society; and whether a lye be in iest * or earnest, when the purpose is to deceive and abuse, though in the smallest instance, it is in that degree criminall, as it is injurious; I find not the same affirmed in every deception of our Neighbours, wherein no man is injured, and some are benefited, the errour of the affirmation being nothing, but a naturall irregularity, nothing malicious, but very charitable; I finde no severity superadded to Christ to this commandment prohibiting such discourse, which without injury to any man deceives man into piety or safety. But this is to be extended no further; In all things else we must be severe in our discourses, *and neither lye in a great matter, nor a small, for the custome thereof is not good*, saith the son of Sirach. I could adde concerning this precept. That Christ having left it in that condition he found it in the Decalogue without any change or alteration of circumstance

9. *Command.*

Ephes 4 25.

* ἐρεῖ ἀνὴρ ὁ ἀνδρὶ τὴν ἀλήθειαν ἐν τῷ τόπῳ αὐτοῦ μὴ ψεύδεσθε ἀλλήλοις. Ἐν τῷ τόπῳ quidem mentitum fuisse narrant fidi scriptores. Probus. Idem de Aristide refert Plutarchus.

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cumstance, we are commanded to give true testimony in Judgement, wh
because it was under an Oath, there lyes upon us no prohibition, but a se
rity of iniunction to sweare truth in judgement, when we are required. T
securing of testimonies was by the sanctity of an oath, and this remaines
altered in Christianity.

39. X. *Command.* Furtum quoq; fine ulla attrectatione fieri posse sola mente, atq; animo ut furtum fiat annitente. A. Gellius. Has patitur pœnas peccandi sola voluntas Nam scelus intra se tantum qui cogitat ullum Facti crimen habet — Juvenal.

Thou shalt not covet] This Commandment we find no where repeated the Gospell by our blessed Saviour; but it is inserted in the repetit of the second Table, which Saint *Paul* mentioned to the Romans; fo was so abundantly expressed in the inclosures of other precepts, and t whole designe of Christs doctrine, that it was lesse needfull specially to e presse that, which is every where affixed to many precepts Evangelica Particularly, it is inherent in the first beatitude: *Blessed are the poore* *spirit*; and it meanes, that we should not wish our Neighbours goods wi a deliberate entertained desire; but that upon the commencement of t motion, it be disbanded instantly; for he that does not at the first a dresse and incitement of the passion suppresse it, he hath given it that e tertainment, which in every period of staying is a degree of morose d lectation in the appetite. And to this I find not, Christ added any thin for the Law it selfe forbidding to entertaine the desire, hath commandd the instant and present suppression, they are the same thing, and cann reasonably be distinguished; Now that CHRIST in the instance of adulte hath commanded to abstain also from *occasions and accesses* toward the lust, this hath not the same severity: because the vice of covetousnesse is n such a wild fire as lust is, not inflamed by contact, and neighbourhood all things in the world: every thing may be instrumentall to libidino desires, but to covetous appetites there are not temptations of so differe natures.

40. Concerning the order of these Commandments it is not unusefully obse ved, that if we account from the first to the last, they are of greatest perfect on, which are last described; and he who is arrived to that severity and d minion of himselfe as not to desire his neighbours goods, is very from actu all injury; and so in proportion; it being the least degree of religion t confesse but one GOD; but therefore vices are to take their estimate i the contrary order; he that prevaricates the first commandment is th greatest sinner in the world; and the least is, he that onely covets witho any actuall injustice. And there is no variety or objection in this, unless it be altered by the accidentall difference of degrees: but in the kinds c sinne the rule is true: this onely. The sixt and seventh are other wise in the Hebrew bibles then ours; and in the Greek otherwise in Exo dus then in Deuteronomy; and by this rule it is a greater sinne to commi adultery then to kill; concerning which we have no certainty save that S *Paul* in one respect makes the sin of uncleanesse the greatest of any sin whose scene lyes in the body *Every sin is without the body, but he that commits fornication sins against his own body.*

The

The Prayer.

O Eternall JESUS, wisdome of the Father, thou light of Jewes and Gentiles, and the great Master of the world, who by thy Holy sermons and cleerest revelations of the mysteries of thy Fathers kingdomes didst invite all the world to great degrees of justice, purity and sanctity, and instruct us all in a holy institution, give us understanding of thy lawes that the light of thy cœlestiall doctrine illuminazing our darkenesses, and making bright all the recesses of our spirits and understanding, we may direct our feet, all the lower man, the affections of the inferiour appetite to walke in the paths of thy commandments; Deerest GOD make us to live a life of religion and justice, of love and duty, that we may adore thy Majesty and reverence thy name, and love thy mercy, and admire thy infinite glories and perfections, and obey thy precepts; make us to love thee for thy selfe, and our neighbours for thee; make us to be all love and all duty, that we may adorn the Gospell of thee our LORD, walking worthy of our vocation, that as thou hast called us to be thy Disciples, so we may walke therein, doing the worke of faithfull servants, and may receive the adoption of sonnes, and the gift of eternall glory, which thou hast reserved for all the Disciples of thy holy Institution. Make all the world obey thee as a Prophet, that being redeemed and purified by thee our High Priest, all may reign with thee our King in thy eternall kingdome, O Eternall JESUS, wisedome of thy Father, Amen.

Of the three additionall Precepts which Christ superinduced, and made parts of the Christian Law.

Discourse. X.

Of Charity with its parts, forgiving, Giving, not Judging.

Of Forgiveneſſe. Part. I.

The holy JESUS coming to reconcile all the world to GOD, would reconcile all the parts of the world one with another, that they may rejoyce in their common band, and their common salvation: the first instance of charity, forbad to Christians all revenge of injuries, which was a perfection, and endearement of duty beyond what

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either most of the old Philosophers or the lawes of the Nations, or of Moses ever practised or enjoyned. For revenge was esteemed to unhallowed, unchristian natures as sweet as life, a satisfaction of injuries, and the onely cure of maladies and affronts. Onely, lawes of the wisest Commonwealths commanded that revenge should be taken by the Judge; a few cases being excepted, in which by sentence of the Law; the injured person or his neerest relative might be the executioner of the vengeance, as among the Jewes in the case of murder, among the Romans in the case of an Adultresse or a ravished daughter, the Father might kill the Adultresse or the ravisher; In other things the Judge onely was to be the Avenger. But Christ commanded his Disciples rather then to take revenge to expose themselves to a second injury, rather offer the other cheeke, then be avenged for a blow on this; *for vengeance belongs to God*, and he will retaliate; and *to that wrath we must give place*, saith S. Paul, that is *in well doing* and evill suffering *commit ourselves to his righteous judgement*, leaving roome for his execution, who will certainly doe it, if we snatch not the sword from his arme.

Justitiæ primum munus est ut ne cui noceat nisi lacessitus injuria Cicer: de offic: Exod: 21. 24. Levit: 24. 20. Deut: 19 21 Idcirco Iudiciorum vigor, jusq; publici tutela videtur in medio constituta ne quisquam sibi ipsi permittere valeat ultionem. Honor. et Theod: in Cod: Theodos: 2

But some observe, that our B. Saviour instanced but in smaller injuries; he that bad us suffer a blow on the cheeke did not oblige us tamely to be sacrificed; he that enjoyned us to put up the losse of our coat and cloake did not signify his pleasure to be that we should suffer our family to be turned out of doors, and our whole estate aliened and cancelled, especially we being otherwise obliged to provide for them under the pain of the curse of Infidelity. And indeed there is much reason our defences may be extended when the injuries are too great for our sufferance, or that our defence bring no greater dammage to the other then we divert from our selves. But our blessed Saviours prohibition is instanced in such small particulars, which are no limitations of the generall precept, but particulars of common consideration. *But I say unto you resist not evill*] So our English Testament reades it, but the word signifies *avenge not evill*, and it bindes us to this onely, that we be not avengers of the wrong, but rather suffer twice then once to be avenged. He that is struck on the face may run away, or may divert the blow, or bind the hand of his enemy; and he whose coat is snatched away may take it againe, if without injury to the other, he may doe it. We are sometimes *bound* to resist evill; every clearing of our innocence, refuting of calumnies, quitting our selves of reproach is a resisting evill; but such which is hallowed to us by the example of our Lord himself, and his Apostles. But this precept is cleerely expounded by S. Paul, *Render not evil for evill*, that is, be not revenged; you may either secure or restore your selves to the condition of your own possessions or fame, or preserve your life provided that no evill be returned to him that offers the injury. For so sacred are the lawes of Christ, so holy and great is his example, so much hath he endeer'd vs who were his enemies, and so frequently, and severely hath he preached and enjoyned forgivenesse, that he who knowes not to forgive, knows not to be like a Christian, and a Disciple of so gentle a Master.

Μὴ ἀνταστῆναι τῷ πονηρῷ. Sumitur sensu generali pro omni retaliatione.

Rom: 12. 19.

Rom: 12. 17.

3 So that the smallnesse or greatnesse of the instance alters not the case of this duty: In the greatest matters we are permitted onely to an innocent defence; in the smallest we may do so too; I may as well hold my coat fast as my gold, and I may as well hide my goods as run away, and thats a defence; and if my life be in danger, I must do no more but defend my self. Save onely that defence in case of life is of a larger signification

cation then in case of goods. I may wound my enemy, if I cannot else be safe; I may disarme him, or in any sense disable him, and this is extended even to a liberty to kill him, if my defence necessarily stands upon so hard conditions; for although I must not give him a wound for a wound, because that cannot cure me, but is certainly revenge, yet when my life cannot be otherwise safe, then by killing him, I have used that liberty, which nature hath permitted me and Christ hath not forbidden, who onely interdicted revenge, and forbad no defence, which is charitable and necessary, and not blended with malice and anger. And it is as much charity to preserve my selfe as him when I feare to dye.

Succurram periturо, sed ut ipse non peream, nisi si futurus ero magnj hominis, aut magnæ rej merces. Seneca. 4.

But although we find this no where forbidden, yet it is very consonant to the excellent mercy of the Gospell, and greatly laudable, if we choose rather to loose our life in imitation of Christ, then save it by the losse of anothers in pursuance of the permissions of nature; When nature onely gives leave, and no law-giver gives command to defend our lives, and the excellence of Christianity highly commends dying for our enemies, and propounds to our imitation the greatest example that ever could be in the world, It is a very great imperfection, if we choose not rather to obey an insinuation of the H. JESUS, then with greedinesse and appetite pursue the bare permissions of nature. But in this we have no necessity. Onely this is to be read with two cautions. 1. So long as the assaulted person is in actuall danger he must use all arts, and subterfuges, which his wit or danger can supply him with, as passive defence, flight, arts of diversion, intreaties, soft and gentle answers, or whatsoever is in its kind innocent, to prevent his sin and my danger, that when he is forced to his last defence, it may be certain he hath nothing of revenge mingled in so sad a remedy. 2. That this be not understood to be a permission to defend our lives against an angry and unjust Prince; for if my lawfull Prince should attempt my life with rage, or with the abused solemnities of law, in the first case the sacrednesse of his Person, in the second, the reverence, and religion of authority are his defensatives, and immure him, and bind my hands, that I must not lift them up, but to heaven for my own defence and his pardon.

Privatas inimicitias, non principis ulciscar. dixit Tiberius Tacit l 3. Annal 5.

But the vain pretences of vainer persons have here made a Question, where there is no scruple, and if I may defend my life with the sword, or with any thing which nature and the lawes forbid not, why not also mine honour, which is as deere as life, which makes my life without contempt, usefull to my friend, and comfortable to my selfe; for to be reputed a coward, a baffled person, and one that will take affronts, is to be miserable and scorned, and to invite all insolent persons to do me injuries. May it not be permitted to fight for mine honour, and to wipe off the staines of my reputation? Honour is as deere as life, and sometimes deerer. To this I have many things to say. For that which men in this Question call *honour* is nothing but a reputation amongst persons vaine, unchristian in their deportment, empty and ignorant soules, who count, that, the standart of honour, which is the instrument of reprobation, as if *to* be a gentleman were to be no Christian. They that have built their reputation upon such societies must take new estimates of it, according as the wine, or fancy, or custome, or some great fighting person shall determine it; and whatsoever invites a quarrell is a rule of honour. But then it is a sad consideration to remember, that it is accounted honour not to recede from any thing we have said

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or done, It is honour not to take the lye, in the meane time it is not dis-
honourable to lye inded, but to be told so, and not to kill him that
sayes it, and venture my life and his too, that is a forfeiture of reputation. A
mistresse favour, an idle discourse, a jest, a jealousy, a health, a gayety, any
thing must ingage two lives in hazard, and two soules in ruine, or else they
are dishonoured. As if a life which is so deare to a mans selfe, which
ought to be deare to others, which all lawes and wise Princes, and states
have secured by the circumvallation of lawes, and penalties, which nothing
but heaven can recompence for the losse of, which is the breath of GOD,
which to preserve Christ dyed, The Son of GOD dyed, as if this were so
contemptible a thing, that it must be ventured for satisfaction of a vitious
person, or a vaine custome, or such a folly, which a wise, and a severe
person had rather dye then be guilty of. Honour is from him that ho-
nours; now certainly GOD, and the King are the fountains of honour:
Right reason, and religion, the Scripture, and the lawes, are the best rules
of estimating honour; and if we offer to account our honours by the senseless
and illiterate discourses of vaine and vitious persons our honour can be no
greater then the fountain from whence it is derivative; and at this rate
Harpaste Senecas wives foole might have declared *Therſites* an honourable
person, and every bold gladiatour in a Roman theatre, or a fighting rebel
among the slaves of *Sparta*, or a trooper of *Spartacus* his guard might have
stood upon their honour upon equall, and as faire a challenge. Certainly there
is no greater honour then to be like the holy JESUS, and he is delectable
in the eyes of GOD, and so are all his relatives and followers, by participa-
tion of his honour, and nothing can be more honourable then to do wise
and excellent actions according to the account of Divine and humane Laws:
and if either GOD or the King can derive honour upon their subjects; then
whatsoever is contrary to that which they honour, must needs be base, dis-
honourable and inglorious.

But if we be troubled for feare of new and succeeding injuries, and will
needs fight, and as much as lies in us kill out Brother to prevent an injury;
nothing can be more unworthy of a Christian, nothing can be more inhu-
mane. *Cato* pleading in the Roman Senate in behalfe of the *Rhodian* Em-
bassadours who came to begg peace of the Commonwealth which had enter-
tained an anger, and some thoughts of warre against them, upon pretence
that the Rhodians would warre with them, when they durst, discourſed se-
verely and prudently against such unreasonable purposes. And the life of
'men, and the interest of states is not like the trade of fencers, whose lot is
'to conquer, if they strike first, to dye, if they be prevented; Mans life is
'not established upon so unequall, and unreasonable necessities, that either
'we must first doe an injury, or else it is certain we must receive a mischiefe.
GODS providence and care in his government of the world is more vigil-
ant and mercifull, and he protects persons innocent, and just, in all cases
except when he meanes to make an injury the instrument of a grace
or a violent death to be the gate of glory. It was not ill an-
swered of *Merope* to King *Polyphontes*, who therefore killed his
Brother, because he had entertained a purpose to have killed him; *you
should onely have done the same injury to him, which he did to you; you
should still have had a purpose to kill him*, for his injustice went no further
and it is hard to requite ill and uncertaine purposes with actuall murder

especially

Εἰ γὰρ σε ἐμέλλεν
ὡς σὺ ἐκεῖνον
πρώτος κτὰ σε
μέλλον, ὡς κτεί-
νῃ παρεὶς δι-
κη. *Euripid.*

Quis hoc statuit unquam, aut cui concedi fine summo omnium periculo potest, ut eum jure potuerit occidere a quo metuisse se dicat ne ipse postea occideretur. Cicero.

especially when we are as much secured by the power of lawes, as the whole common wealth is in all its greatest interests. And therefore for Christians to kill a man, to prevent being baffled or despised is to use an extreame desperate remedy, infinitely painefull and deadly, to prevent a little griping in the belly foreseen as possible to happen it may be three years after. But besides; this objection supposes a disease almost as earnestly to be cured as this of the maine Question; for it represents a man keeping company with lewd and debauched persons, spending his time in vanity, drunken societies, or engaged in lust, or placing his scene amongst persons apt to doe affronts and unworthy misdemeanours; and indeed an affront, an injury, a blow, or a loud disgrace is not the consequent of not fighting, but a punishment for engaging in loose, baser and vitious company. If the gallants of the age would finde an honest, and a noble imployment, or would be delicate in the choice of their friends and company, or would be severe in taking accounts of themselves, and of their time, would live as becomes persons wise and innocent, that is, like Christians, they would soon perceive themselves removed farre from injuries, and yet further from trouble, when such levities of mischance, or folly should intervene. But suppose a man affronted or disgraced, it is considerable whether the man deserved it, or no: If he did, let him entertain it for his punishment, and use it for an instrument of correction, and humility; If he did not, as an instance of fortitude and despite of lower things. But to venture lives to abolish a past-act is madnesse, unlesse in both those lives there was not good enough to be esteemed greater and of better value, then the light affront had in it of misery and trouble. Certainly those persons are very unfortunate in whose lives much more pleasure is not, then there is mischiefe in a light blow, or a lighter affront, from a vain or an angry person. But suppose there were not; yet how can fighting or killing my Adversary wipe off my aspersion, or take off my blow, or prove that I did not lye; or it is but an ill argument to say, if I dare kill him, then I did not lye: Or if I dare fight, then he strooke me not; or if I dare venture damnation, then I am an honourable person, and yet further; who gave me power over my own life, or over the life of another, that I shall venture my own, and offer to take his. GOD and GODS vicegerent onely are the LORDS of lives, who made us judges, and Princes, or Gods, and if we be not such, we are murderers and villaines. When *Moses* would have parted the Duellists, that fought in Egypt, the injurious person asked him; *who made thee a judge or ruler over us? Wilt thou kill me, as thou didst the Egyptian yesterday?* meaning he had no power to kill, none to judge of life and death unlesse he had been made a ruler. Yea but flesh and blood cannot endure a blow or a disgrace, Grant that too, but take this into the account; *flesh and blood shall not inherit the kingdome of GOD.* And yet besides this, those persons have but a tender stock of reason, and wisdome, and patience, who have not discourse enough to make them beare an injury, which the Philosophy of the Gentiles without the light of Christianity taught them to tolerate with so much equanimity, and dispassionate entertainment. That person is not a man, who knowes not how to suffer the inconvenience of an accident, and indiscretion of light persons; or if he could not, yet certainly that is a mad impatience, when a man to remedy the paine of a drop of scalding water shal drench himselfe in the liquid flames of pitch, and a bituminous bath.

ὁ Δημάλιος ἐς' ἀνὴρ ὑμᾶς ἀδικάζειν πολεμεῖν ἐπιτάλαι βροτῶν. *Menand.*

Truth is, to fight a duell is a thing, that all kingdomes are bound to re-

straine with higheſt ſeverity, it is a conſociation of many the worſt act that a perſon ordinarily can be guilty of, It is want of charity, of juſtice, humility, of truſt in GODS providence; it is therefore pride and murd and injuſtice, and infinite unreaſonableneſſe, and nothing of a Chriſtia nothing of excuſe, nothing of honour in it, if GOD and wiſe men be ad mitted Judges of the Liſts. And it would be conſidered, that every on that ſights a duell muſt reckon himſelfe as dead or dying (for however ar man flatters himſelfe by ſaying he will not kill, if he could avoid it, yet r ther then be killed he will, and to the danger of being killed his own a expoſes him) now is it a good poſture for a man to dye with a ſword in h hand thruſt at his Brothers breſt with a purpoſe either explicite or impl cite to have killed him? Can a man dye twice, that in caſe he miſcarrie and is damned for the firſt ill dying, he may mend his fault and dye bett the next time? Can his vaine imaginary and Phantaſtick ſhadow of reputa tion make him recompence for the diſgrace, and confuſion of face, an paines, and horrors of eternity? Is there no ſuch thing as forgiving injurie nothing of the Diſcipline of JESUS in our ſpirits, are we called by th name of CHRIST, and have nothing in us but the ſpirit of *Cain* and *Nim rod*, and *Joab*? If neither reaſon nor religion can rule us, neither intere nor ſafety can determine us, neither life nor eternity can move us, neith GOD, nor wiſe men be ſufficient judges of honour to us, then our dam nation is juſt, but it is heavy: our fall is certain, but it is cheape, baſe an inglorious. And let not the *vanities*, or the *gallants* of the world ſlight th friendly monition, rejecting it with a ſcorne, becauſe it is talking like Divine; it were no diſparagement if they would doe ſo too, and believ accordingly; and they would finde a better returne of honour in th crownes of eternity, by talking like a Divine, then by dying like a fool by living in imitation and obedience to the lawes of holy JESUS, then b periſhing or committing murder, or by attempting it, or by venturing it, lik a weake impotent, paſſionate, and brutiſh perſon. Upon this Chapter it ſometime asked, whether a Virgin may not kill a Raviſher to defend he chaſtity? Concerning which as we have no ſpeciall and diſtinct warran ſo there is in reaſon, and analogy of the Goſpell much for the Negative For ſince his act alone cannot make her criminall, and is no more then wound in my body, or a civill or a naturall inconvenience, it is unequa to take a life in exchange for a leſſer injury, and it is worſe that I take my ſelfe. Some great examples we find in ſtory and their names are remem bred in honour, but we can make no judgement of them, but that their zeal was reprooveable for its in temperance, though it had excellency in th matter of the Paſſion.

8.

But if we may not ſecure our honour, or be revenged for injuries by th ſword, may we not crave the juſtice of the law, and implore the vengeanc of the Judge, who is appointed for vengeance againſt evil doers; & the Judg being the Kings officer, & the King Gods Vicegerent, it is no more then im ploring Gods hand: and that is *giving place to wrath*, which S. *Paul* ſpeakes o that is, permitting all to the Divine juſtice? To this I anſwer, that it is no lawfull to go to law for every occaſion or ſlighter injury; becauſe it is ver diſtant from the mercies, forgiveneſſe and gentleneſſe of a Chriſtian to con teſt for trifles; *& it is certain, that the injuries, or evill, or charges of troubl and expence wil be more vexatious & afflictive to the perſon conteſted, the

a ſma

* Σχέτλιοι ἀνθρωποι.... Πολὺν ἐπ' ἐμοὶ θυμὸν ἔχουσι παλαιόθεν Ἄνθρωποι, ποσσὶν ἑπόμενοι ἐμοῖσι. *Timon Rhius.*

a finall instance of wrong is to the person injured. And it is a great intemperance of anger, and impotence of spirit, a covetousnesse and impatience to appeal to the Judge for determination, concerning a lock of Camels hair, or a goats beard, I meane any thing, that is lesse, then the gravity of laws, or the solemnity of a Court, and that does not outweigh the inconveniences of a suit. But this we are to consider in the expression of our B. SAVIOUR, *If a man will sue thee at the Law, and take thy loake, let him have thy coat also:* which words are a particular instance in pursuit of the generall Precept, *Resist not, or avenge not evill:* The primitive Christians, (as it happens in the first fervours of a Discipline) were sometimes severe in observation of the letter, not subtlely distinguishing Counsels from Precepts, but swallowing all the words of CHRIST without chewing, or discrimination. They abstained from tribunalls unlesse they were forced thither by persecutors, but went not thither to repeat their goods. And if we consider suits of law, as they are wrap'd in circumstances of action and practise, with how many subtilties and arts they are manag'd, how pleadings are made mercenary, and that it will be hard to finde right counsell that shall advise you to desist, if your cause be wrong (and therefore there is great reason to distrust every Question, since if it be never so wrong, we shall meet advocates to encourage us and plead for it) what danger of miscariages, of uncharitableness, anger and animosities, what desires to prevaile, what care and fearfulnesse of the event, what innumerable temptations do intervene, how many sins are secretly insinuated in our hearts and actions; if a suit were of it selfe never so lawfull it would concerne the duty of a Christian to avoid it, as he prayes against temptations, and cuts off the opportunities of sin. It is not lawfull for a Christian to sue his Brother at the law, unlesse he can be patient if he looses, and charitable if he be wrong'd, and can prosecute his end without any mixture of covetousnesse, or desires to prevaile without envy, or can believe himselfe wrong when his Judge sayes he is, or can submit to peace when his just cause is oppressed, and rejected and condemned; and without pain or regret can sit down by the losse of his right, and of his paines and his money. And if he can do all this, what need he go to law? he may with lesse trouble, and lesse danger take the losse singly, and expect GODS providence for reparation, then disentitle himselfe to that by his own frowardnesse, and take the losse, when it comes loaden with many circumstances of trouble.

Matth. 5. 40.

ὁ διώξων τοὺς ἀρπάζοντας. *Athenag.*

But however by accident it may become unlawfull to go to law in a just cause, or in any, yet by this precept we are not forbidden. To go to law for revenge, we are simply forbidden, that is, to returne evill for evill; and therefore all those suits, which are for vindictive sentences, not for reparative, are directly *criminall. To follow a theif to death for spoiling my goods is extremely unreasonable and uncharitable; for as there is no proportion between my goods and his life, (and therefore I demand it as his evil and injury) so the putting him to death repairs not my estate, the first makes it in me to be unjust, the latter declares me malicious and revengefull. If I demand an eye for an eye, his eye extinguished will not enlighten mine, and therefore to prosecute him to such purposes is to resist or render evil with evil, directly against Christs sermon. But if the postulation of sentence be in order onely to restore my selfe, we finde it permitted by S. *Paul*, who when for the scandall sake he forbad *going to law before unbelievers*, and for the danger

Nam lucrosæ hujus & sanguinantis eloquentiæ usus, recens & malis moribus natus, atque in locum teli repertus. Quintil: de orator: His qui beneficta canerent, non qui male admissa defenderent augustior honor apud eos, Idem.

* Nova lex non se vindicat ultione gladii ferretal. id est privatus Christianus vindictam nunquam petit.

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ger and temptations sake, and the latent irregularity, which is certainly appendant to ordinary litigations, he is angry indefinitely with them that go to law; yet he advises, that Christian arbitrators be appointed for decision of emergent Questions; and therefore when the supreme authority hath appointed, and regularly established an arbitrator, the permission is the same.

1. Cor. 6. princip. S. *Paul* is angry, that among Christians there should be suites, but it is therefore he is chiefly angry, because Christians do wrong; they who should rather suffer wrong, yet that they should do it and defraud their Brother, which in some sense enforces suites, that's it he highly blames. But when injustice is done, and a man is in a considerable degree defrauded, then it is permitted to him to repeat his own before Christian arbitrators, whether chosen by private consent or publike authority, for that circumstance makes no essentiall alteration in the Question; but then this must be done with as much simplicity and unmingled designe as is possible, without any desire of rendring evill to the person of the offendour, without arts of heightning the charge, without prolongation, devices, and arts of vexation, without anger and animosities, and then although accidentally there is some appendant charge to the offending person, that is not accounted upon the stocke of revenge, because it was not designed, and is not desired, and is cared for to prevent it as much as may be, and therefore offer was made of private and unchargeable arbitrators; and this being refused, the charge and accidentall evill, if it be lesse then the losse of my sufferance and injury, must be reckoned to the necessities of affaires, and put upon the stocke of his injustice, and will not affixe a guilt upon the actour. I say this is true, when the actor hath used all means to accord it without charge, and when he is refused, manages it with as little as he can, and when it is nothing of his desire, but something of his trouble, that he cannot have his own without the lesser accidentall evill to the offender, and that the Question is great and weighty in his proportion, then a suit of law is of it selfe lawfull. But then let it be remembred, how many wayes afterwards it may become unlawfull, and I have no more to adde in this article, but the saying of the sonne of *Sirach*; *he that loves danger shall perish in it.* And certainly he had need be an Angel that manages a suit innocently; and he that hath so excellent a spirit as with innocence to runne through the infinite temptations of a law-suit, in all probability hath so much holinesse as to suffer the injury, and so much prudence as to avoid the danger; and therefore nothing but a very great defalcation, or ruine of a mans estate will from the beginning to the end justifie such a controversie, when the man is put to it so, that he cannot do some other duty without venturing in this; then the grace of GOD is sufficient for him; but he that enters lightly, shall walk dangerously, and a thousand to one but he will fall foulely. *It is utterly a fault among you*, said Saint *Paul*, *because ye go to law one with another.* It is not alwayes a *crime*, but ever *a fault*, and an irregularity, a recession from Christian perfection, and an entertaining of a danger, which though we escape through, *yet* it was a fault to have entred into it, when we might have avoided it. And even then, when *it is lawfull for us*, *it is not expedient*; For so the Apostle summes up his reprehension concerning Christians going to Law. *Wee must rather take wrong rather suffer our selves to be defrauded*, and when wee cannot beare the burden of the losse, then indeed we are permitted to appeale to Christian

Ὦ Πέρση σὺ δὲ ταῦτα παρ' εἰδὼς χάτερθε θυμῷ· Μηδέ σ' ἔρις κακόχαρτος ἀπ' ἔργου θύμον ἐρύκοι Νείκε' ὀπιπεύοντ', ἀγορῆς ἐπαμείνονα κοῦρον. Ὥρη γὰρ τ' ὀλίγη πάρα δηρίν τ' ἀρρῶν τε Ὅττι μὴ εἰ θ' ἅνδρ' ἐπιεικτὸν χατέηκε δίκαιος ——

Hesiod. ἐργ. καὶ ἡμερ.

1. Cor. 12. 7. Ὅλως ἥττημα, not παράπτωμα.

Verse 12.

Verse 4.

stian Judges, but then there are so many cautions to be observed, that it may be, the remedy is worse then the disease. I onely observe this one thing, that S. *Paul* permits it only in the instance of defraudation, or matter of interest; such as are defending of widdowes and orphans, and Churches, which in estimation of Law are by way of fiction reckoned to be in pupillage and minority; adde also, repeating our own interests, when our necessities, or the support of our family, and relatives requires it; for all these are cases of charity or duty respectively; but besides the matter of defraudation, we finde no instance expressed, nor any equality and paralell of reason to permit to Christians in any case to go to law; because in other things the sentence is but vindictive, and cannot repaire us; and therefore demanding justice is a rendring evill in the proper matter of revenge. Concerning which, I know no scruple, but in an action of scandall, and ill report; but because an innocent and an holy life will force light out of darkness, & humility, and patience, and waiting upon God wil bring glory out of shame, I suppose, he who goes to law to regain his credit, attempts the cure by incompetent remedies; if the accusation be publike, the Law will call him to an account, and then he is upon his defence, and must acquit himself with meekness and sincerity; but this allowes not him to be the actor, for then it is rather a designe of revenge then a proper deletery of his disgrace, and purgative of the calumny. For if the accusation can be proved, it was no calumny; if it be not proved, the person is not alwayes innocent, and to have been accused, leaves something foule in his reputation; and therefore he that by law makes it more publike, propagates his owne disgrace, and sends his shame further then his innocence; and the crime will goe, whither his absolution shall not arrive.

10.

If it be yet further questioned, whether it be lawfull to pray for a revenge, or a punishment upon the offender (I reckon them all one; he that prayes for punishment of him, that did him personall injury, cannot easily be supposed to separate the punishment from his own revenge) I answer, that although God be the avenger of all our wrongs, yet it were fit for us to have the affections of brethren, not the designs and purpose of a judge, but leave them to him, to whom they are proper. When in the bitterness of soule, an oppressed person curses sadly, and prayes for vengeance, the calamity of the man and the violence of his enemy hasten a curse, and ascertain it. But whatever excuses the greatness of the oppression may make I know not; but the bitterness of the spirit, besides that it is pityable, as it is a passion, yet it is violent, and lesse Christian, as it is active and sends forth prayers. *Woe* is pronounced *to them, by whom the offence cometh*; yet we must *beware of offences*, because by them we are engaged in a sin, and he that prayes for a revenge hath a revengefull spirit, how ever it be restrained by lawes, and exteriour tenderness from acting such dire purposes. And he that prayes for revenge may indeed procure a justice to be done upon the injurious person; but oftentimes it happens then to fall on him, when we least wish it; when we also have a conjunct interest in the others preservation, and escape; so GOD punishing the first wrong, that we also may smart for our uncharitable wishes. For the ground of all this Discourse is, that it is part of Christian charity to forgive * injuries, which forgiveness of the injury, although it may reasonably enough stand with

* *Injuriam qui tulit oblivisci potest; qui fecit nunquam.* Tacit.

Part II.

with my faire, and innocent requiring of my owne, which goes no further then a faire repetition; yet in no case can it stand with the acting, and desiring revenge, which also in the formality of revenge can have no pretence of charity, because it is ineffective to my restitution. This Discourse concernes private persons, whether it concerne the Question of Warre, and how farre, is not proper for this Consideration.

Of Almes.

1. But Christian charity hath its effect also in benefits as well as gentlenesse and innocence; *Give to him that asketh, and from him, that would borrow of thee, turne not thou away. But when thou dost thine almes, let not thy left hand know what thy right hand doth.* These are the Precepts of the Lord, for the substance and the manner of Almes, for the quantity and freenesse of the donative, and the simplicity of him that gives, to which adde those other words of his; *Sell your possessions and give almes.* This Precept with its circumstances, was intended as a defensative against covetousnesse and prodigality, and a suppletory to make up the wants, and to make *even* the breaches of mankinde: In which we shall best understand our obligation, if we consider in what proportion we must give almes; and to what persons, and in what manner.

Matth. 5. 42. 6. 3.

Luk. 12. 33.

2. 1. For the quantity we shall best take an estimate of it, if we remember the portion, which GOD allowes to Christians, *having food and raiment, let us be content with it*; and our blessed Saviour at the latter end of this Sermon stirres us up to confidence in GOD, and not to doubt our provisions by telling that GOD feeds the Ravens, and clothes the Lillies, and he will much rather do it to us, he will cloth us and feed us; no more is in the promise, no more is in our need; and therefore whatsoever is beside our needs naturall and personall, that is, proportioning our needs to the condition of our life, and exigence of our calling, and quality of our person, all that can be spared from what we modestly and temperately spend in our support, and the supply of our families, and other necessary incidents, all that is to be spent in charity or religion; he defrauds the poor of their right, who detaines from them beyond his owne necessary, prudent, and convenient supplies, saith S. *Hierome*; and this is intended to be a retrenchment of all vaine expences, costly feasts, rich clothes, pompous retinue, and such excrescencies of expence, which of themselves serve no end of piety, or just policie, but by wise and temperate persons are esteemed unnecessary, and without which the dignity and just value of the person may still bee retained. Whatsoever is vainely spent was the portion

1 *Tim.* 6. 8, 9.

Aliena rapere convincitur qui ultra sibi necessaria retinere probatur. apud Gratian. dist. 42.

Cur eget indignus quisquam te divite? Hor. l. 2. *Sat.* 2.

Part II.

portion of the poore, whatsoever we loose in idle gaming, revelling, and wantonnesse of prodigality was designed by CHRIST to refresh his own bowells, to fill the bellies of the poor; whatsoever lyes in our repository uselesse and superfluous, all that is the poor mans inheritance; and certainly there is not any greater baseneſſe then to suffer a man to perish or be in extreme want of that, which GOD gave me for him, and beyond my own needs. It is unthankefullneſſe to GOD, it is unmercifullneſſe to the poor, it is * improvidence to our selves, it is unfaithfullneſſe in the dispensation of the money, of which GOD made him but the steward, and his cheſt the Bank for the exchange and issuing it to the indigent. And he that is unmercifull and uniust is extremely unlike GOD. But in taking this estimate concerning our excrescencies we are to proceed according to the rules of prudence, not making determinations in graines and Scruples, but in the greater actions and accountable proportions of our estate. And if any man seeing great necessities of indigent, and calamitous persons shall give beyond his ability he had the Philippians for his precedent, and he hath GOD engaged for his payment, and a greater share in heaven for his reward. Onely this, as we are to provide for our selves, so also for our family and the relatives of our charge, and neerer indearments, not onely with a provision of the present dayes entertainment, but also for all neerer, probable, foreseen and expected events, such as are portions for our children, dowries for daughters; but this must not be extended to care and reservations for all possible, and far distant events; but so much is to be permitted to the divine providence, as our present duty gives leave. In which although a prudent guide, and a sober reason are to make application to practise, yet the rule in generall is, that by so much we are to relieve the poor, as we can deduct from such a portion of good things as GOD permits us to use for our own support and reasonable, and temporall conveniences of our person and condition; Ever remembering, that if we increase in our estate we also should increase in charity, that in this also may be verified what is written, *he that had much had nothing over, and he that had little had no lacke.* There is in the quantity of these Donatives some latitude, but if we sow sparingly, or if we scatter plentifully, so we shall reap; Onely we must be carefull, that no extreme necessity, or biting want lyes upon any poor man, whom we can relieve, without bringing such a want upon our selves, which is lesse then the permissions of fortune, which the mercies of GOD have permitted to us, that is, food and raiment proper for us. Under food and raiment all the necessaries of our life are to be understood; Whatsoever is more then this, is counsel and perfection; for which a proportionable reward is depofited in the treasures of eternity.

James. 5. 2. 3.

Callidus effra-ta nummos fur auferet arca quos dederis Solas semper habebis opes. Martial.

Hoc n. est maximum incentivum misericordiæ ut Compatiamur alienis calamitatibus quantum possumus, imo interdum plus quam possumus. S. Ambr. l. 2. de offic.

3.

If Question be made concerning the persons, who are to be the object of our almes, our rule is plain and easy; for nothing is required in the person suscipient, and capable of alms, but that he be *in misery and want*, and *unable to relieve himself.* This last clause I insert in pursuance of that caution given to the Church of Thessalonica by S. Paul, *if any one will not work neither let him eat*; for we must be carefull that our charity, which is intended to minister to poor mens needs do not minister to idleneſſe and the love of beggery and a wandring, useleſſe, unprofitable life. But abating this there is no other consideration, that can exempt any needy

2. Thess. 3. 10

person

Part II.

* Ὅλαν δὲν συγγενὸν ὡσὰν φίλον ἢ παλαιὸν, μὴ μισήσῃς τὸν ἐχθρόν σου εἰ σε χρεία ὑστερῆται. τὴν γὰρ πύλωσιν ἐξέβαλε τοῦ καὶ τὸν ἐχθρὸν ἐνδύσασθαι αἰτήσαντα τῷ φιλῷ *Epist. c. 39.*

person from participation of your charity, not though he be your Enemy (For that is it which our B. Saviour meanes in the appendix of this Precept, *love your Enemies*, that is according to the exposition of the Apostle, *if thine Enemy hunger feed him, if he thirst give him drink*) not though he be an unbeliever, not though he be a vitious [a] person; provided onely that the vice be such, to which your reliefe ministers no fuell and addes no flame; and if the meere necessities of his nature be supplied it will be a faire security against the danger; but if the vice be in the scene of the body, all freer comforts are to be denyed him, because they are but incentives of sinne, and Angels of darknesse. This I the rather insert, that the pride and supercilious austerities of some persons become not to them an instrument of excuse from ministring to needy persons upon pretence their own sinnes brought them into that condition. For though the causes of our calamities are many times great secrets of providence, yet suppose the poverty of the man was the effect of his Prodigality, or other baseneſſe, it matters not as to our duty, how he came into it; but where he is; least we also be denied a visit in our sicknesses and a comfort in our sorrow, or a counsel in our doubts, or aid in any distresse upon pretence, that such sadnesse was procured by our sinne; and ten to one but it was so. *Doe good to all*, saith the Apostle, *but especially to the family of faith*; for to them our charity is most proper and proportioned, to all viz. who are in need, and cannot relieve themselves, in which number persons that can worke are not to be accounted. So that if it be necessary to observe an order in our charity, that is, when we cannot supply and suffice for all our opportunities of mercy, then *let not the Brethren of our LORD goe away ashamed*; and in other things observe the order and propriety of your own relations, and where there is otherwise no difference, the degree of the necessity is first to be considered. This also; if the necessity be finall and extreme, whatever the man be, he is first to be relieved before the lesser necessities of the best persons, or most holy poore. But the proper obiects of our charity are old persons, sick or impotent, laborious and poore housekeepers, widowes and orphans, people oppressed or persecuted for the cause of righteousnesse, distressed strangers, captives, and abused slaves, prisoners of debt. To these we must be liberall; whether they be holy or unholy, remembering that we are sons of that Father, who makes the dew of heaven to drop upon the dwellings of the righteous, and the fields of sinners.

[a] Herodes Atticus vir Consularis, quum Palliatus quidam specie Philosophi stipem erandicasset. respondit, Demus huic aliquod æris qui cunq; sit, tanquam homines, non tanquam hominj. A. Gell: l. 9. c. 2.

—— nunc sportula primo
Limine parva sedet turbæ rapienda togatæ Ille tamen faciem primas inspicit, et trepidat ne
Suppositus venias, et falso nomine poscas.
Juven: satyr. 1.

4

The manner of giving almes is an office of Christian prudence, for in what instances we are to exemplify our charity we must be determined by our own powers, and others needs. The scripture reckons entertaining strangers, visiting the sick, going to prisons, feeding and clothing the hungry and naked: to which by the exigence of the poor, and the analogy of charity many other are to be added; The holy JESUS in the very precept instanced in lending money to them, that need to borrow, and he addes *looking for nothing again*, that is, if they be unable to pay it. Forgiving debts is a great instance of mercy, and a particular of excellent reliefe: but to imprison men for debt, when it is certain they are not able to pay it, and by that prison will be farre more disabled, is an uncharitableneſſe next to the cruelties of salvages, and at infinite distance from the mercies of the H. JESUS.

5

Another instance of charity our great Master inserted in this sermon

[no

[*not to judge our brother*] and this is a charity so cheap, and so reasonable, that it requires nothing of us, but silence in our spirits. We may performe this duty at the charge of a negative; if we meddle not with other mens affaires, we shall do them no wrong, and purchase to our selves a peace, and be secured the rather from the unerring sentence of a severer Judge. But this interdict forbids onely such judging, as is ungentle and uncharitable; in criminall causes, let us finde all the wayes to alleviate the burden of the man by just excuses, by minorating accidents, by abatement of incident circumstances, by gentle sentences, and whatsoever can doe relieſe to the person, that his spirit be not exasperated, that the crime be not the parent of impudence, that he be not insulted on, that he be invited to repentance, and by such sweetnesses he be led to his restitution. This also in questions of doubts obliges us to determine to the more favourable sence; and we also do need the same mercies, and therefore should do well by our owne rigour not to disentitle * our selves to such possibilities and reserves of charity. But it is foule and base by detraction and iniquity to blast the reputation of an honourable action, and the faire name of vertue with a calumny. But this duty is also a part of the grace of Justice, and of humility, and by its relation and kindred to so many vertues, is furnished with so many arguments of amability and indeerement.

* *Qui ne tuberibus propriis offendat amicum Postulat, ignoscat verrucis illius: æquum est Peccatis veniam poscentem reddere rursus. Horat. l. 1. sat. 3. Ne Judices proximum donec ad ejus locum pertingas. Prov. Judæor. —— eheu Quam temere in nosmet legem sanximus iniquam, Nam vitiis nemo sine nascitur, optimus ille est Qui minimis urgetur. —— Horat. ibid.*

The PRAYER.

HOly and mercifull JESUS, who art the great principle, and the instrument of conveying to us the charity and mercies of eternity, who didst love us, when we were enemies, forgive us when we were debters, recover us when we were dead; ransome us, when were slaves; relieve us, when we were poore, and naked, and wandring, and full of sadnesse and necessities; Give us the grace of charity, that we may be pittifull and compassionate of the needs of our necessitous brethren, that we may be apt to relieve them, and that according to our duty and possibilities, we may rescue them from their calamities. Give us courteous, affable, and liberall soules; let us by thy example forgive our debtors, and love our enemies, and doe to them offices of civility and tenderneſſe, and reliefe; always propounding thee for our pattern, and thy mercies for our precedent, and thy precepts for our rule, and thy Spirit for our guide, that we shewing mercy here, may receive the mercies of eternity by thy merits, and by thy charities, and dispensation, O holy and mercifull JESUS. Amen.

Discourse XI.

Of the second additionall Precept of CHRIST. (*Viz.*) Of PRAYER.

1. 1 *Cor.* 3. 9.

THE soule of a Christian is the house of GOD, *Ye are Gods building* (saith S. *Paul*;) but the house of GOD is the house of Prayer, and therefore prayer is the work of the soule, whose organs are intended for instruments of the divine praises; and when every stop and pause of those instruments is but the conclusion of a collect, and every breathing is a prayer, then the body becomes a Temple, and the soule is the sanctuary and more private receſſe and place of entercourse. Prayer is the great duty, and the greatest privilege of a Christian; it is his entercourse with GOD, his sanctuary in troubles, his remedy for sins, his cure of griefes, and as S. *Gregory* calls it *it is the principall instrument, whereby we minister to GOD in execution of the decrees of eternall predestination*; and those things which GOD intends for us we bring to our selves by the mediation of holy prayers. *Prayer is the ascent of the mind to GOD, and a petitioning for such things, as we need for our support, and duty.* It is an abstract and summary of Christian Religion; prayer is an act of Religion and divine * worship, confessing his power and his mercy, it celebrates his attributes, and confesses his glories, and reverences his person, and implores his aide, and gives thanks for his blessings, it is an act of humility, condescension, and dependance expressed in the prostration of our bodies, and humiliation of our spirits; it is an act of charity; for it prayes for others; it is an act of repentance, when it confesses and begs pardon for our sins, and exercises every grace according to the designe of the man, and the matter of the prayer. So that there will be lesse need to amasse arguments to invite us to this duty; every part is an excellence and every end of it is a blessing, and every designe is a motive, and every need is an impulsive to this holy office. Let us but remember how many needs we have, at how cheap a rate we may obtaine their remedies, and yet how honourable the imployment is to go to GOD with confidence, and to fetch our supplies with easinesse and joy; and then without further preface we may addresse our selves to the understanding of that duty, by which we imitate the imployment of Angels and beatified spirits, by which we ascend to GOD in spirit, while we remaine on earth, and GOD descends on earth while he yet resides in heaven, sitting there in the Throne of his Kingdome.

Ἀνάβασις νῦ πρὸς Θεὸν, καὶ αἴτησις τῶν ἀναγκαίων παρὰ Θεοῦ. *Damasc. l. 3. Orthodox. fid.*

* Qui fingit sacros auro vel marmore vultus
Non facit ille Deos: qui rogat ille facit.

Our

Part II.

Our first enquiry must be concerning the matter of our prayers; for our desires are not to be the rule of our prayers, unlesse reason and religion be the rule of our desires. The old Heathens prayed to their God for such things, which they were ashamed to name publikely before men, and these were their *private prayers*, which indeed they durst not for their undecency or iniquity make publike. And indeed sometimes the best men ask of GOD things not unlawfull in themselves, yet very hurtfull to them: and therefore as by the spirit of GOD and right reason we are taught in generall, what is lawfull to be asked, so it is still to be submitted to GOD, when we have asked lawfull things to grant to us in kindnesse, or to deny us in * mercy: after all the rules that can be given us, we not being able in many instances to judge for our selves, unlesse also we could certainly pronounce concerning future contingencies. But the holy Ghost being now sent upon the Church, and the rule of CHRIST brought left to his Church together with his form of prayer, taught, and prescribed to his Disciples, we have sufficient instruction for the matter of our prayers so farre as concernes the lawfulnesse or unlawfulnesse. And the rule is easie and of no variety. 1. For we are bound to pray for all things, that concerne our duty, all that we are bound to labour for; such as are glory and grace, necessary assistances of the spirit, and rewards spirituall, heaven and heavenly things. 2. Concerning those things, which we may with safety hope for, but are not matter of duty to us, we may lawfully testifie our hope and expresse our desires by petition: but if in their particulars they are under no expresse promise, but onely conveniences of our life and person, it is onely lawfull to pray for them under condition, that they may conforme to GODS will, and our duty, as they are good and placed in the best order of eternity. Therefore for spirituall blessings let our prayers be particularly importunate, perpetuall and persevering: for temporall blessings let them be generall * short, conditionall, and modest: and whatsoever things are of mixt nature, more spirituall then riches, and lesse necessary then graces, such as are gifts and exteriour aides, we may pray for them, as we may desire them, and as we may expect them, that is, with more confidence, and lesse restraint then in the matter of temporall requests, but with more reservednesse, and lesse boldnesse of petition, then when we pray for the graces of sanctification. In the first case we are bound to pray; In the second it is onely lawfull under certain conditions: In the third it becomes to us as an act of zeal, nobleness and Christian prudence. But the matter of our prayers is best taught us in the forme our LORD taught his disciples, [a] which because it is short, mysterious, and like the treasures of the spirit, full of wisdome and latent senses, it is not improper to draw forth those excellencies, which are intended and signified by every petition, that by so excellent an authority, we may know what it is lawfull to begge of GOD.

2.

* *Cujusmodi ridet Lucianus in Icaro Menippo.* Ω ζεῦ τῶ βασιλεύσω μοὶ γένοιτο ὦ ζεῦ τὼ κρέμμυα μοὶ φῦται ἡ τὼ σκόρδα. ὦ ζεῦ τὸν παιτέρα μοὶ παχέως δαπανᾶνεῖν: ὁ δὲ πίσιαρ. ἔιτα κλαιγομένου μο τῆς γυναικὸς ἕλε λάθοιμι δάβολος λέυσας τῶ ἀδέλφω. γένοιτο μοὶ νικῆσαι τλὼ δικλώ, σταφθῶνε τὼ ὀλύμπια. τῶν πλούτων ὁ μὲ βαρέως ἀνχετο δαπανῶσα, ὁ δὲ νόος, ὁ δὲ χάρις οὐτε οὔτος ὁ δὲ γναθὺς ἥλιος.

— *Si tacito mala vota subjurro Concipimus* —

— *Pulchra Laverna Da mihi fallere, da justum sanctumque videri, Noctem peccatis, & fraudi quid Conveniat Di. Juvenal.*

[a] *Oratio hæc quantum subtringitur verbis, tantum diffunditur sensibus. Tertull. Evangelij breviarium. Idem. l. de orat. c.* 1. *Si tamen recte & congruenter oramus nihil aliud dicere possumus quam quod in oratione Dominicâ continetur. S. Aug. ad frat in Erem.*

Our

Part II.

3. *Vir bonus vera Dei progenies*] *Senec. de provident.* Καὶ τῶ μὲν χρηστῶ ἔοικεν, *Menand.* Hoc donum excedit omne donum ut Deus hominem vocet filium. Leo serm. de Nativ.

4. *Matth.* 23.8. *Ephes.* 4. 6. Nihil nos delectet in infimis, qui Patrem habemus in cœlis. Leo serm. de ascens.

5.

Our Father, which art in heaven.] The addresse remindes us of many parts of our duty. *If GOD be our Father, where is his fear* and reverence, and obedience. *If ye were Abrahams children, ye would do the workes of Abraham*; and *ye are of your father the Devill, for his works ye do.* Let us not dare to call him Father if we be rebells and enemies; but if we be obedient, then we know he is our Father, and will give us a childes portion, and the inheritance of sonnes. But it is observeable, that CHRIST here speaking concerning private prayer, does describe it in a forme of plurall signification, to tell us, that we are to draw into the communication of our prayers all those, who are confederated in the common relation of sonnes to the same Father. *Which art in heaven*] tells us, where our hopes and our hearts must be fixed, whither our desires, and our prayers must tend. *Sursum corda*; *where our treasure is there must our hearts be also.*

Hallowed be thy Name] That is, let thy Name, thy essence, and glorious attributes be honoured, and adored in all the world, believed by faith, loved by charity, celebrated with praises, thank'd with Eucharist, and let thy Name be hallowed in us, as it is in it selfe. Thy Name being called upon us, let us walk worthy of that calling, and *that our light may shine before men*, that they *seeing our good workes may glorifie thee our Father, which art in heaven.* In order also to the sanctification of thy Name grant that all our praises, hymnes, Eucharisticall remembrances and representments of thy glories may be usefull, blessed and effectuall for thy dispersing thy fame, and advancing thy honour over all the world. This is a direct and formall act of worshipping and adoration. The Name of GOD is representative of GOD himselfe, and it signifies, be thou worshipped and adored, be thou thanked and celebrated with honour and Eucharist.

Thy kingdome come] that is, as thou hast caused to be preached and published the coming of thy kingdome, the peace, and truth, the revelation and glories of the Gospell, so let it *come* verily and effectually to us and all the world; that thou mayest truely reigne in our spirits, exercising absolute dominion, subduing all thine Enemies, ruling in our faculties, in the understanding by faith, in the will by charity, in the passions by mortification, in the members, by a chast and right use of the parts. And as it was more particularly, and in the letter proper at the beginning of CHRISTS preaching, when he also taught the prayer, that GOD would hasten the coming of the Gospell to all the world; so now also as ever it will be in its proportion necessary and pious to pray, that it may come still, making greater progresse in the world, extending it selfe where yet it is not, and intending it where it is already, that the kingdom of CHRIST may not onely be in us in name and forme, and honourable appellatives, but in effect and power. This petition in the first ages of Christianity was not expounded to signifie a prayer, for CHRISTS second coming; because the Gospell not being preached to all the world they prayed for the delay of the day of judgement, that CHRISTS kingdome upon earth might have its proper increment: but since then every age as it is more forward in time, so it is more earnest in desiring accompliish the intermediall *propheſies* that the Kingdome of GOD the Father might come in glories infinite. And indeed the kingdome of grace being in order to the kingdome of glory, this as it is principally to be desi-

desired, so may possibly be intended chiefely; which also is the more probable, because the addresse of this Prayer being to God the Father, it is proper to observe, that the kingdome of greace, or of the Gospell, is called the kingdome of the * Son, and that of glory in the stile of the scripture is the kingdome of the Father. S. *German* Patriarch of Constantinople expoundes it with some little difference, but not ill; *thy kingdome come*, that is, let thy H. spirit come into us; for *the kingdome of heaven is with in us*, saith the H. scripture; and so it intimates our desires, that the promise of the Father, and the Prophecies of old, and the H. Ghost the Comforter may come upon us; let that *anointing from above* descend upon us; whereby we may be anointed *Kings and Priests* in a spirituall kingdome and preisthood by a holy Chrisme.

* *Coloss*: 1.13. *Revel*, 1.9. *Matth*: 13.41 *luke*.6.32. *Matth*: 16.27.

Thy will be done in Earth, as it is in heaven] That is, the whole Oeconomy and dispensation of thy Providence be the guide of the world, and the measure of our desire; that we be patient in all accidents, conformable to Gods will both in doing and in suffering; submitting to changes and even to persecutions; and doing all Gods will, which because without Gods aid we cannot doe, therefore we beg it of him by prayer, but by his aid we are confident we may doe it in the manner of Angelicall obedience, that is, *promptly, readily, cheerfully*, and *with all our faculties*. Or thus; as the Angels in heaven serve thee with harmony, concord, and peace, so let us all joyne in the service of thy Maiesty with peace and purity, and love unfained; that, as all the Angels are in peace, and amongst them there is no persecutour, and none persecuted, there is none afflicting, or afflicted, none assaulting, or assaulted, but all in sweetnesse and peaceable serenity glorifying thee, so let thy will be done on earth by all the world, in peace and unity, in charity and tranquillity, that with one heart and one voice we may glorify thee our universall Father, having in us nothing, that may displease thee, having quitted all our own desires and pretensions, living in Angelicke conformity, our soules subiect to thee, and our Passions to our soules, that *in earth* also thy will may be done, as in the spirit and soule, which is a portion of the *heavenly* substance. These three petitions are addressed to God by way of adoration. In the first the soule putts on *the affections of a child*, and devests it selfe of its owne interest, offering it selfe up wholly to the designes, and glorifications of God. In the second it putts on the relation and *duty of a subiect* to her legitimate Prince, seeking the promotion of his regall interest. In the third, she putts on the *affection of a spouse*, loving the same love, and choosing the same object, and delighting in unions and conformities. The next part descends lower, and makes addresses to God, in relation to our own necessities.

6

* Ἐπιούσιον *ab ὄντωσια quod diem posterum significat. Nazarenorum Evangelium (referente S. Hieronymo) legit* [*panem crastinum.*] *S. Lucas* [*panem diurnum*] *sive, indies necessarium.* τὸ καθ' ἡμέραν. πλάσις ὅστις κλῆσις σύμμιξις πρὸς εὐδαιμονίαν. *Vivitur parvo bene cui paternum Splendet in mensa tenui Salinum, Nec leves somnos timor, aut cupido sordidus aufert Horat*

Giue us this day our daily bread] that is, give unto us all that is necessary for the support of our lives, the bread of our necessity, so the Syriack interpreter reades it; This day give us the portion of bread which is day by day necessary, Give us the bread or support, which we shall need all our lives, onely this day minister our present part. For we pray for the necessary bread or maintenance, which Gods knowes we shall need all our dayes; but that we be not carefull for to morrow, we are taught to pray not that it be all at once presented, or depositted, but, that God would minister it, as we need it, how he pleases; but our needs are to be the measure of our desires, our desires must not make our needs, that we may be confident of the divine providence and not at all covetous; for therefore God feeds his people with extemporary provisions, that by needing allwayes they may learne

7

Part II.

to pray to him, and by being still supplyed, may learn to trust him for the future, and thank him for that is past, and rejoyce in the present. So God reigned down Manna, giving them their daily portion; and so all Fathers and Masters minister to their children, and servants, giving them their proportion, as they eat it, not the meat of a year at once; & yet no childe or servant fears want, if his Parent or Lord were *good* and *wise*, and *rich*. And it is necessary for all * to pray this Prayer; the poor because they want the bread, and have it not depolited but in the hands of God, *mercy plowing the fields of heaven*, (as *Jobs* expression is) brings them corn; and the cattell upon a thousand hills are Gods, and they finde the poor man meat; the rich also needs this prayer, because although they have the bread, yet they need the blessing; & what they have now, may perish or be taken from them; & as preservation is a perpetual creation, so the continuing to rich men, what God hath already bestowed is a continual giving it. Young men must pray, because their needs are like to be the longer, and old men, because they are present, but all these are to pray but for the * present, that which in estimation of law is to be reckoned, as eminent upon the present, and part of this state and condition. But it is great improvidence, and an unchristian spirit for old men to heap up provisions, and load their sumptures still the more by how much their way is shorter. But there is also a bread which came down from heaven, a Divine nutriment of our souls, the food, and *wine of Angels*, Christ himself as he communicates himself e in the expresses of his word and sacraments, and if we be destitute of this bread, we are miserable and perishing people; we must pray that souls also may feed upon those cœlestial viands prepared for us in the antepasts of the Gospel, til the great and fuller meal of the supper of the Lamb shall answer all our prayers, and satisfie every desire.

Forgive us our trespasses, as we forgive them that trespasse against us.] Not onely those sinnes of infirmity, invasion, and sudden surprise, which like excrescencies of luxuriant trees adhere to many actions by inadvertency, and either naturall weaknesse or accidentall prejudice; but also all those great sinnes, which were washed off from our souls, and the staine taken away in baptisme; or when by choice, and after the use of reason we gave up our names to CHRIST, when we first received the adoption of sons; for even those things were so pardoned, that we must for ever confesse, and glory in the Divine mercy, and still ascertain it by performing what we then promised, and which were the conditions of our covenant. For although CHRIST hath taken off the guilt, yet still there remains the disreputation; and *Paul* calls himself e *the chiefest of sinners*, not referring to his present condition, but to his former persecuting the Church of GOD, which is one of the greatest crimes in the world, and for ever he asked pardon for it; and so must we, knowing that they may returne; if we shake off the yoke of CHRIST and break his cords from us, the bands of the covenant Evangelicall, the sinnes will returne so as to undoe us. And this we pray with a tacite obligation to forgive; for so onely, and upon that condition we begge pardon to be given or continued respectively; that is, as we from our hearts forgive the that did us injury in any kinde, never entertaining so much as a thought of revenge, but contrariwise loving them, that did us wrong; for so we beg that God should do to us; and therefore it is but a lesser revenge to say, I will forgive, but I will never have to do with him. For if he become an object of charity we must have to do with him to relieve him; because he needs prayers, we must have to do with him and pray for him, and to refuse his socie-

wh

Fructibus Agrippæ siculis, quos colligit Ceco Sirecte fruetis, non est, ut copia major Ab Jove donari possit tibi. tolle querelas: Pauper enim non est cui rerum suppetit usus. Si vena tri bene, si lateri est, pedibusque tuis, Nil Divitiæ poterunt regales addere majus. Horat. ad Icciu.

Μὴ μόνον τῷ ζῆν ἀλλ' εὖ τὸ δεῖσθαι τροφῆς ἔδωκεν ὁ θεός. *Plutarch.*

* Lætus in præsens animus, quod ultra est, oderit curare: & amara lento Temperet risu. —Hor. l. 2 od 16.

8.

—quid æternis minorem Consilijs animum fatigas? Horat l 2. od 11. Vitæ summa brevis spem nos vetat inchoare longam. Jam te premet nox, fabulæque manes & domus exilis Plutonia Hor l. 1 od 4. Ἀναγκαιότατον ἔφοδον. *Conc. Nicen.*

when it is reasonably and innocently offered is to deny that to him, which Christians have only bin taught to deny to persons excomunicate, to persons under punishment; *i.e.* to persons not yet forgiven; & we shal have but an evil portion, if *God* shuld forgive our sins, & should not also love us, & do us grace and bestow benefits upon us. So we must forgive others; so GOD forgives us.

And lead us not into temptation] S. *Cyprian* out of an old Latin copy reads it, * *suffer us not to be lead into temptation*, that is, suffer us not to be overcome by temptation; and therefore we are bound to prevent our accesse to such temptation, whose very approximation is dangerous, and the contact is irregular and evill; such as are temptations of the flesh; yet in other temptations the assault sometimes makes confident, and hardens a resolution. For some spirits who are softned by fair usages are steeled and emboldned by a persecution. But of what nature soever the temptations be, whether they be such, whose approach a Christian is bound to fear, or such which are the certain lot of Christians (such are troubles & persecutions, into which when we enter we must count it joy) yet we are to pray that we enter not into the possession of the temptation, that we be not overcome by it.

But deliver us from evill] From the assaults or violence of evill, from the wicked one, who not onely presents us with objects, but heightens our concupiscence, and makes us imaginative, phantasticall and passionate, setting on the temptation, making the lust active, and the man full of appetite, and the appetite full of energy and power: therefore deliver us from the evill one, who is interested as an enemy in every hostility, and in every danger. Let not Satan have any power or advantage over us, and let not evill men prevaile upon us in our danger, much lesse to our ruine. Make us safe under the covering of thy wings against all fraud and every violence, that no temptation destroy our hopes, or break our strength, or alter our state, or overthrow our glories; In these last petitions, which concerne our selves, the soule hath affections proper to her own needs, as in the former, proportion to GODS glory. In the first of these, the affection of *a poor indigent, and necessitous begger*, in the second of *a delinquent and penitent servant*, in the last of *a person in affliction, or danger*. And after all this the reason of our confidence is derived from GOD.

For thine is the kingdom, the Power, and the Glory, for ever] That is, these which we beg are for the honor of thy kingdom, for the manifestation of thy power, and the glory of thy name & mercies; and it is an expresse Doxology or adoration, which is apt and fit to conclude all our prayers, and addresses to GOD.

These are the generalls and great Treasures of matter, to which all our present or sudden needs are reducible, and when we make our prayers more minute and particular, if the instance be in matter of dury, and meerly spirituall, there is no danger; but when our needs are temporall, or we are transported with secular desires, all descending to particulars is a confining the Divine Providence, a judging for our selves, a begging a temptation oftentimes, sometimes a mischief; and to beg beyond the necessities of our life, is a mutiny against that providence, which assignes to Christians no more but food and rayment for their own use; all other excrescencies of possessions being entrusted to the rich mans dispensation, only as to a steward: and he shall be accountable for the coat, that lyes by him, as the portion of moths; and for the shooes, which are the spoiles of mouldinesse, and the contumely of plenty. * *Grant me, O Lord, not what I desire, but what is profitable for me.* For sometimes we desire that, which in the succeeding event of things wil undo us.

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Parum est nobis non puniri, nisi mereantur & diligi. Hugo de S. Victor. l. 2. allegat: in Matth.

* Τί γὰρ, δέσποτα, αἰτούμεθα ἄνθρωποι ἐκ παραχρῆμα μὴ γένηται. ὁ γὰρ αἰτῶν τῷ κακῶν ὁ δεῖνα· ἀλλὰ παρεγκλίσεμεν αὐτὸν, ἵνα τοῖς πονηροῖς ἀυτοῦ δικτήριοις μὴ ἔχοι ἡμᾶς περιεκδιδύσαι. *S. German. Patr. C. P. ἐκ τῆς ἱερᾶς.*

10.

11. —*Pro jucundis aptissima quaque dabunt Dii.*

Carior est illis homo quam sibi nos animorum Impulsu, & caca magnaque Cupidine ducti Conjugium petimus, partumque uxoris, at illis Notum qui pueri, qualisque, futura sit uxor. Juvenal.

* Μὰ μοὶ γένοιτο ἃ θέλομι' ἀλλ' ἃ συμφέρει.

12.

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13.

This rule is in all things, that concerne our selves. There is some little difference in the affaires and necessities of other men; for provided we submit to the divine providence, and pray for good things for others only with a tacit condition, so far as they are good and profitable in order to the best ends, yet if we be particular, there is no covetousnes in it; there may be indiscretion in the particular, but in the generall no fault, because it is a prayer & a design of charity. *For kings and all that are in authority* we may yet enlarge & pray for peaceable reign, true lieges, strong armies, victory & fair successe in their just wars, health, long life, and riches, because they have a capacity, which private persons have not, and whatsoever is good for single persons, & whatsoever is apt for their uses as publike persons, all that we may, and we must pray for; either particularly, for so we may; or in general significations, for so we must at least; *that we may lead a godly, peaceable, and quiet life, in all godlines and honesty*; that is S. *Pauls* rule, and the prescribed measure and purpose of such prayers, And in this instance of kings, we may pray for defeating all the Kings enemies, such as are truly such, and we have no other restraint upon us in this, but that we keep our desires confined within the limits of the end we are commanded; that is, so far to confound the kings enemies, that he may do his duty, and we do ours, and receive the blessing; ever as much as we can to distinguish the malice from the person. But if the enemies themselves will not also seperate, what our intentions distinguish, that is, if they will not return to their duty, then let the prayers operate as GOD pleases, we must be zealous for the end of the kings authority, and peaceable government. By enemies I mean rebels or invaders, tyrants and usurpers; for in other wars there are many other considerations not proper for this place.

—Rege incolumi mens omnibus una amisso rupere fidem—

14.

1 *Joh.* 3. 21. *Jam.* 5. 16. *Ioh.* 9. 31. *Psal.* 66. 18. *Psal.* 34. 16. *Isay.* 1. 15. *Isay.* 58. 7. *Mal.* 3. 10. 1 *Tim.* 2. 8.

The next consideration wil be concerning *the manner*, I mean both *the manner of our persons*, and *the manner of our prayers*, that is, with what conditions we ought to approach to God, and with what circumstances the prayers may, or ought to be performed. The conditions to make our prayers holy, & certain to prevail are, 1. That we live good lives endeavoring to conform by holy obedience to all the divine Commandments. The condition is expressly recorded by S. *John*, *Beloved, if our hearts condemn us not, then have we confidence towards GOD, and whatsoever wee aske of him wee shall obtaine*; and Saint *James* affirms, that *the effectuall fervent prayer of a righteous man availeth much*; and our blessed Saviour limiting the confidence of our prayers for forgivenesse, to our charity, and forgiving others, plainly tells us, that the uncharitable and unrighteous person shall not be heard. And the blind man in the Gospel understood well what he said, *Now we know that God heareth not sinners, but if any man be a worshipper, and doth his will, him he heareth*. And it was so decreed and resolved a point in the doctrine of their religion that it was a proverbiall saying, & although this discourse of the blind man was of a restrained occasion, and signified, if Christ had been a false Prophet God would not have attested his sermons with the power of miracles, yet in generall also he had been taught by *David*: *If I regard iniquity in my heart the Lord will not hear my prayer*. And therefore when men *pray in every place* (for so they are commanded) *let them lift up pure hands, without anger and contention*: And indeed although every sinne * entertained with a free choyce & a full understanding is an obstruction to our prayers; yet the speciall sin of uncharitablenes makes the biggest cloud and is in the proper matter of it an indisposition for us to receive mercy; for he who is softned with apprehensio-

Cum n. is qui displicet ad intercedendum mittitur, irati animus ad deteriora provocatur. Gregor. Pastor.

* *Immunis aram si tetigit manus*
Non sumptuosa blandior hostia
Mollibit aversos penates
Farre pio & saliente mica.

of his owne needs of mercy, will be tender-hearted towards his brother, and therefore he that hath no bowels here, can have no aptneſſe there to receive or heartily to hope for mercy. But this rule is to be underſtood of perſons, who perſever in the habit and remanent affections of ſin; ſo long as they entertain ſin with love, complacency and joy, they are in a ſtate of enmity with God, & therefore in no fit diſpoſition to receive pardon & the entertainment of friends; but penitent ſinners, and returning ſoules, loaden and grieved with their heavy preſſures, are next to holy innocents, the apteſt perſons in the world to be heard in their prayers for pardon; but they are in no further diſpoſition to large favours, and more eminent charities. A ſinner in the beginning of his penance will be heard for himſelfe, and yet alſo he needs the prayers of holy perſons more ſignally then others; for he hath but ſome very few degrees or diſpoſitions to reconciliation; but in prayers of interceſſion or mediation for others, onely holy, and very pious perſons are fit to be intereſted. All men as matter of duty muſt pray for all men; but in the great neceſſities of a Prince, of a Church, or kingdome, or of a family, or of a great danger and calamity to a ſingle perſon, onely a *Noah*, a *David*, a *Daniel*, a *Jeremy*, an *Enoch* or *Job* are fit and proportioned advoocates. GOD ſo requires holineſſe in us, that our prayers may be accepted, that he entertaines them in ſeverall degrees according to the degrees of our ſanctity, to fewer or more purpoſes, according as we are little or great in the kingdome of heaven. As for thoſe irregular donations of good things, which wicked perſons aske for and have, they are either no mercies, but inſtruments of curſing and crime, or elſe they are deſignes of grace, intended to convince them of their unworthineſſe, and ſo if they become not inſtruments of their converſion, they are aggravations of their ruin.

Poſuiſti ut nubem peccatum ne tranſeat oratio. Lament. 5.

2. The ſecond condition I have already explained in the deſcription of the matter of our prayers; for although we may lawfully ask for whatſoever we need, and this leave is conſigned to us in thoſe words of our bleſſed Saviour: *Your heavenly Father knoweth what you have need of*: yet becauſe Gods providence walks in the great deep, that is, his footſteps are in the water, and leave no impreſſion, no former act of grace becomes a precedent that he will give us that in kind, which then he ſaw convenient, and therefore gave us; and now he ſees to be inconvenient, and therefore does deny: therefore in all things but what are matter of neceſſary and unmingled duty we muſt ſend up our prayers; but humility, mortification and conformity to the divine will muſt attend for an anſwer, and bring back not what the publike Embaſſy pretends, but what they have in private inſtructions to deſire, accounting that for the beſt ſatisfaction, what GOD pleaſes, not what I have either unneceſſarily, or vainly, or ſinfully deſired.

15. Εὐχὴ δικαίου ἰσχύει πολύ. Jacob.

3. When our perſons are diſpoſed by ſanctity, and the matter of our prayers is hallowed by prudence, and religious intendments, then we are bound to entertaine a full perſwaſion and confident hope, that GOD will heare us. *What thing ſoever ye deſire, when ye pray, believe that ye receive them, and ye ſhall obtaine them*, ſaid our bleſſed Saviour; and S. *James* taught from that Oracle, *If any of you lack wiſdome let him ask it of GOD, but let him aske in faith nothing wavering; for hee that wavereth is like a wave of the Sea, driven with the wind and toſſed to and fro*: Meaning, that when there is no fault in the matter of our prayers, but that wee aske things pleaſing to GOD, and there is no indiſpoſition and hoſtility

16. *Mar. 11. 24.* *Jam. 5. 6, 7.*

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in our persons, and manners between God and us, then to doubt, were to distrust God; for all being right on our parts, if we doubt the issue, the defaillance must be on that part, which to suspect were infinite impiety. But after we have done all we can, if out of humility, and feare we are not truly disposed, we doubt of the issue, it is a modesty which will not at all discommend our persons, nor impede the event; provided we at no hand suspect either Gods power, or veracity. Putting trust in God is an excellent advantage to our prayers, *I will deliver him* (saith God,) *because he hath put his trust in me.* And yet distrusting our selves, and suspecting our own dispositions, as it puts us back in our actuall confidence of the event, so because it abates nothing of our confidence in God, it prepares us to receive the reward of humility, * and not to loose the praise of a holy trusting in the Almighty.

Chrysostom. Deus in autem hunc versiculum occinuit, Ὅταν θεὸς ἐπιστρέψῃ μέλλητε ἀκλινεῖς. Eunapius in vita Maximi. Signum futuræ impetrationis est quando Spiritus sanctus movet ad petendum cum fiducia, et quasi securitate impetrandi. Cassian: Collat: 9. c 32. Eccles 35. 17. psal: 102. 17. Non in pluribus sint actus tui. Eccl. 10. impar quilp; invenitur ad singula, dum Confusa mente dividitur ad multa. S. Greg. Past. I. p. c. 4. Magna arrem puta hominem unum agere, præter sapientem nemo unum agit ceteri multiformes sumus. Seneca. Mentem tantæ rei intentam vacare omnibus aliis etiam culpa carentibus vitiis oportet. Quintil: x Inveni i lectum meum in lectulo, i.e. in quiete, quia quæ cura implicat, quies explicat. S Bernar Serm. I. in Cant:

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1 These conditions are essentiall: some other there are which are incidents and accessories, but at no hand to be neglected And the first is, *actuall or habituall attention* to our prayers, which we are to procure with morall and severe endeavours, that we desire not God to heare us, when we doe not heare our selves. To which purpose we must avoid, as much as our duty will permit us, multiplicity of cares, and exteriour imployments; for a river cut into many rivulets divides also its strength, and growes contemptible, and apt to be soarded by a lamb, and drunk up by a summer sun: so is the spirit of man busy in variety and divided in its selfe; it abates its fervour, cooles into indifferency, and becomes trifling by its dispersion and inadvertency. Aquinas was once asked with what compendium a man might best become learned; he answered by reading of one book: meaning, that an understanding entertained with severall obiects is *intent* upon neither, and profits not. And so it is when we pray to God; if the cares of the world intervene, they choake our desire into an indifferency, and suppresse the flame into a smoke, and strangle the spirit. But this being an habituall carelessenesse and intemperance of spirit, is an Enemy to an habituall attention, and therefore is highly criminall, and makes our prayers to be but the labour of the lips, because our desires are lessened by the remanent affections of the world. But besides an habituall attention in our prayers, that is, a desire in generall of all, that our prayers pretend to in particular, there is also for the accommodation, and to facilitate the accesse of our prayers required that we attend actually to the words or sense of every collect or petition. To this we must contend with prayer, with actuall dereliction & sepositon of all our other affaires, though innocent and good in other kinds, by a present spirit. And the use of it is, that such attention is an actuall conversing with God; it occasions the exercise of many acts of vertu, it increases zeale and fervency, and by reflexion enkindles loue and holy desires: and although there is no rule to determine the degree of our actuall attention, and it is ordinarily impossible never to wander with a thought, or to be intetrupted with a sudden immission into his spirit in the the midst of prayers; yet our duty is by mortification of our secular desires, by suppression of all our irregular passions, by reducing them to indifferency, by severity of spirit, by enkindling our holy appetites and desires of holy things, by silence, and meditation, & repose, to get as forward in this excellency as we can; to which also we may be very much helped by iaculatory prayers, and short breathings, in which as by reason of their short abode upon the spirit there is lesse feare of diversion; so also they may so often be renewed, that nothing of the Devotion may be unspent, or expire for want of oyle to feed and entertain the flame. But the

deter-

determination of the case of conscience is this. Habituall attention is absolutely necessary in our prayers, that is, it is altogether our duty to desire of GOD all, that we pray for; though our mind be not actually attending to the forme of words, and therefore all worldly desires, that are inordinate, must be rescinded, that we more earnestly attend on GOD then on the world. He that prayes to GOD to give him the gift of chastity, and yet secretly wishes rather for an opportunity of lust, and desires God would not heare him (as S. *Austin* confesses of himself in his youth) that man sins, for want of holy and habituall desires; he prayes onely with his lips, what he in no sense attests in his heart. 2 Actuall attention to our prayers is also necessary, not ever to avoid a sinne, but that the present prayer become effectuall. He that meanes to feast, and to get thankes of GOD must invite the poor; and yet he that invites the rich, in that, he sins not, though he hath no reward of God for that; So, that prayer perishes, to which the man gives no degree of actuall attention, for the prayer is, as if it were not, it is no more then a dreame, or an act of custome, and order, nothing of devotion, and so accidentally becomes a sin by taking Gods name in vaine. 3. It is not necessary to the prevalency of the prayer, that the spirit actually accompanies every clause or word; if it sayes a hearty Amen, or in any part of it attests the whole, it is such an attention, which the present condition of most men will permit. 4. A wandering of the spirit thorough carelessenesse, or any vice, or inordinate passion is in that degree criminall, as is the cause, and it is heightned by the greatnesse of the interruption. 5. It is onely excused by our endeavours to cure it, and by our after acts either of sorrow or repetition of the prayer, and reinforcing the intention. And certainly if we repeate our prayer, in which we have observed our spirits too much to wander, and resolve still to repeat it (as our opportunities permit) it may in a good degree defeat the purpose of the Enemy, when his own arts shall returne upon his head, and the wandering of our spirits be made the occasion of a prayer, and the parent of a new devotion. 6. Lastly, according to the degrees of our actuall attention, so our prayers are more or lesse perfect; a present spirit being a great instrument, and testimony of wisdome, and apt to many great purposes; and our continuall abode with God, being a great indearment of our persons by encreasing the affections.

cuis locus irgenio nisi cū se car ine solo vexant—— Lectors vestra duas non admittentia curas. Magnæ mentis opus, nec de lodice paranda Attonitæ—— Juvenal.

2. The second accessory is *intension of spirit* or fervency, such as was that of our B. saviour. who prayed to his Father *with strong cryes*, and loud petitions, not clamorous in language, but strong in spirit. S. Paul also when he was pressed with a strong temptation, he prayed *thrice*, that is, earnestly; & S. *James* affirmes this to be of great value, & efficacy to the obtaining blessings. *the effectuall fervent prayer* of a just person availes much; And *Elias*, though a man of like passions yet by *earnest prayer* he obtained raine, or drought according as he desired. Now this is properly produced by the greatnesse of our desire of heavenly things, our true value and estimate of religion, our sense of present pressures, our feares, and it hath some accidentall increases by the disposition of our body, the strength of fancy, and the tendernesse of spirit, and assiduity of the dropping of religious discourses; and in all men is necessary to be so great, as that we preferre heaven and religion before the world, and desire them rather, with the choice of our wills and understanding, though there cannot alwaies be that degree of sensuall, pungent or delectable affections, towards religion, as towards the desires

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—— τὸ δ' ἐλεύθερον ἄλγος τὸν ἐκείνου τ' ἀκούειν. *Sophocl. Oedip.* I.

Part II.

of nature and sence; yet ever we must prefer celestiall objects, restraining the appetites of the world, lest they be immoderate, and heightning the desires of grace and glory, lest they become indifferent. But the greater zeal and fervour of desire we have in our prayers, the sooner and the greater will the return of the prayer be, if the prayer be for spirituall objects. For other things our desires must be according to out needs, not by a value derived from the nature of the thing, but the usefulnesse, it is to us, in order to our greater and better purposes.

19. Τῇ προσευχῇ προσκαρτερεῖτε, *Rom.* 12. 12. *Quod olim erat Levitarum & Sacerdotum proprium.*

3. Of the same consideration it is; that we *persevere and be importunate* in our prayers by repetition of our desires, and not remitting either our affections or our offices, till GOD, overcome by our importunity give a gracious answer. *Jacob* wrastled with the Angel all night, and would not dismisse him, til he had given him a blessing; *Let me alone*, saith God, as if he felt a pressure & burden lying upon him by our prayers, or could not quit himself, nor depart unlesse we give him leave; and since God is detained by our prayers, & we may keep him as long as we please, and that he will not go away, til we leave speaking to him; he that wil dismis him, till he hath his blessing, knows not the value of his benediction, or understands not the energy, and power of a persevering prayer. And to this purpose *Christ speakes a Parable, that men ought alwayes to pray, and not to faint; praying without ceasing.* S. *Paul* calls it, that is, with continuall addresses, frequent interpellations, never ceasing renewing the request, till I obtaine my desire. For it is not enough to recommend our desires to GOD with one hearty prayer, and then forget to ask him any more; but so long as our needs continue, so long in all times, and upon all occasions to renew and repeat our desires; and this is *praying continually*; just as the widow did to the unjust Judge, she never left going to him, she troubled him every day with her clamorous suit; so must we *pray alwayes*, that is, every day, and many times every day, according to our occasions and necessities, or our devotion and zeale, or as we are determined by the customes and lawes of a Church; Never giving over through wearinesse or distrust; often renewing our desires by a continuall succession of devotions, returning at certaine and determinate periods. For Gods blessings though they come infallibly, yet not alwayes speedily, saving only that it is a blessing to be delayed, that we may increase our desire, and renew our prayers, and doe acts of confidence and patience, and ascertaine and encrease the blessing when it comes. For we doe not more desire to be blessed, then GOD does to hear us importunate for blessing, and he weighs every sigh, and bottles up every teare, and records every prayer, and looks through the cloud with delight to see us upon our knees, and when he sees his time, his light breaks through it, and shines upon us. Onely we must not make our accounts for GOD, according to the course of the Sun, but the measures of eternity. He measures us by our needs, and wee must not measure him by our impatience. *God is not slack, as some men count slackness*, saith the Apostle, and we find it so, when we have waited long. All the elapsed time is no part of the tediousnesse; the trouble of it is passed with it selfe, and for the future we know not how little it may be; for ought we know we are already entred into the cloud, that brings the blessing. However pray, till it comes; for we shal never misse to receive our desires, if it be holy, or innocent, and safe; or else we are sure of a great reward of our prayers.

Luk. 18. 1. χρὴ ἀδιαλείπτως εὔχεσθαι τῷ θεῷ τὸ δεῖον ἁρμόζειν. *Proclus ad Timæum.*

20. And in this so determined, there is no danger of blasphemy or vaine repetitions:

petitions: For those repetitions are vaine, which repeate the words, not the devotion, which renew the expression and not the desire; and he that may pray the same prayer to morrow which he said to day, may pray the same at night, which he said in the morning, and the same at noon, which he said at night, and so in all the houres of prayer, and in all the opportuni- of devotion. Christ in his agony *went thrice and said the same words*, but he had intervalls for repetition; and his need and his devotion pressed him forward; and when ever our needs do so, it is all one, if we say the same words, or others, so we expresse our desire, and tell our needs, and beg the remedy. In the same office and the same houre of prayer to repeat the same things often hath but few excuses to make it reasonable, and fewer to make it pious; But to thinke, that the prayer is better for such repetition is the fault, which the H. JESUS condemned in the * Gentiles who in their hymnes would say a name over a hundred times, But in this we have no rule to determine us in numbers and proportion, but right reason. GOD loves not any words the more for being said often; and those repetitions, which are unreasonable in prudent estimation cannot in any account be esteemed pious. But where a reasonable cause allowes the repetition, the same cause, that makes it reasonable, makes it also proper for devotion. He that speakes his needs, and expresses nothing but his fervour and greatnesse of desire, cannot bevaine or long in his prayers; He that speaks impertinently, that is unreasonably and without desires, is long though he speake but two syllables; He that thinkes for speaking much to be heard the sooner, thinkes GOD is delighted in the labour of the lips; but when reason is the guide, and piety is the rule, and necessity is the measure, and desire gives the proportion, let the prayer be very long, he that shall blame it for it its length must proclaime his disrelish both of reason and religion, his despite of nessity, and contempt of zeale.

As a part and instance of our importunity in prayer is it usually reckoned and advised, that in cases of great, sudden and violent need * we corroborate our prayers, with a vow of doing something holy and religious is an uncommanded instance, something to which God had not formerly bound our duty, though fairely invited our will; or else if we chuse a duty, in which we were obliged, then to vow the doing of it in a more excellent manner, with a better inclination of the wil, with a more fervent repetition of the act, with some more noble circumstance, with a fuller assent of the understanding, or else adding a new promise to our old duty, to make it become more necessary to us, and to secure our duty; In this case, as it requires great prudence and caution in the susception, least what we piously intend, obtaine a present blessing, and lay a fasting snare; so if it be prudent in the manner, holy in the matter, usefull in the consequence, and safe in all the circumstances of the person it is an endeering us, and our prayer to God by the encrease of duty and charity, and therefore a more probable way of making our prayers gracious, and acceptable. And the religion of vowes was not onely hallowed by the example of *Jacob* at Bethel, of *Hannah* praying for a child, and God hearing her, of *David* vowing a temple to God, and made regular and safe by the rules and cautions in *Moses* law but left by our blessed Saviour in the same constitution he found it, he having innovated nothing in the matter of vowes; and it was practised accordingly in the instance of Saint *Paul* at Cenchrea, of *Ananias* and *Saphira*, who vowed their possessions to the use of the Church, and of the

Widowes

* Otie iam desine Deos Vota gratulando obtundere
Tuam esse inventam ignaram; nisi illos tuo ex ingenio iudicas.
Vt nil credas intelligere nisi idem dictum est centies Comoed.

* Λαλεῖν ἀέρσοις ἀδυν ἰαλαῖος λιγύ.
Τακμήριον ἡ πᾶσι τὸν Ὅμηρον λέβης ἄλος γὰρ ἡμῖν μυελὸς ἀπὸν λέοντος ἐστὶν ἢ εἰς Ὅμηρον εἰρηται μακρόν. *Philemon.*
χωρὶς τοῦ εἰπεῖν πολλὰ, κλάκευμα. *Sophoc. Oedip. 2.*

In re trepida Tullus Hostilius duodecim vovit Salios, Flamen Martialis et Pavor, Livius.
Ego me majore religione quam quisque fuit ullus, ob hostium pavorem Graecia Asiaque obstrictum puto. Cicero ad Atticum.
Solebant antiquitus et votis fieri gratulationis indictis, Votaque in dubios ejus publica facta per annos. Livius.
Libro capitum propè funerarius Artorii. Horat. l. 2. ed. 8.
Non est meum——ad miseras preces
Decurrere, et votis pacisci
Ne Capitolæ, Tyriaque merces
Addat avaro divitias mari. Id.
Et hecatombæo in præterea non tacebo, Evangelium Dominicum gratiam referendam ingrato, quia cultus per prospera oblitteratur. Tacitus. in anno.

21.

Ananias et Saphira idem crimen quia pollicitationem fraudarant, Hieron. ep. ad Demetriad.

Part II.

Widowes in the Apostolicall age, who therefore vowed to remain in the state of widowhood, because concerning them, who married after the entry into religion S. *Paul* sayes, *they have broken their first faith*; and such were they of whom our blessed Saviour affirmes, *that some make themselves Eunuchs for the kingdome of heaven*, that is, such who promise to GOD a life of chastity. And concerning *the successe* of prayer, so seconded with a prudent and religious vow, besides the instances of Scripture we have the perpetuall experience and witnesse of all Christendome, and in particular our Saxon Kings have been remarked for this part of importunity, in their own Chronicles. * *Oswi* got a great victory with unlikely forces against *Penda* the Dane after his earnest prayer, and an appendant vow; And *Ceadwalla* obtained of GOD power to recover the Isle of Wight from the hands of Infidels after he had prayed, and promised to return the fourth part of it to be imployed in the proper services of GOD, and of religion. This can have no objection, or suspicion in it among wise and disabused persons; for it can be nothing but an encreasing and a renewed act of duty, or devotion, or zeal, or charity, and the importunity of prayer acted in a more, vitall and reall expression.

Quid n. est fidem primam irritam fecerunt? voverunt & non reddiderunt. S. August. In vita n. æterna est quædam egregia gloria non omnibus in æternum victuris sed quibusdam ibi tribuenda, cui consequendæ parum est liberatum esse a peccatis, nisi aliquid liberatori voveatur, quod non sit criminis non vovisse. sed vovisse ac reddidisse sit laudis. Idem de S Virgin. c. 14.

1. All else, that is to be considered concerning prayer is extrinsecall, and accidentall to it; prayer is publike or private, in the communion or society of Saints, or in our Closets; these prayers have lesse temptation to vanity, the other have more advantages of charity, example, fervour, and energy. In publike offices we avoid singularity, in the private we avoid hypocrisie; Those are of more edification, these of greater retirednesse, and silence of spirits those serve the needs of all the world in the first intention, and our own by consequence; these serve our own needs first, and the publike onely by a secondary intention; these have more pleasure, they more duty; these are the best instruments of repentance, where our confessions may be more particular, and our shame lesse scandalous; the other are better for Eucharist and instruction, for edification of the Church, and glorification of GOD.

Eccles. 5. v. 4. 5 Psal. 132. 1. 2. Deuter. 23. 21. Act. 18. 18.

2. The posture of our bodies in prayer had as great variety, as the ceremonies and civilities of severall nations came to. The Jewes most commonly prayed * standing: so did the Pharisees, and the Publican in the Temple. So did the Primitive Christians in all their greater festivalls, and intervalls of jubilee; in their penances they kneeled. The Monkes in Cassian, sate, b when they sang the Psalter. And in every countrey, whatsoever by the custome of the Nation was a symbol of reverence, and humility, of silence and attention, of gravity and modesty, that posture they translated to their prayers. But in all nations bowing the head, that is, a laying down our glory at the feet of GOD was the manner of worshippers; and this was alwayes the more humble, and the lower, as their devotion was higher; and was very often expressed by prostration b or lying flat upon the ground; and this

b *Oswi vovit filiam in servitutem religionis & vitam cælibem, simulque duodecim possessiones ad*

construendas ædes sacras. ——— *Reddere victimas Ædemque votivam memento Nos humilem ferientes agnam. Hor. l. 2. od. 17.* a *Nehem. 9. 5. Mark. 11. 25. Luk. 18. 11.* b *Adoraturi sedent, dixit Numa Pompilius apud Plutarch. id est, sint sedato animo. & καθ' ὑπνον ὑποκειμενος dictum proverbialiter ad eundem sensum. Vide S. Aug. l 3. c. 5. de cura pro mortuis.* * *Depositisque suis ornamentis pretiosis simplicis & tenuis fruitur velamine vestis Inter sacratos noctis venerabilis hymnos Intrans nudatis templi sacra limina plantis & prono sacram vultu prostratus ad aram Corpus frigoreæ sociavit nobile terræ. S. Rosweid de Henr. Imper. de Othon.* ἀνω σχυμνα ἡ πεδον.

ak

all nations did, and all religions. Our deportment ought to be grave, decent, humble, apt for adoration, apt to edifie, and when we addresse our selves to prayer, not instantly leap into the office, as the Judges of the Areopage into their sentence *without Preface, or preparatory affections*; but considering in what presence we speake, and to what purposes, let us ballance our fervour with reverentiall feare: and when we have done, not rise from the ground, as if we vaulted, or were glad we had done; but as we begin with desires of assistance, so end with desires of pardon and acceptance, concluding your longer offices with a shorter mentall prayer of more private reflexion, and reference, designing to mend what we have done amisse, or to give thankes and proceed if we did well, and according to our powers.

3. In private prayers it is permitted to every man to speake his prayers, or onely to thinke them, which is a speaking to God: vocall or mentall prayer is all one to GOD, but in order to us they have their severall advantages, The sacrifice of the heart, and the calves of the lips make up a holocaust to God; but words are the arrest of the desires, and keep the spirit fixt, and in lesse permissions to wander from fancy to fancy; and mentall prayer is apt to make the greater fervour, if it wander not: our office is more determined by words; but we then actually thinke of God, when our spirits only speake. Mentall prayer, when our spirits wander, is like a watch standing still, because the spring is downe, wind it up againe, and it goes on regularly: but in vocall prayer, if the words run on, and the spirit wanders, the clocke strikes false, the hand points not to the right houre, because something is in disorder: and the striking is nothing but noyse. In mentall prayer we confesse Gods omniscience; In vocall Prayer we call the Angels to witnesse. In the first our spirits rejoyce in God, in the second the Angels rejoyce in us. Mentall prayer is the best remedy against lightnesse, and indifferency of affections, but vocall prayer is the aptest instrument of communion. That is more Angelicall, but yet fittest for the state of separation, and glory; this is but humane, but it is apter for our present constitution. They have their distinct proprieties, and many be used according to severall accidents, occasions, or dispositions. 24.

THE PRAYER.

O Holy, and eternall GOD, who hast commanded us to pray unto thee in all our necessities, and to give thankes unto thee for all our instances of joy and blessing; and to adore thee in all thy attributes, and communications, thy own glories, and thy eternall mercies; give unto me thy servant the spirit of prayer and supplication, that I may understand what is good for me, that I may desire regularly, and choose the best things; that I may conforme to thy will, and submit to thy disposing, relinquishing my own affections, and imperfect choice. Sanctify my heart and spirit, that I may sanctify thy name, and that I may be gratious and accepted in thine eyes; give me the humility and obedience of a servant, that I may also have the hope and confidence of a son, making humble and confident addresses to the throne of grace, that in all my necessities I may come to thee for aides, and may trust in thee for a gracious answer, and may receive satisfaction, and supply. Give me a sober diligent and recollected

fled spirit in my prayers, neither choked with cares, nor scattered by levity, nor discomposed by passion, nor estranged from thee by inadvertency, but fixe it fast to thee by the indissoluble bands of a great love, and a pregnant devotion: And let the beams of thy holy Spirit descending from above enlighten, and enkindle it with great fervours and holy importunity, and unwearied industry, that I may serve thee, and obtain thy blessing by the assiduity, and zeal of perpetuall religious offices. Let my prayers come before thy presence, and the lifting up of my hands be a daily sacrifice, and let the fires of zeal not go out by night or day; but unite my prayers to the intercession of the holy JESUS, and to a communion of those offices, which Angels and beatified souls do pay before the throne of the Lamb, and at the cœlestiall altar; that my prayers being hallowed by the merits of CHRIST, and being presented in the phial of the Saints may ascend thither, where thy glory dwells, and from whence mercy, and eternall benediction descends upon thy Church. LORD change my sinnes into pœnitentiall sorrow, my sorrow to petition, my petition to Eucharist, that my prayers may be consummate in the adorations of eternity, and the glorious participation of the end of our hopes and prayers, the fulnesse of never failing charity, and fruition of thee O holy and eternall GOD, Blessed Trinity, and mysterious Vnity, to whom all honour, and worship and thanks, and confession, and glory be ascribed for ever and ever. Amen.

Discourse. XII.

Of the third additionall Precept of CHRIST. *Of* FASTING.

I.

THE duty of Fasting, being enjoyned in order to other ends, as for mortifying the body, taking away that fuel which ministers to the flame of lust, or else relating to what is past, when it becomes an instrument of repentance, and a part of that revenge, which S. *Paul* affirmes to be the effect of godly sorrow, is to take its estimate for value, and its rules for practise by analogy and proportion to those ends, to which it does cooperate. Fasting before the H. Sacrament is a custome of the Christian Church, and deriv'd to us from great antiquity and the use of it is, that we might expresse honour to the mystery by suffering nothing to enter into our mouths before the symbols; Fasting to this purpose is not an act of mortification; but of reverence and venerable esteem of the instruments of religion, and so is to be understood. And thus also, not to eat or drink before we have said our morning devotions is esteemed to be a religious decency, and preference of prayer, and GODS honour before our temporall satisfaction, a symbolicall attestation that we esteeme the words of Gods mouth more then our necessary food. It is like the zeal of *Abrahams* servant, who would not eat, nor drink till he had done his errand: and in pursuance of this act of religion

Per universum orbem mos iste observatur ut in honorem tanti Sacramenti in os Christiani prius Dominicum corpus intraret quam cœteri cibi. S. Aug. ep. 118 Plebs a. non az sentiebat. horum orationibus, & procul dubio exorta fuisset seditio nisi concessem solvisset sextahora superveniens quæ nostris ad prandium vocare solet sabbatis. Joseph. in vita sua.

by the tradition of their Fathers it grew to be a custome of the Jewish nation; that they should not eat bread upon their solemne festivalls before the sixt hour, that they might first celebrate the rites of their religious solemnities, before they gave satisfaction to the lesser desires of nature. And therefore it was a reasonable satisfaction of the objection made by the assembly against the inspired Apostles in Pentecost; *these are not drunk as we suppose, seeing it is but the third hour of the day:* meaning that the day being festivall, they knew it was not lawfull for any of the nation to break their fast before the sixt hour; for else they might easily have been drunk by the third hour, if they had taken their mornings drink in a freer proportion. And true it is, that religion snatches even at little things, and as it teaches us to observe all the great Commandments, and significations of duty, so it is not willing to pretermitt any thing, which although by its greatnesse it cannot of it selfe be considerable, yet by its smalnesse it may become a testimony of the greatnesse of the affection, which would not omit the least minutes of love and duty. And therefore when the Jewes were scandalized at the Disciples of our LORD for rubbing the ears of corn on the Sabbath-day, they walking through the fields early in the morning, they intended their reproof not for breaking the rest of the day, but the solemnity; for eating before the publike devotions were finished, CHRIST excused it by the necessity and charity of the act; they were hungred, and therefore having so great need, they might lawfully do it: meaning, that such particles and circumstances of religion are not to be neglected, unlesse where greater cause of charity, or necessity does supervene.

But when fasting is in order to greater, and more concerning purposes, it acts on more religion, and becomes a duty, according as it is necessary, or highly conducing to such ends, to the promoting of which we are bound to contribute all our skill and faculties. Fasting is principally operative to mortification of carnall appetites, to which feasting and full tables do minister aptnesse, and power, and inclinations. *When I fed them to the full, then they committed adultery, and assembled by troops in the Harlots houses.* And if we observe all our own vanities, we shall finde upon every sudden joy, or a prosperous accident, or an opulent fortune, or a pampered body, and highly spirited and inflamed, we are apt to rashnesse, levities, inconsiderate expressions, scorne, and pride, idlenesse, wantonnesse, curiosity, niceness, and impatience. But * fasting is one of those afflictions, which reduces our body to paint, our spirits to soberness, our condition to sufferance, our desires to abstinence and customes of denyall, and so by taking off the inundations of sensuality leaves the enemies within, in a condition of being easier subdued. Fasting directly advances towards chastity, and by consequence and indirect powers to patience, and humility, and indifferency. But then it is not the fast of a day, that can do this, it is not an act but *a state of fasting*, that operates to mortification. A perpetuall temperance, and frequent abstinence may abate with proportions of strength and nutriment, as to procure a body mortified and lessened in desires. And thus S. *Paul* kept his body under, using severities to it for the taming its rebellions & distemperatures. And S. *Hier.* reports of *Hilarion*, that when he had fasted much & used course diet, & found his lust too strong for such austerities, he resolv'd to encrease it to the degree of Matyry, lessening his diet, & encreasing his hardship, till he should rather thinke of food then wantonnesse. And many times the fastings of some men are ineffectuall,

2.

Ἐν τῷ καιρῷ τῆς πανηγύρεως ἐμὲ ἐκέλευσε θανεῖν ὁ πατὴρ μηδὲν ἐσθίοντα. *Achæus apud Athenæum. Ser. 5. 7.*

extraordinarios motus in cippo claudit jejunium. S. Cypr. Jejunia nos contra peccata faciunt fortiores, concupiscentias, vincunt, tentationes repellunt, superbiam inclinant, iram mitigant, & omnes bonæ voluntatis affectus adaugent item totius virtutis enutriunt. S. Leo. serm. 4. de jejun. xi. mentis. Sapiantur pugiles qui Xerophagij. invalescunt. Terentuil. de jejun. S. Hieron. in vita S. Hilarion.

Part II.

effectuall, because they promise themselves cure too soon, or make too gentle applications, or put lesse proportions into their antidote. I have read of a maiden, that seeing a young man much transported with her love and that he ceased not to importune her with all the violent pursuits that passion could suggest, told him she had made a vow to fast fourty dayes with bread and water, of which she must discharge her selfe before she could thinke of correspounding to any other desire; and desired of him as a testimony of his love, that he also would be a party in the same vow. The young man undertooke it, that he might give probation of his love, but because he had been used to a delicate and nice kind of life, in twenty dayes he was so weakened that he thought more of death then love, and so got a cure for his intemperance, and was wittily cosened into remedy. But S. *Hieromes* counsell in this Question is most reasonable, not allowing violent, and long fasts, and then returnes to an ordinary course; for these are toogreat changes of diett to consist with health, and too sudden and transient to obtaine a permanent & naturall effect, *but a belly alwayes hungry*, a table never full, a meale little and necessary, no extravagances, no freer repast, this is *a state of fasting* which wilbe found to be of best availe to suppresse pungent lusts, and rebellious desires. And it were well to helpe this exercise with the assistances of such austeritie which teach patience, and ingenerate a passive fortitude, and accustome to a despite of pleasures, & which are consistent with our health. For if fasting be left to do the work alone, it may chance either to spoil the body, or not to spoile the lust. Hard lodging, uneasie garments, laborious postures of prayer, journeys on foot, sufferance of cold, paring away the use of ordinary solace, denying every pleasant appetite, rejecting the most pleasant morsells; these are in the rank of *bodily exercises*, which though (as S. *Paul* sayes) of themselves *they profit little*, yet they accustome us to acts of selfe denyall in exteriour instances and are not useless to the designes of mortifying carnall and sensuall lusts. They have *a proportion of wisdom* with these cautions, viz. *in wil-worship* that is, in voluntary suscepti on, when they are not imposed as * necessary religion: *in humility*, that is, without contempt of others, that use them not: *neglecting of the body*, that is, when they are done for discipline and mortification, that the flesh by such handlings and rough usages become lesse satisfied and more despised.

Parcus cibus et venter semper esuriens triduana jejunia superant. S. Hieron ep. 8. ad Demetriad: *Coloss.* 2. 23. Λόγον σοφίας. Εἴ τις ἐπίσκοπος &c. γάμει καὶ κρεῶν, καὶ ὅτου τὸ δίκαιον ἀλλὰ διὰ βδελυρίαν ἀπέχεσθαι, ἢ διορθοῦσθαι ἢ καθαιρεῖσθω. *Can. Apost.* 50.

a *Serm.* 5. *de jejun.*

b *jejunium animæ nostræ alimentum, leves ei pennas producens. S. Bern. serm. in vigil. S. Andreæ.* Ἀκρίδας ἐσθίουσι καὶ ἐρήμους, καὶ πλησμονὴν σωφρονοῦσι λιμῷ ψυχῇ *dixit S. Chrysost. Jejuniis preces alere, lachrymis, et mugire noctes dies q; ad Dominum. Tertull. Act.* 13. 1. 2.

3. As fasting hath respect to the future, so also to the present, And so it operates in giving assistance to prayer. There is a kinde of Divell, that is not *to be ejected but by prayer and fasting*, that is, prayer elevated and made intense by a defecate, and pure spirit, not loaden with the burden of meat and vapours. S. a *Basil* affirmes, that there are certaine Angels deputed by God to minister, and to describe all such in every church, who mortify themselves by fasting; as if palenes, and a meagre visage were that marke in the forehead which the Angel observed, when he signed the Saints in Jerusalem to escape the Judgement; prayer is the wings of the soule, and fasting is the wings of prayer. b *Tertullian* calls it *the nourishment of prayer*. But this is a Discovery of Christian philosophy, and he that chooses to do any act of spirit or understanding, or attention after a full meale, will then perceive that abstinence had been the better disposition to any intellectuall, and spirituall action. And therefore the Church of GOD ever joyned fasting to their more solemne offices of prayer. The Apostles *fasted and prayed*, when they layd hands, and invocated the holy Ghost upon *Saul* and *Barnabas*. And these also, when they

had *prayed with fasting ordained elders in the Churches* of Lystra, and Iconium. And the Vigils of every Holyday tell us, that the devotion of the Festivall is promoted by the fast of the Vigils.

Part II.

But when fasting relates *to what is past*, it becomes an instrument of a repentance, it is a punitive, and an afflictive action, an effect of godly sorrow, a testimony of contrition, *a judging of our selves*, and *chastening* our bodies, *that we be not judged of the LORD*. The Fast of the Ninevites, and the fast of the Prophet *Joel*, calls for, and the Discipline of the * Jewes in their rites of expiation proclaime this usefullnes of fasting in order to b repentance. And indeed it were a strange repentance, that had no sorrow in it, and a stranger sorrow, that had no affliction; but it were the strangest scene of affliction in the world, when the sad and afflicted person shall eate freely, and delight himselfe, and to the banquets of a full table serve up the chalice of teares and sorrow, & no bread of affliction. Certainly he that makes much of himself hath no great indignation against the sinner, when himselfe is the man. And it is but a gentle revenge, and an easy judgement, when the sad sinner shall do penance in good meales and expiate his sin with sensuall satisfaction. So that fasting relates to religion in all variety and difference of time, it is an antidote against the poyson of sensuall temptations, an advantage to prayer, & an instrument of extinguishing the guilt and the affections of sin by judging our selves, and representing in a judicatory of our own, even our selves being Judges, that sinne deserves condemnation, and the sinner merits high calamity. Which excellencies I repeat in the words of Baruch the scribe, he that was Amanuensis to the Prophet *Jeremy*, *The soul that is greatly vexed, which goeth stooping and feeble, and the eyes that faile, and the hungry soule will give thee praise and righteousnesse O Lord.*

But now as Fasting hath divers ends, so also it hath divers lawes. If fasting be intended as an instrument of Prayer, it is sufficient, that it be of that quality and degree, that the spirit be cleere, and the head undisturbed: an ordinary act of fast, an abstinence from a meale, or a deferring it, or a lessening it when it comes, & the same abstinence repeated according to the solemnity, and intendment of the offices. And this is evident in reason, and the former instances and the practise of the Church dissolving some of her fasts, which were in order onely to prayer, by noone, and as soone as the great and first solemnity of the day is over. But if fasting be intended as a punitive act, & an instrument of repentance it must be greater. S. Paul at his conversion continued three dayes without eating or drinking; It must have in it so much affliction as to expresse the indignation, and to condemne the sin, and to judge the person. And although the measure of this cannot be exactly determined, yet the generall proportion is certain; for a greater sin there must be a greater sorrow, and a greater sorrow must be attested with a greater penalty. And Ezra declares his purpose thus: *I proclaimed a fast, that we might afflict our selves before GOD*. Now this is no further required, nor is it in this sense further usefull, but that it be a trouble to the body, an act of judging and severity, and this is to be judged by proportion to the sorrow & indignation, & the sorrow is to the crime. But this affliction needs not to leave any remanent effect upon the body; but such transient sorrow which is consequent to the abstinence of certain times design'd for the solemnity, is sufficient as to this purpose. Only it is to be renewed often, as our repentance must be habituall, and lasting; but it may be commuted with other actions of severity and

Act. 14. 23.

a Μελάνοια χαροᾶς πρεῖττον ἀρχὴ *S. Basil.*

* κατὰ τὸν, ὁ πόλον ἔξεστι προπεγνῶσθαι. *Philo.*

b *Joel.* 2. 15. *Levit.* 23. 29. *Isay.* 22. 12.

4.

Pœnitentia de ipso quoq; habitu ac victu mandat, sacco et cineri incubare, corpus sordibus obscurare, animum mœroribus deijcere, atque illa quæ paccavit tristi tractatione mutare. Tertull. de pœnit. c. 9.

5.

πταχεῖα χαρὰ λυπὸν ὁ τήκεσθον *Baruch.* 2. 18.

Ezra. 8. 21. *vide Dan.* 10. 12. *psal.* 35. 15. *Levit.* 16. 29. 30. 31. *Isai.* 58. 3.

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and discipline according to the Customes of a Church; or the capacity of the persons, or the opportunity of circumstances. But if the fasting be intended for mortification, then it is fit to be more severe, and medicinall by continuance, & quantity, & quality. To repentance, *totall abstinences* without interruption, that is, during the solemnity, short and sharpe are most apt; but towards the mortifying a lust those sharp and short fasts are not reasonable; but *a diett of fasting*, and habituall subtraction of nutriment from the body, a long and lasting austerity, encreasing in degrees, but not violent in any. And in this sort of fasting we must be highly carefull, we do not violate a duty, by fondnes of an instrument, and because we intend fasting, as a help to mortifie the lust, let it not destroy the body, or retard the spirit, or violate our health, or impede us in any part of our necessary dury. As we must be carefull, that our fast be reasonable, serious and apt to the end of our designes, so we must be curious, that by helping one duty uncertainly, it doe not certainly destroy another. Let us doe it like honest persons and just, without artifices and hypocrisy; but let us also doe it like wise persons, that it be neither in it selfe unreasonable, nor by accident become criminall.

6. In the pursuance of this Discipline of Fasting, the Doctors of the Church, and guides of soules, have not unusefully prescribed other annexes and circumstances; as that all the other acts of deportment be symbolicall to our fasting. If we fast *for mortification*, let us entertaine nothing of temptation or semblance to invite a lust; no sensuall delight, no freer entertainments of our body to countenance or corroborate a passion. If we fast, *that we may pray the better*, let us remove all secular thoughts for that time; for it is vaine to alleviate our spirits of the burden of meat and drink, and to depresse them with the loads of care. If *for repentance* we fast, let us be most curious, that we do nothing contrary to the designe of repentance, knowing that a sinne is more contrary to repentance, then fasting is to sinne; and it is the greatest stupidity in the world to doe that thing, which I am now mourning for, and for which I doe judgement upon my selfe. And let all our actions also pursue the same designe, helping one instrument with another, and being so zealous for the grace, that we take in all the aides we can to secure the duty. For to fast from flesh, and to eate delicate fish; not to eate meate, but to drinke rich wines freely; to be sensuall in the objects of our other appetites, and restrained onely in one: to have no dinner, and that day to run on hunting, or to play at cards, are not handsome instances of sorrow, or devotion, or selfe denyall. It is best to accompany our fasting with the retirements of religion, and the enlargements of charity, giving to others, what we deny to our selves. These are proper actions, and although not in every instance necessary to be done at the same time (for a man may give his almes in other circumstances, and not amisse) yet as they are very convenient, and proper to be joyned in that society: so to doe any thing contrary to religion or to charity, to justice or to piety, to the design of the person or the design of the solennity is to make that become a sin, which of it selfe was no vertue; but was capable of being hallowed, by the end and the manner of its execution.

7. This Discourse hath hitherto related to private fasts, or else to fasts indefinitely. For what rules soever every man is bound to observe in private for fasting piously, the same rules the Governours of a Church are to intend in their publike prescriptions. And when once authority hath intervened, and proclaimed a fast, there is no new duty incumbent upon the private,

vate, but that we obey the circumstances, letting them to choose the time, and the end for us; and though we must prevaricate neither, yet we may improve both, we must not goe lesse, but we may enlarge, and when Fasting is commanded onely for repentance, we may also use it to prayers, and to mortification. And we must be curious, that we doe not obey the letter of the prescription, and violate the intention, but observe all that care in publike fasts, which we doe in private: knowing that out private ends are included in the publike, as our persons are in the communion of Saints, and our hopes in the common inheritance of sons: and see that we doe not fast in order to a purpose and yet use it so, as that it shall be to no purpose. Whosoever so fasts as that it be not effectuall in some degree towards the end, or so fasts that it be accounted of it selfe a duty, and an act of religion without order to its proper end, makes his act vaine, because it is reasonable, or vaine, because it is superstitious.

THE PRAYER.

O *Holy and Eternall* JESU, *who didst for our sake fast fourty dayes, and fourty nights, and hast left to us thy example, and thy prediction, that in the dayes of thy absence from us, we thy servants and children of thy Bridechamber should fast: teach us to doe this act of discipline so, that it may become an act of religion. Let us never be like* Esau, *valuing a dish of meat above a blessing, but let us deny our appetites of meat and drinke, and accustome our selves to the yoake, and subtract the fuell of our lusts, and the incentives of all our unworthy desires, that our bodies being free from the intemperances of nutriment, and our spirits from the load and pressure of appetite, we may have no desires but of thee, that our outward man daily decaying by the violence of time, and mortified by the abatements of its too free and unnecessary support, it may by degrees resigne to the intire dominion of the soul, and may passe from vanity to piety; from weakenesse to ghostly strength: from darkenesse and mixtures of impurity to great transparences and clarity in the society of a beatifyed soule, reigning with thee in the glories of eternity,* O *Holy and eternall* JESU, Amen.

Discourse. XIII.

Of the Miracles which JESUS *wrought for confirmation of his Doctrine, during the whole time of his preaching.*

I. WHen JESUS had ended his Sermon on the Mount, he descended into the valleys to consigne his doctrine by the excellency of a rare example; that he might not lay a yoke upon us, which himselfe also would not beare. But as he became *the author*, so also *the finisher of our faith*; what he designed in proposition, he represented in his

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own practise, and by these acts made a new Sermon, teaching all Prelates, and spirituall persons to descend from their eminency of contemplation, and the authority and businesse of their discourses to apply themselves to do more materiall, and corporall mercies to afflicted persons, and to preach by example, as well as by their homilies. For he that teaches others well, and practises contrary, is like a faire candlesticke bearing a goodly, and bright taper, which sends forth light to all the house, but round about it selfe there is a shadow, and circumstant darknesse. The Prelate should be *the light* consuming and spending it selfe to enlighten others, scattering his rayes round about from the angles of contemplation, and from the corners of practise, but himselfe alwayes tending upwards, till at last he expires into the element of Love, and cœlestiall fruition.

*Nec monstravit tantum, sed etiam præcesit, ne quis difficultatis gratia iter virtutis horreret. Lactant.

Ἀπαύστως ἐαυτὸν πρὸ τῶν θεάτων σοφοὶ ἀνδρὸς ἀμφιβαλλόμενος ἔργοις ἢ λόγοις ὠφέλει. *Menand.*

But the miracles, which JESUS did, were next to infinite; and every circumstance of action, that passed from him as it was intended for mercy, so also for Doctrine, and the impotent or diseased persons were not more cured then we instructed. But because there was nothing in the actions, but what was a pursuance of the doctrines delivered in his Sermons, in the Sermon we must looke after our duty, and looke upon his practise as a verification of his doctrine, and instrumentall also to other purposes. Therefore in generall if we consider his miracles, we shall see that he did designe them to be a compendium of faith and charity. For he chose to instance his miracles in actions of mercy, *that all his powers might determine upon bounty and charity, and yet his acts of charity were so miraculous, that they became an argument of the Divinity of his person, and doctrine. Once he turned water into wine, which was a mutation by a supernaturall power in a naturall susciptient, where a person was not the subject, but an Element, and yet this was done to rescue the poore bridegroome from affront and trouble, and to doe honour to the holy rite of marriage; All the rest, during his naturall life, were actions of reliefe, and mercy according to the designe of GOD, manifesting his power most cheifely in shewing mercy.

Ennodius in vita Epiphanij. Pingebat actibus suis paginam quam legisset, et quod liber docuerat vita signabat.

2.

* *Acts.* 10. 38.

3.

The great design of miracles was to prove his mission from GOD, to convince the world of sin, to demonstrate his power of forgiving sins, to indeare his precepts, and that his Disciples *might believe in him, and that believing they might have life through his name.* For he, to whom GOD by doing miracles gave testimony from heaven, must needs, be sent from GOD, and he who had received power to restore nature and to create new Organs, and to extract from incapacities, and from privations to reduce habites, was Lord of nature, and therefore of all the world. And this could not but create great confidences in his Disciples, that himself would verify those great promises, upon which he established his Law. But that the argument of miracles might be infallible, and not apt to be reproved, we may observe its eminency by divers circumstances of probability heightned up to the degree of morall demonstration.

John. 20. 31. 10. 38. 5. 36.

4.

1. The holy JESUS *did miracles, which no man* (before him or at that time) *ever did; Moses* smote the rocke, and water gushed out, but he could not turne that water into wine; *Moses* cured no diseases by the Empire of his will, or the word of his mouth, but JESUS *healed all infirmities. Elisha* raised a dead child to life, but JESUS raised one, who had been dead foure dayes, and buried and corrupted. *Elias*, and *Samuel*, and all the Prophets, and the succession of the High Priests in both the temples, put

John. 15. 24.

all

all together never did so many or so great miracles,as JESUS did. He cured leprous persons by his touch,he restored sight to the blind, who were such not by any intervening accident hindring the act of theOrgan,but by nature, *who were borne blind*,& whose eyes had not any naturall possibility to receive sight, who could never see without creating of new eyes for them, or some integrall part cooperating to vision; he made crooked limmes become straight,and the lame to walke; and habituall diseases and inveterate,of 18. yeares continuance (and once of 38) did disappeare at his speaking, like darkness at the presence of the Sun; he cast out Devills,who by the Majesty of his person were forced to confesse and worship him,and yet by his humility and restraints were commanded silence, or to go whither he pleased, and without his leave all the powers of hell were as infirme and impotent, as a withered member,and were not able to stirre.He raised three dead persons to life,he fed thousands of people with two small fishes,and five little barley cakes; and as a consummation of all power, and all miracles,he foretold and verified it that himselfe would rise from the dead after three dayes sepulture. But when himselfe had told them, [he did miracles, which no man else ever did,]they were not able to reprove his saying with one single instance; but the poore blind man found him out one instance to verifie his assertion. It *was yet never heard, that any man opened the eyes of one, that was borne blind.*

2. The scene of his preaching and miracles was *Judæa*,which was the pale of the Church,and Gods inclosed portion, *of whom were the Oracles and the Fathers*,and *of whom as concerning the flesh*,*Christ was to come*, and to whom he was promised.Now since these miracles were for verification of his being the Christ,the promised Messias,they were then to be esteemed a convincing argument,when all things else concurring, as the prediction of the Prophets, the synchronismes and the capacity of his person, he brought miracles to attest himselfe to be the person so declared and signified;God would not suffer his people to be abused by miracles, nor from heaven would speake so loud in testimony of any thing contrary to his own will and purposes. They to whom he gave the oracles,and the law,and the predictions of theMessias,and declared before hand,that at the comming of the Messias, *the blind should see, the lame should walke, the deafe should heare,the lepers should be cleansed, and to the poore the Gospell should be preached*,could not expect a greater conviction for acceptation of a person,then when that happened, which God himselfe by his Prophets had consigned as his future testimony; and if there could have been deception in this, it must needs have been inculpable in the deceived person, to whose error a Divine prophecy had been both nurse and parent.So that taking the miracles Jesus did *in that conjunction of circumstances*, done to that people, to whom al their oracles were transmitted by miraculous verifications,miracles so many,so great,so accidentally & yet so regularly to all comers and necessitous persons that prayed it,after such predictions and cleareſt prophecyes,and these prophesyes own'd by himself,and sent by way of symbol,and mysterious answer to *John* the Baptist,to whom he described his office by recounting his miracles in the words of the prediction, there cannot be any fallibility,or weakenes pretended to this instrument of probation applyed in such circumstances,to such a people,who being deare to GOD would be preserved from inuincible deceptions, and being commanded by him to expect the Messias in such an Equipage of power and demonstration

5.

Isai.35.4.5.

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monstration of miracles, were therefore not deceived, nor could not, because they were bound to accept it.

6. 3. So that now we must not look upon these miracles, as an argument primarily intended to convince the Gentiles, but the Jewes. It was a high probability to them also, and so it was designed also in a secondary intention. But it could not be an argument to them so certain, because it was destitute of two great supporters. For they neither believed the Prophets foretelling the Messias to be such, nor yet saw the miracles done; So that they had no testimony of GOD before hand, and were to rely upon humane testimony for the matter of fact, which because it was fallible could not inferre a necessary conclusion alone, and of it selfe; but it put on degrees of perswasion as the testimony had degrees of certainty or universality; that they also, *which see not and yet have believed*, might *be blessed*. And therefore CHRIST sent his Apostles to convert the Gentiles, and supplied in their case, what in his own could not be applicable, or so concerning them. For he sent them to do miracles in the sight of the nations, that they might not doubt the matter of fact, and prepared them also with a prophecy, foretelling that they should do the same, and greater miracles then he did; they had greater prejudices to contest against, and a more unequall distance from belief, and aptnesses to credit such things; therefore it was necessary, that the Apostles should do greater miracles to remove the greater mountains of objection; And they did so, and by doing it in pursuance and testimony of the ends of Christ and Christianity, verified the fame and celebrity of their Masters miracles, and represented to all the world his power, and his veracity, and his Divinity.

7. 4. For when the holy JESUS appeared upon the stage of Palestine, all things were quiet and at rest from prodigy and wonder; nay, *John* the Baptist, who by his excellent sanctity and austerities, had got great reputation to his person and doctrines, yet did no miracle; and no man else did any save some few Exorcists among the Jewes, cur'd some Dæmoniacks, and distracted people. So that in this silence a Prophet appearing with signes and wonders had nothing to lessen the arguments, no opposite of like power, or appearances of a contradictory design. And therefore it perswaded infinitely, and was certainly operative upon all persons, whose interest and love of the world did not destroy the piety of their wills, and put their understanding into fetters. And *Nicodemus* Doctor of the Law being convinced,

John 3 2. said; *We know, that thou art a Doctor sent from GOD, for no man can do those things, which thou doest, unlesse GOD be with him.* But when the Devill saw what great affections, and confidences these miracles of Christ had produc'd in all persons, he too late strives to lessen the argument, by playing an after-game; and weakly endeavours to abuse vitious persons (whose love to their sensual pleasures was of power to make them take any thing for argument to retaine them) by such low, few, inconsiderable, uncertain, and suspicious instances, that it grew to be the greatest confirmation, and extrinsecall argument in behalfe of religion, that either freind or foe upon his own industry could have represented. Such as were the making an image speak, or fetching fire from the clouds, and that the images of *Diana Cyndias* and *Vesta* among the *Jassæans* would admit no rain to wet them, or cloud to darken them, and that the bodies of them,

Lib. 16. *histor.* who entred into the Temple of *Jupiter* in Arcadia, would cast no shadow; which

which things *Polybius* himselfe one of their owne superstition laughs at as impostures, and sayes they were no way to be excused, unlesse the pious purpose of the inventors did take off from the malice of the lye. But the miracles of JESUS were confessed, and wondred at by *Josephus*, were published to all the world by his owne Disciples, who never were accused, much lesse convicted of forgery, and they were acknowledged by [a] *Celsus* and *Julian*, the greatest enemies of CHRIST.

But further yet, themselves gave it out, that one *Caius* was cured of his blindnesse by *Æsculapius*, and so was *Valerius Aper*; and at *Alexandria*, *Vespasian* cured a man of the gout by treading upon his toes, and a blind man with spittle. And when *Hadrian* the Emperour was sick of a feaver, and would have killed himselfe, it is said, two blind persons were cured by touching him, whereof one of them told him, that he also should recover: But although *Vespasian* by the help of *Apollonius Tyaneus*, who was his familiar, who also had the Devil to be his, might doe any thing within the power of nature, or by permission might do much more, yet besides that this was of an uncertain, and lesse credible report; if it had been true, yet it was infinitely short of what CHRIST did, and was a weak, silly imitation, and usurping of the argument, which had already prevailed upon the perswasions of men beyond all possibility of confutation. And for that of *Hadrian*, to have reported it, is enough to make it ridiculous, and it had been a strange power to have cured two blind persons, and yet be so disable to help himself, as to attempt to kill himselfe by reason of anguish, impatience and dispaire.

5. When the Jewes and Pharisees beleeved not CHRIST for his miracles, and yet perpetually called for a signe, he refused to give them a signe, which might be lesse then their prejudice, or the perswasions of their interest; but gave them one, which alone is greater then all the miracles which ever were done, or said to be done by any Antichrist, or the enemies of the Religion, put all together: a miracle, which could have no suspicion of imposture, a miracle without instance, or precedent, or imitation; and that is, JESUS lying in the grave three dayes, and three nights, and then rising again and appearing to many, and conversing for fourty dayes together, giving probation of his rising, of the verity of his body, making a glorious promise, which at Pentecost was verified, and speaking such things, which became precepts and parts of the Law for ever after.

6. I adde two things more to this consideration. First, that the Apostles did such miracles, which were infinitely greater then the pretensions of or of any adversary, and inimitable by all the powers of man or darknesse. They raised the dead, they cured all diseases by their very shadow passing by, and by the touch of garments; they converted nations, they foretold future events, they themselvs spake with tongues, and they gave the H. Ghost by imposition of hands, which enabled others to speak languages, which immediately before they understood not, and to cure diseases, and to eject Devils. Now supposing miracles to be done by Gentile Philosophers and Magicians after, yet when they fall short of these in power, and yet teach a contrary doctrine, it is a demonstration, that it is a lesser power, and therefore the doctrine not of divine authority and sanction. And it is remarkable, that among all the Gentiles none ever reasonably pretended to a power of casting out Devils. For the Devils could not get so much by it,

[a] Ἐπιμίσαλε ἐυτὸν εἶ ὕιον Θεῦ ἐπὶ χωλὸς καὶ τυφλὸς ἐθεράπευσε; *Dixit Celsus apud Origen.*

[b] Ἐκ μὲ τὸς ὑπὸ τῦ κυνὸς, καὶ τυφλὸς ἰασαμένε, καὶ δαιμονιῶντας ἐφορκίζειν τὸν μέγιστον ὅρκον εἶ ὀργ. *verba Juliani apud Cyrill. l. 6.*

8. *Spartianus in Adriano; qui addit Marium Maximum dixisse hæc facta fuisse per simulationem.*

9.

10.

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as things then stood: And besides, in whose name should they do it, wh worshipped none but Devils and false gods; which is too violent presum tion, that the Devill was the Architect in all such buildings. And when t seven sons of *Sceva*, who was a Jew (amongst whom it was sometimes gra ted to cure Demoniacks) offered to exorcise a possessed person, the Devi would by no meanes endure it, but beat them for their paines. And yet be cause it might have been for his purpose to have enervated the reputatio of S. *Paul*, and by a voluntary cession equalled S. *Pauls* enemies to him, e ther the Devil could not go out but at the command of a Christian: or el to have gone out would have been a disservice and ruine to his kingdome either of which declares, that the power of casting out Devils is a testimo ny of GOD, and a probation of the Divinity of a Doctrine, and a proper a gument of Christianity.

II. 7. But besides this I consider, that the holy JESUS having first posses upon just title all the reasonableness of humane understanding by his de monstration of a miraculous power, in his infinite wisdom knew, that th Devil would attempt to gain a party by the same instrument, and therefo so ordered it, that the miracles should be done or pretended to by the De vil, or any of the enemies of the Crosse of CHRIST should be a confirmatio of Christianity, not do it disservice; for he foretold, that *Antichrist*, and othe enemies *should come in prodigies, and lying wonders and signs*. Concerning whic although it may be disputed, whether they were truly miracles, or meer de ceptions and magical pretences; yet because they were such which the peo ple could not discern from miracles really such, therefore it is all one, and i this consideration are to be supposed such; but certainly he that could fore tell such a future contingencie, or such a secret of predestination, was abl also to know from what principle it came; and we have the same reason t believe, that Antichrist shall do miracles to evill purposes, as that he sha do any at all; He that foretold us of the man, foretold us also of the impo sture, and commanded us not to trust him. And it had been more likely fo Antichrist to prevaile upon Christians by doing no miracles, then by doin any: For if he had done none, he might have escaped without discovery but by doing miracles, as he verified the wisdom and prescience of JESU so he declared to all the Church, that he was the enemy of their Lord, an therefore lesse likely to deceive: For which reason it is said, that *he sha deceive, if it were possible, the very elect*; that is therefore not possible, be cause by what he insinuates himself to others, is by the elect, the Church an chosen of GOD understood to be his sign and mark of discovery and a wa ning. And therefore as the Prophesies of JESUS were an infinite verific tion of his miracles, so also this Prophesie of CHRIST concerning Antichri disgraces the reputation and faith of the miracles he shall act: The old Pro phets foretold of the Messias, and of his miracles of power and mercy, to pr pare for his reception and entertainment; CHRIST alone and his Apostl from him foretold of Antichrist, and that he should come in all miracles deception and lying, that is, with true or false miracles to perswade a ly Deut. 13. 1, 2, 3. and this was to prejudice his being accepted, according to the Law of *Mo ses*; so that as all that spake of CHRIST, bade us beleeve him for the mira cle, so all that foretold of Antichrist bade us disbelieve him the rather fo his; and the reason of both is the same, because the mighty and *surer* wor of prophesie (as S. *Peter* calls it) being the greatest testimony in the worl

a Divine principle gives authority, or reprobates with the same power. They who are the prædestinate of GOD and they that are the *præsciti* the foreknown and marked people must needs stand or fall to the Divine sentence; and such must this be acknowledged, for no enemy of the Crosse, not the Devill himselfe ever foretold such a contingency, or so rare, so personall, so voluntary, so unnaturall an event, as this of the great Antichrist.

12. And thus the holy JESUS having shewed forth the treasures of his Fathers wisedome in revelations and holy precepts, and upon the stock of his Fathers greatnesse having dispended, and demonstrated great power of miracles, and these being instanced in acts of mercy, he mingled the glories of heaven to transmit them to earth, to raise us up to the participations of heaven; he was pleased by healing the bodies of infirme persons to invite their spirits to his Discipline, and by his power to convey healing, and by that mercy to lead us into the treasures of revelation, that both bodies and souls, our wills and understandings, by Divine instruments might be wrought to Divine perfections in the participations of the Divine nature. It was a miraculous mercy, that GOD should look upon us in our blood, and a miraculous condescension that his Son should take our nature, and even this favour we could not believe without many miracles; and so contrary was our condition to all possibilities of happinesse, that if salvation had not marched to us all the way in miracle, we had perished in the ruines of a sad eternity. And now it would be but reasonable, that since GOD for our sakes hath rescinded so many laws of naturall establishment, we also for his, and for our own, would be content to do violence to those naturall inclinations, which are also criminall, when they derive into action. Every man living in the state of grace is a perpetuall miracle and his passions are made reasonable, as his reason is turned to faith, and his soul to spirit, and his body to a temple, and earth to heaven, and lesse then this will not dispose us to such glories, which being the portion of Saints and Angels, and the neerest communications with GOD, are infinitely above what we see, or hear, or understand.

The PRAYER.

O *Eternall JESUS, who didst receive great power, that by it thou mightest convey thy Fathers mercies to us impotent and wretched people, give me grace to believe that heavenly doctrine, which thou didst ratifie with arguments from above, that I may fully assent to all those mysterious truths, which integrate that doctrine and discipline, in which the obligations of my duty, and the hopes of my felicity are deposited. And to all those glorious verifications of thy goodnesse and thy power, adde also this miracle, that I who am stained with the leprosie of sinne may be cleansed, my eyes may be opened, that I may see the wondrous things of thy Law; and raise thou me up from the death of sinne to the life of righteousnesse, that I may for ever walk in the land of the living, abhorring the works of death and darknesse; that as I am by thy miraculous mercy partaker of the first, so also I may be accounted worthy of the second resurrection; and as*

By

Part II.

by Faith, Hope, Charity, and obedience I receive the fruit of thy miracles in thi life, so in the other I may partake of thy glories, which is a mercy above all mi racles. Lord if thou wilt thou canst make me cleane. Lord, I beleeve, help min unbeliefe, and grant, that no indisposition or incapacity of mine may hinder th wonderfull operations of thy grace; but let it be thy first miracle to turn my wate into wine, my barrennesse into fruitfulnesse, my aversations from thee into union and intimate adhæsions to thy infinity, which is the fountaine of mercy and power Grant this for thy mercies sake, and for the honour of those glorious attributes, i which thou hast revealed thy selfe and thy Fathers excellencies to the world, O hol and eternall JESU. Amen.

The end of the second Part.

ΑΓΙΟΣ ΙΣΧΥΡΟΣ.

FINIS.

THE THIRD PART OF THE HISTORY OF The LIFE and DEATH of the Holy IESVS.

BEGINNING

t the second yeer of his Preaching untill his Ascension.

Vith Confiderations and Discourses upon the severall parts of the Story, and Prayers fitted to the severall Mysteries.

Seneca apud Lactant. lib. 6. institut. c. 17.

Hic est ille homo, qui sive toto corpore tormenta patienda sunt, sive flamma ore recipienda est, sive extendenda per patibulum manus, non quærit quid patiatur sed quam bene.

LONDON,
Printed by R. N. 1649.

To the Right Honourable and Vertuous Lady, the Lady FRANCES Counteſſe of *Carbery*.

Madam,

SInce the Divine providence hath been pleaſed to bind up the great breaches of my little fortune by your charity and Nobleneſſe of a religious tenderneſſe, I account it an excellent Circumſtance and handſomneſſe of condition that I have the fortune of S. Athanaſius *to have my perſecution releived and comforted by an Honourable and excellent Lady; and I have nothing to return for this honour done to me, but to do as the poor paralyticks and infirme people in the Goſpell did when our B. Saviour cured them, they went and told it to all the Country, and made the voiſinage full of the report, as themſelves were of health and joy. And although I know the modeſty of your perſon and religion, had rather do favours then own them, yet give me leave to draw aſide the curtain and retirement of your charity; for I had rather your vertue ſhould bluſh, then my unthankfulneſſe make me aſhamed. Madam, I intended by this addreſſe not onely to return you ſpirituals for your temporals, but to make your noble uſages of me and mine, to become like your other charityes, productive of advantages to the ſtanders by. For although the beams of the ſun reflected from a marble, return not home to the body and fountain of light, yet they that walk below feel the benefit of a doubled heat: ſo whatever reflexions or returns of your favours I can make, although they fall ſhort of what your*

worth does most reasonably challenge, and can proceed but to
wards you with forward desires and distant approaches, yet I
am desirous to believe that those who walk between us may re
ceive assistances from this enter-ourse, and the following pa
pers may be Auxiliary to the enkindling of their picty, as t
the confirming and establishing yours. For although the grea
prudence of your most noble Lord, and the modesties of you
own temperate and sweeter dispositions become the great en
dearments of vertue to you, yet because it is necessary tha
you make Religion the businesse of your life, I thought it ne
an impertinent application, to expresse my thankfulnesse to you
Honour by that which may best become my duty and my grati
tude, because it may do you the greatest service. Madam *I mu*
beg your pardon, that I have opened the sanctuary of your re
tir'd vertues; but I was obliged to publish the endearmen
and favours of your Noble Lord and your self towards me an
my relatives: For as your hands are so clasp'd that one ring
the ligature of them both, so I have found emanations fro
that conjuncture of hands with a consent so forward and ap
that nothing can satisfie for my obligations but by being in th
greatest eminency of thankfulnesse and humility of person,

Madam,

Your Honours most

obliged, and most

humble Servant

TAYL

O

Sect. 13.

Of the second yeer of the preaching of JESUS.

When the first yeare of JESUS, the yeare of peace, and undisturbed preaching was expired there was a Feast of the Jewes, and JESUS went up to Jerusalem. This Feast was the second Passeover he kept after he began to preach: not the Feast of Pentecost or Tabernacles, both which were passed before JESUS came last from Judea; whither when he was now come, he finds an impotent person lying at the poole of Bethesda, waiting till the Angel should moue the waters, after which whosoever first stepd in was cured of his infirmity. The poore man had waited thirty eight years, and still was prevented by some other of the Hospitall, that needed a Physician. But JESUS seeing him, had pity on him, cured him, and bid him take up his bed and walk. This cure hapned to be wrought upon the sabbath, for which the Jewes were so moved with indignation, that they thought to slay him: And their anger was enraged by his *calling himself the son of GOD*, and making himself *equall with GOD* 1. *Iren. l.2. c.10.*

Vpon occasion of this offence, which they snatched at, before it was minished, JESUS discourses upon his mission, and derivation of his authority from the Father, of the union between them, and the excellent communications of power, participation of dignity, delegation of judicature, reciprocations and reflexions of honour from the Father to the son, and backe again to the Father. He preaches of life and salvation to them that believe in him, propheseyes of the resurrection of the dead by the efficacy of the voice of the son of GOD, speakes of the day of judgement, the differing conditions after, of salvation and damnation respectively; confirmes his words and mission by the testimony of *John* the Baptist, of *Moses* and the other scriptures, and of GOD himself; And still the scandall rises higher; for *in the second sabbath after the first*, that is, in the first day of unleavened bread, which hapned the next day after the weekely sabbath, the Disciples of JESUS pull ripe eares of corn, rub them in their hand, and eate them to satisfy their hunger; For which he offered satisfaction to their scruples, convincing them, that workes of necessity are to be permitted even to the breach of a positive temporary constitution, and that works of mercy are the best serving of GOD upon any day whatsoever, or any part of the day, that is vacant to other offices, and proper for a religious festivall. 2. *John. 5.* * *Suidas v. σάββατον.*

But when neither reason, nor religion would give them satisfaction, but that they went about to kill him, he withdrew himself from Jerusalem, and returned to Galilee; whither the scribes and Pharisees followed him, observing his actions, and whether or no, he would prosecute that, which they called, prophanation of their sabbath, by doing acts of mercy upon that day; 3.

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He still did so. For entring into one of the synagogues of Galilee upon the Sabbath, JESUS saw a man, (whom S. * *Hierom* reports to have been a Mason) coming to Tyre, and complaining that his hand was withered, and desiring help of him, that he might again be restored to the use of his hands, least he should be compelled with misery and shame to beg his bread. JESUS restored his hand as whole as the other in the midst of all those spies and Enemies. Upon which act being confirmed in their malice the Pharisees went forth, and joyned with the *Herodians* (a sect of people who said *Herod* was the *Messias*, because by the decree of the *Roman* Senate when the scepter departed from *Judah*, he was declared King) and both together took Counsell, how they might kill him.

Evangel. Naz. quod S. Hieron. ex Hebr. in Græcum transtulit.

4. JESUS therefore departed again to the sea coast, and his companies encreased as his fame, for he was now followed by new multitudes from *Galilee* from *Judæa*, from *Jerusalem*, from *Idumea*, from beyond *Jordan*, from about *Tyre* and *Sydon*; who hearing the report of his miraculous power to cure all diseases by the word of his mouth, or the touch of his hand, or the handling his garment, came with their ambulatory hospitall of sick, and their possessed, and they pressed on him, but to touch him, and were all immediately cured. The Devils confessing publikely, that he was the Son of GOD, till they were upon all such occasions restrained, and compelled to silence.

5. But now JESUS having commanded a ship to be in readinesse against any inconvenience or troublesome pressures of the multitude, *went up into a mountain to pray, and continued in prayer all night*, intending to make the first ordination of Apostles; which the next day he did, choosing out of the number of his Disciples these [a] twelve to be Apostles; *Simon Peter*, and *Andrew*, *James*, and *John* the sons of thunder, *Philip*, and *Bartholomew*, *Matthew*, and *Thomas*, *James* the son of *Alphæus*, and *Simon* the Zelot, *Judas* the brother of *James*, and *Judas Iscariot*. With these descending from the mountain to the plain he repeated the same sermon, or much of it, which he had before preached in the first beginning of his propheſyings, that he might publish his gospel to these new Auditors, and also more particularly inform his Apostles in the doctrine of the kingdom; for now because he saw Israel scattered like sheep having no Shepherd, he did purpose to send these twelve abroad to preach repentance and the approximation of the Kingdom; and therefore first instructed them in the mysterious parts of his holy Doctrine, and gave them also particular instructions together with their temporary commission for that journey.

a Sic & apostolici semper duodenus honoris
Fulget apex, numero mensis in æquatus & horas
Omnibus ut rebus semper tibi militet annus.
Sedul.

6. 'For JESUS sent them out by two and two, giving them power over un-
'clean spirits, and to heal all manner of sickness and diseases, telling them
'were *the light*, and *the eyes* and *the salt of the world*, so intimating their duties
'of diligence, holiness, and incorruption; giving them in charge to preach
'the Gospel, to dispence their power and miracles freely, as they had receiv-
'ved it, to anoint sick persons with oil, not to enter into any Samaritan
'town, but to go rather to the lost sheep of the house of Israel, to provide
'*no viaticum* for their journeys, but to put themselves upon the religion and
'piety of their Proselytes: he arms them against persecutions, gives them
'them leave to fly the storm from city to city, promises them the assistan-
'ces of his Spirit, encourages them by his own example of long sufferance
'and by instances of Divine providence expressed even to creatures of small
'lest value, and by promise of great rewards to the confident confession of
hi

'his name; and furnishes them with some propositions, which are like so 'many bils of exchange, upon the trust of which they might take up ne- 'cessaries, promising great retributions not onely to them, who quit any 'thing of value for the sake of JESUS, but to them that offer a cup of 'water to a thirsty Disciple; and with these instructions they departed to 'preach in the cities.

7. And JESUS returning to Capernaum received the addresse of a faithful Centurion of the Legion called the Iron legion (which usually quartered in Judea) in behalfe of his servant, whom he loved, and who was grievously afflicted with the palsie, and healed him as a reward and honour to his faith. And from thence going to the city Naim he raised to life the onely son of a widow whom the mourners followed in the street, bearing the corps sadly to his funerall. Upon the fame of these and diuers other miracles *John* the Baptist who was still in prison (for he was not put to death till the latter end of this yeare) sent two of his Disciples to him by divine providence, or else by *Johns* designation to minister occasion of his greater publication, enquiring if he was the Messias. To whom JESUS returned no answer, but a Demonstration taken from the nature of the thing, and the glory of the miracles, saying, Return to *John*, and tell him, what ye see; for *the deafe hear, the blind see, the lame walke, the dead are raised, and the lepers are cleansed, and to the poor the Gospell is preached*; which were the Characteristicke notes of the Messias according to the predictions of the Holy Prophets.

Dio hist. Rom. lib. 55.

Isai. 35. 5, 6.

8. When *Johns* Disciples were gone with this answer, JESUS began to speake concerning *John*, of the austerity and holinesse of his person, the 'greatnesse of his function, the Divinity of his commission, saying that he was '*greater then a Prophet, a burning, and shining light, the Elias, that was to come*, and 'the consummation, or ending of the old Prophets; Adding withall, that the 'perverseneſse of that age was most notorious in the entertainment of him- 'self and the Baptist: For neither could the Baptist, who came neither eat- 'ing nor drinking (that by his austerity and mortified deportment he 'might invade the judgement and affections of the people,) nor JESUS, who 'came both eating and drinking, (that by a moderate and an affable life fra- 'med to the complyance, and common use of men he might sweetly insinu- 'ate into the affections of the multitude) could obtain beliefe amongst them. 'They could object against every thing, but nothing could please them. But '*wisdom*, and righteousnesse had a theatre in its own family, and *is justified of all her children*, Then he proceedes to a more applyed reprehension of Ca- 'pernaum and Chorazin and Bethsaida for being pertinacious in their sins 'and infidelity, in defiance and reproofe of all the mighty works, which had 'been wrought in them, But these things were not revealed to all dispositi- 'ons; the wise and the mighty of the world were not subjects prepared for the 'simplicity and softer impresses of the Gospell, and the down right severity 'of its sanctions. And therefore JESUS glorified GOD for the magnifying 'of his mercy, in that these things which were hid from the great ones were 'revealed to babes; and concludes this sermon with an invitation of all 'wearied, and disconsolate persons loaded with sin and misery, to come to 'him promising *ease to their burdens*, and *refreshment to their wearinesse* and to 'exchange their heavy pressures into an easy yoke, and a light burden.

9. When JESUS had ended this sermon, one of the Pharisees named *Simon* 'nvited him to eate with him, into whose house, when he was entred, a

Part III.

certain woman that was a sinner, abiding there in the city heard of it, her name was *Mary*: she had been married to a noble personage a native of the Town and Castle of Magdal, from whence she had her name of Magdalen, though she her self was born in Bethany; A widow she was, and prompted by her wealth, liberty and youth to an intemperate life, and too free entertainments. She came to JESUS into the Pharisees house; not (as did the staring multitude) to glut her eyes with the sight of a miraculous and glorious person; nor (as did the Centurion, or the Syrophœnician, or the ruler of the synagogue) for cure of her sickness, or in behalf of her Friend, or childe or servant, but (the onely example of so coming) she came in remorse and regret for her sins, she came to JESUS to lay her burden at his feet, and to present him with a broken heart, and a weeping eye, and great affection, and a box of Nard Pistick salutary and precious. For she came trembling, and fell down before him, weeping bitterly for her sins, powring out a flood great enough to wash the feet of the blessed JESUS, and wiping them with the hairs of her head; after which she brake the box and anointed his feet with ointment; which expression was so great an extasy of love, sorrow, and adoration, that to anoint the feet even of the greatest Monarch was long unknown, and in all the pomps and greatnesses of the Roman prodigality it was not used till *Otho* taught it to *Nero*; in whose instance it was by *Pliny* reckoned for a prodigy of unnecessary profusion, and in it self without the circumstance of so free a dispensation, it was a present for a Prince, and an alablaster box of Nard Pistick was sent as a present from *Cambyses* to the King of Ethiopia.

Plin. natur. hist. lib. 13. c. 3. vide Athenæ. Deipnosoph. l. 12. c. 30. Herodotus in Thalia.

10. When *Simon* observed this sinner so busy in the expresses of her religion and veneration to JESUS, he thought with himself that this was no prophet, that did not know her to be a sinner, or no just person that would suffer her to touch him. For although the Jews religion did permit harlots of their own nation to live, and enjoy the priviledges of the nation save that their oblations were refused: yet the Pharisees who pretended to a greater degree of sanctity then others, would not admit them to civil usages, or the benefits of ordinary society; and thought religion it self, and the honour of a Prophet was concerned in the interests of the same superciliousness, and therefore made an objection within himself; which JESUS knowing (for he understood his thoughts as well as his words) made her Apology and his own, in a civil Question expressed in a Parable of two Debtors, to whom a greater and a lesse debt respectively was forgiven; both of them concluding, that they would love their merciful Creditour in proportion for his mercy and donative; and this was the case of *Mary* Magdalen, to whom because much was forgiven she loved much, and expressed it in characters so large, that the Pharisee might read his own incivilities, and inhospitable entertainment of the Master, when it stood confronted with the magnificency of *Mary* Magdalens penance and charity.

11. When JESUS had dined he was presented with the sad sight of a poor Demoniack possessed with a blinde and a dumb Devil, in whose behalf his friends intreated JESUS, that he would cast the Devil out, which he did immediately, and the blinde man saw, and the dumb spake, so much to the amazement of the people, that they ran in so prodigious companies after him, and so scandalized the Pharisees, who thought that by means of this Prophet their reputation would be lessened, and their schools empty, that first a rumour was scattered up and down from an uncertain principle, but com-

communicated with tumult and apparant noises, that JESUS was beside himself. Upon which rumour his friends and kinred came together to see, and to make provisions accordingly, and the holy Virgin-Mother came her self, but without any apprehentions of any such horrid accident. The words and things she had from the beginning laid up in her heart would furnish her with principles exclusive of all apparitions of such fancies; but she came to see what that persecution was, which under that colour it was likely the Pharisees might commence.

12. When the Mother of JESUS, and his kinred came, they found him in a house, encircled with people, full of wonder and admiration: And there the holy Virgin-Mother might hear part of her own Prophecy verified, that the generations of the earth should call her blessed: For a woman worshipping JESUS, cryed out, *Blessed is the womb that bare thee, and the paps that gave thee suck.* To this JESUS replyed, not denying her to be highly blessed, who had received the honour of being the Mother of the *Messias*, but advancing the dignities of spirituall excellencies far above this greatest temporall honour in the world, *yea rather blessed are they, that hear the word of GOD and do it.* For in respect of the issues of spirituall perfections and their proportionable benedictions, all immunities and temporall honours are empty and hollow blessings; and all relations of kinred disband and empty themselves into the greater chanels, and floods of divinity.

13. For when JESUS being in the house, they told him his Mother and his Brethren staid for him without, he told them those relations were lesse then the tyes of duty and religion; for those deer names of Mother and Brethren, which are hallowed by the laws of GOD, and the endeerments of nature are made far more sacred, when a spirituall cognation does supervene, when the relations are subjected in persons religious, and holy: but if they be abstract and separate, the conjunction of persons in spiritual bands, in the same faith, and the same hope, and the union of them in the same mysticall head, is an adunation neerer to identity then those distances between parents and children, which are onely cemented by the actions of nature as it is of distinct consideration from the spirit: For JESUS pointing to his disciples said, *Behold my Mother, and my brethren; for whosoever doth the will of my Father, which is in heaven, he is my Brother and Sister and Mother.*

14. But the Pharisees upon the occasion of the miracles renewed the old quarrell, *he cast out Devils by Beelzebub:* which senseless and illiterate objection CHRIST having confuted, chargd them highly upon the guilt of an unpardonable crime, telling them, that the so charging those actions of his, done in the vertue of the Divine Spirit, is a sin against the holy Ghost; and however they might be bold with the Son of Man; and prevarications against his words or injuries to his person might upon repentance and Baptisme finde a pardon; yet it was a matter of greater consideration to sin against the holy Ghost; that would finde no pardon here nor hereafter. But taking occasion upon this discourse, he by an ingenious and mysterious parable gives the world great caution of recidivation and backsliding after repentance. *For if the Devil returns into a house once swept and garnished, he bringeth seven spirits more impure then himself, and the last estate of that man is worse then the first.*

15. After this, JESUS went from the house of the Pharisee, and coming to the sea of *Tiberias* or *Genesareth* (for it was called *Tiberias* from a town on the banks of the lake) taught the people upon the shore, himself sitting in the

Part. III.

ſhip, but he taught them by parables, under which were hid myſterious ſenſes, which ſhined through their veil like a bright ſun through an eye cloſed with a thin eye-lid: it being light enough to ſhew their infidelity, but not to diſpell thoſe thicke Egyptian darkneſſes, which they had contracted by their habituall indiſpoſitions, and pertinacious averſations. By the parable of the ſower ſcattering his ſeed by the way ſide, and ſome on ſtony ſome on thorny, ſome on good ground, he intimated the ſeveral capacities or indiſpoſitions of mens hearts, the careleſneſſe of ſome, the frowardneſſe and levity of others, the eaſineſſe and ſoftneſſe of a third, and how they are ſpoiled with worldlineſſe and cares, and how many wayes there are to miſcarry, and that but one ſort of men receive the word, and bring forth the fruits of a holy life. By the parable of tares permitted to grow amongſt the wheat he intimate the tolleration of diſſenting opinions, not deſtructive of piety or civil ſocieties. By the three parables of the ſeed growing inſenſibly, of the grain of muſtard ſeed ſwelling up to a tree, of a little leaven qualifying the whole lump, he ſignified the increment of the Goſpel and the bleſſings upon the Apoſtolicall ſermons.

16. Which Parables when he had privately to his Apoſtles rendred into their proper ſenſes, he added to them two parables concerning the dignity of the Goſpel, comparing it to treaſure hid in a field, and a Jewel of great price for the purchaſe of which every good merchant muſt quit all that he hath rather then miſſe it: telling them withall, that however purity and ſpirituall perfections were intended by the Goſpel, yet it would not be acquired by every perſon; but the publike Profeſſors of Chriſtianity ſhould be a mixt multitude, like a net encloſing fiſhes good and bad. After which diſcourſes he retired from the ſea ſide, and went to his own city of Nazareth where he preached ſo excellently upon certain words of the Prophet* *Iſaiah* that all the people wondred at the wiſdom, which he expreſſed in his Divine diſcourſes. But the men of Nazareth did not do honour to the Prophet that was their Countryman, becauſe they knew him in all the diſadvantages of youth, and kindred, and trade, and poverty, ſtill retaining in their minds the infirmities and humilities of his firſt years, and keeping the ſame apprehenſions of him a man and a glorious Prophet, which they had to him a childe in the ſhop of a Carpenter. But when JESUS in his ſermon had reproved their infidelity, at which he wondred and therefore did but few miracles there in reſpect of what he had done at Capernaum, and intimated the prelation of that city before Nazareth, they thruſt him out of the city and lead him to the brow of the hill, on which the city was built, intending to throw him down headlong. But his work was not yet finiſhed therefore *he paſſing through the midſt of them went his way.*

* *Chap.* 61. 1.

17. JESUS therefore departing from Nazareth went up and down to all the towns and caſtles of Galilee, attended by his Diſciples and certain women out of whom he had caſt unclean ſpirits, ſuch as were *Mary Magdalen*, *Johanna* wife to *Chuza Herods* Steward, *Suſanna* and ſome others, who did for him offices of proviſion, and miniſtred to him out of their own ſubſtance, and became parts of that holy Colledge, which about this time began to be full becauſe now the Apoſtles were returned from their preaching, full of joy that the Devils were made ſubiect to the word of their mouth, and the empire of their prayers, and invocation of the H. Name of JESUS. But their Maſter gave them a lenitive to aſſwage the tumour and excreſcency, intimating

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that such priviledges are not solid foundations of a holy joy; but so far as they cooperate toward the great end of GODS glory, and their own salvation, to which when they are consign'd, and *their names written in Heaven* in the book of Election, and Regisiters of Predestination, then their joy is reasonable, holy, true, and perpetuall.

Part III.

Vide *discourse of certainty of salvation.* Part 3. 18.

But when *Herod* had heard these things of JESUS, presently his apprehensions were such as derived from his guilt, he thought it was *John* the Baptist, who was risen from the dead, and that these mighty works were demonstrations of his power, increased by the superadditions of immortality and diviner influences made proportionable to the honour of a Martyr, and the state of separation. For a little before this time *Herod* had sent to the Castle of *Macheruns*, where *John* was prisoner, and caused him to be beheaded. His head *Herodias* buried in her own Palace, thinking to secure it against a reunion, lest it should again disturb her unlawful lusts, and disquiet *Herods* conscience. But the body, the Disciples of *John* gathered up, and carried it with honour and sorrow, and buried it in Sebaste in the confines of Samaria, making his grave between the bodies of *Elizeus* and *Abdias* the Prophets. And about this time was the Passeover of the Jews.

Virtutem incolumem odimus Sublatam ex oculis quærimus invidi. Hor.

Discourse 14.

Of the excellency, ease, reasonableness, and advantages of bearing CHRISTS *yoke, and living according to his institution.*

THE holy JESUS came to break from off our necks two great yokes: the one of sin, by which we were fetter'd and imprisoned in the condition of slaves and miserable persons; the other of *Moses* Law, by which we were kept in pupillage and minority, and a state of imperfection, and asserted us into the glorious liberty of the sons of GOD. *The first* was a Despotick Empire, and the government of a Tyrant. *The second* was of a Schoolmaster, severe, absolute and imperious, but it was in order to a further good, yet nothing pleasant in the sufferance and load. And now CHRIST having taken off these two, hath put on a third. He quits us of our *burden*, but not of our *duty*, and hath changed the former tyranny, and the lesse perfect discipline, into the sweetnesse of paternal regiment, and the excellency of such an institution whose every precept carries part of its reward in hand, and assurances of after glories. *Moses* Law was like sharp and unpleasant physick, certainly painful, but uncertainly healthful. For it was not then communicated to them by promise and universal revelations, that the end of their obedience should be life eternal: But they were full of hopes it might be so

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as we are of health, when we have a learned and wise Physician. But as ye the reward was in a cloud, and the hopes in fetters and confinement. But th Law of Christ is like Christs healing of diseases, he does it easily, and he doe it infallibly. The event is certainly consequent, and the manner of cure i by *a touch of his hand*, or *a word of his mouth* or an approximation *to the he of his garment*, without pain and vexatious instruments. My meaning is tha Christianity is by the assistance of Christs spirit, which he promised us an gave us in the Gospel, made very easie to us: And yet a reward so great promised, as were enough to make a lame man to walk, and a broken arm endure the burden; a reward great enough to make us willing to do violenc to all our inclinations, passions, and desires. A hundred weight to a gyant is light burden, because his strength is disproportionably great, and makes it a easie to him, as an ounce is to a child. And yet if we had not the strength o gyants, if the hundred weight were of gold, or Jewels, a weaker person woul think it no trouble to bear that burden, if it were the reward of his portag and the hire of his labours. *The spirit is given to us* to enable us, and heave is promised to encourage us, the *first* makes us able, and *the second* makes u willing, & when we have power & affections, we cannot complain of pressure

Matth. 11.30. And this is that meaning of our B. Saviours invitation; *Come to me, for my bur den is light, my yoke is easie*, which S. *John* also observed. *For this is the love o*

1. *John* 5.4.5. *God, that we keep his Commandments; and his commandments are not grievous.* Fo *whatsoever is born of God overcometh the world; and this is the victory, tha overcometh; even our Faith:* that is, our belief of Gods promises, the promise o the spirit for present aid, and of heaven for the future reward is strengt enough to overcome all the world.

But besides that God hath made his yoke easie by exteriour support more then ever was in any other religion, Christianity is of it self accordin to humane estimate, a religion more easie and desireable by our natura and reasonable appetites, then sin in the midst of all its pleasure and imaginary felicities. Vertue hath more pleasure in it then sin and hath all satisfactions to every desire of man in order to human and prudent ends, which I shall represent in the consideration of thes particulars. To live according to the laws of JESUS is in some thing most naturall and proportionatle to the desires and first intentions of na ture. 2. There is in it lesse trouble then in sin. 3. It conduces infinite ly to the content of our lives, and naturall and politicall satisfactions. 4. is a means to preserve our temporall lives long and healthy. 5. It is mo reasonable and he onely is prudent, that does so, and he a fool, tha does not; and all this besides the considerations of a glorious and happ eternity.

Concerning the first, I consider, that we do very ill when in stead of ma king our Naturall infirmity an instrument of humility, and of recourse t the grace of God, we pretend the sin of Adam to countenance our actua sins, naturall infirmity to excuse our malice, either laying Adam in fault f deriving the disability upon us, or God, for putting us into the necessity. B the evils that we feel in this are from the rebellion of the inferiour appeti against reason, or against any religion, that puts restraint upon our first d sires. And therefore in carnall and sensuall instances, accidentally we find the more naturall averseness, because Gods laws have put our irascible an concupiscible faculties in fetters aud restraints, yet in matters of dut

whic

which are of *immateriall and spirituall concernment*, all our naturall reason is a perfect enemy and *contradiction* to, and a law *against* vice. It is natural for us to love our parents, and they who do not, are unnatural; they do violence to those dispositions, which GOD gave us to the constitution of our nature, and for the designes of vertue; and all those tendernesses of affection, those *bowels* and relenting dispositions, which are the endearments of parents, and children, are also the bands of duty. Every degree of love makes duty delectable, and therefore either *by nature* we are enclined to hate our Parents, which is against all reason & experience, or else we are *by nature* enclined to do to them all that which is the effect of love to such Superiours and principles of being and dependency; and every prevarication from *the rule, effects, and expresses of love* is a *contradiction* to nature, and a *mortification*; to which we cannot be invited by any thing from within, but by something from without, that is violent and preternatural. There are also many other vertues even in the matter of sensual appetite which none can lose, but by altering in some degree the natural disposition. And I instance in the matter of carnality and uncleanness, to which possibly some natures may think themselves apt and dispos'd: but yet GOD hath put into our mouthes a bridle to curbe the licentiousness of our speedy appetite, putting into our very natures a principle as strong to restrain it, as there is in us a disposition apt to invite us, and this is also in persons, who are most apt to the vice, *women and young persons*, to whom GOD hath given a modesty and shame of nature, that the entertainments of lusts may become contradictions to our retreating and backward modesty, more then they are satisfactions to our too forward appetites. It is as great a *mortification* and *violence to nature* to blush, as to lose a desire; and we finde it true, when persons are invited to confesse their sins, or to ask forgiveness publickly; a *secret smart* is not so violent as *a publick shame*: and therefore to do an action which brings shame all along, and opens the Sanctuaries of nature, and makes all her retirements publick, and dismantles her inclosure as lust does, and the shame of carnality, hath in it more asperity and abuse to nature, then the short pleasure, to which we are invited can repay. There are *unnatural lusts*, lusts which are such in their very condition & constitution, that a Man must turn a Woman, and a Woman become a beast in acting them; and all lusts, that are not unnatural in their own complexion, are unnaturall by a consequent and accidental violence. And if lust hath in it dissonancies to nature, there are but few apologies left to excuse our sins upon natures stock: and all that systeme of principles, and reasonable inducements to vertue, which we call *the law of nature*, is nothing else but that firm ligature and incorporation of vertue to our natural principles, and dispositions, which who-so prevaricates does more against nature then he that restrains his appetite. And besides these particulars there is not in our natural discourse any inclination directly, and by intention of it self contrary to the love of GOD, because by [G O D,] we understand that Fountain of being, which is infinitely perfect in it self, and of great good * to us; and whatsoever is so apprehended, it is as natural for us to love, as to love any thing in the world; for we can love *nothing*, but what we believe to be good in it self, or good to us. And beyond this, there are in nature many principles and reasons to make an aptnesse *to acknowledge and confesse God*, and *by the consent of nations*, which they also have learned from the dictates of their nature, all Men in some

* Τοιῦτο μὲν ἐν τοῖς λογικοῖς γένεσιν ἐνεσπειρέν θ' ὅρκος ἐχιδνῶν τῷ πάλαι αὐτὴν καὶ ποινῇ, καὶ μὴ περιβαίνειν μηδαμῶν τοὺς ὑπ' ἐκείνοις διορισθέντας νόμους. *Hierocl.*

* Ἐγὼ γὰρ ἐκ ἂν ἄλλο εἰδεῖ θεῖ ὅ τι ἂν εἴποιμι, ἢ ὅτι ἀγαθός ἐστι πάντα πᾶσιν εἶναι, καὶ ξυμπάντα ὧν τῇ ἐξουσίᾳ τῇ ἀνθρώπῳ ἔχειν. λέγω δ' ὥσπερ χαίρουσιν ὕδατι αὐτὸ καὶ ἱερεῖα καὶ ἰδιώται. *Procop. Gothic.* I.

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some manner or other worship GOD. And therefore when this our natu
is determined in its own indefinite principle to the manner of worship :
acts against *the love, the obedience, and the worship of GOD* are also against
ture, and offer it some rudeness and violence. And I shall observe this, a
refer it to every Mans reason and experience, that the great difficulties
Vertue commonly apprehended commence not so much upon the stock
nature, as of education, and evil habits. Our vertues are difficult, becau
we at first get ill habits, and these habits must be unrooted, before we
well, and that's our trouble. But if by the strictness of discipline, and wh
some education we begin at first in our duty, and the practice of vertuo
principles, we shall finde vertue made as *natural* to us, while it is *custom*
and habitual, as we pretend infirmity to be and propensity to vitious prac
ses. And this we are taught by that excellent Hebrew who said, *Wisdom*
easily seen of them that love her, and found of such as seek her, she prevente
them that desire her in making her self first known unto them. Whoso seeketh h
early shall have no great travel, for he shall finde her sitting at his doors.

Siquidem Leonides Alexandri pædagogus quibusdam eum vitiis imbuit, quæ robustum quoq; & jam maximum Regem ab illa institutione pueruli sunt prosecuta. Quintil l. 1. c. 1. *Wisd.* 6. 12, 13, 14.

4.

2. In the strict observances of the Law of Christianity there is lesse tro
ble then in the habitual courses of sin. For if we consider the general desig
of Christianity, it propounds to us *in this world* nothing that is of difficu
purchase, nothing beyond what GOD allots us by the ordinary and cor
mon providence, such things which we are to receive without care and f
licitous vexations. So that *the ends are not big*, and *the way is easie*, and *th*
walk'd over with much simplicity and sweetness, and *those* obtain'd wit
out difficulty. He that propounds to himself to live low, pious, humbl
and retir'd, his main imployment is nothing but sitting quiet, and und
sturb'd with variety of impertinent affairs. But he that loves the Wor
and its acquisitions, entertains a thousand businesses, and every busines
hath a world of imployment, and every imployment is multiplied and mad
intricate by circumstances; and every circumstance is to be disputed; a
he that disputes, ever hath two sides in enmity and opposition, and by th
time there is a genealogy, a long descent and cognation of troubles, branch
ed into so many particulars, that it is troublesome to understand them, a
much more to run through them. The wayes of vertue are very much u
on the defensive, and the work one, uniform, and little; they are like w
within a strong Castle, if they stand upon their guard, they seldom need
strike a stroke. But a vice is like storming of a Fort, full of noise, troubl
labour, danger, and disease. How easie a thing is it to restore the pledg
but if a Man means to defeat him that trusted him, what a world of a
must he use to make pretences? to delay first, then to excuse, then to o
ject, then to intricate the business; next, to quarrel, then to forswear i
and all the way to palliate his crime, and represent himself honest. And
an oppressing and greedy person have a designe to cozen a young Heir,
to get his Neighbours land, the cares of every day, and the interruptio
of every nights sleep are more then the purchase is worth, since he mig
buy vertue at half that watching, and the lesse painful care of a fewer nu
ber of dayes. A plain story is soonest told, and best confutes an intrica
lye. And when a person is examined in judgement, one false answer as
more wit for its support and maintenance, then a History of truth. And su
persons are put to so many shameful retreats, false colours, Fucus's a
dawbings with untemperd morter to avoid contradiction or discovery, th

Nam statum cujusq; ad securitatem melius innocentia tuetur, quam eloquentia. Quintil dial. de orat.

the labour of a false story seems in the order of things to be designed the beginning of its punishment. And if we consider how great a part of our religion consists in prayer, and how easie a thing God requires of us, when he commands us to pray for blessings, the duty of a Christian cannot seem very troublesome.

And indeed I can hardly instance in any vice but there is visibly more pain in the order of acting, and observing it then in the acquist or promotion of vertue. I have seen drunken persons in their seas of *drink and talk, dread every cup as a blow, and have used devices and private arts to escape the punishment of a full draught, and the poor wretch being condemned by the laws of drinking to his measure was forced and haled to execution, and he suffered it, and thought himself engaged to that person, who with much kindness and importunity invited him to a feaver; but certainly there was more pain in it, then in the strictness of holy and severe temperance. And he that shall compare the troubles, and dangers of an ambitious war with the gentleness, and easines of peace, will soon perceive, that every tyrant, and usurping Prince, that snatches at his Neighbours rights, hath two armies, one of men, and the other of cares. Peace sheds no blood but of the pruned vine and hath no buisiness but modest and quiet entertainments of the time, opportune for piety, and circled with reward. But God often punishes ambition and pride with lust; and he sent a thorne in the flesh as a corrective to the elevations and *grandezza* of S. *Paul*, growing up from the multitude of his revelations; and it is not likely the punishment should have less trouble then the crime, whose pleasures and obliquity this was designed to punish. And indeed every experience can verifie, that an adulterer hath in him the impatience of desires, the burnings of lust, the fear of shame, the apprehensions of a jealous, abused, and an enraged Husband. He endures affronts, mistimings, tedious waytings, the dulness of delay, the regret of interruption, the confusion and amazements of discovery, the scorn of a reproached vice, the debasings of contempt upon it, unless the man growes impudent, and then he is more miserable upon another stock. But David was so put to it to attempt, to obtain, to enjoy Bathsheba, and to prevent the shame of it, that the difficulty was greater then all his wit and power, and it drove him into base and unworthy arts, which discovered him the more and multiplied his crime. But while he enjoyed the innocent pleasures of his lawfull bed, he, had no more trouble in it, then there was in inclining his head upon his pillow. *The wayes of sin are crooked, desert, rocky and uneven*, they are broad indeed and there is variety of ruins, and allurements to entice fools, and a large theatre to act the bloody tragedies of souls upon: but they are nothing smooth, or safe, or delicate. The wayes of vertue are *streight* but *not crooked*; *narrow*, but *not unpleasant*. There are two vices for one vertue, and therefore the way to hell must needs be of greater extent latitude and dissemination: But because vertue is but one way, therefore it is easie, regular, and apt to walk in without error or diversions. *Narrow is the gate, and streight is the way.* It is true, considering our evil customs, and depraved natures, by which we have made it so to us. But God hath made it more passable by his grace and present aides, and S. *John* Baptist receiving his Commission to preach repentance, it was expressed in these words [*make plain the paths of the Lord.*] Indeed repentance is a rough and a sharp vertue, and like a mattock and spade breaks

*Quid namque a nobis exigit (religio) quid præstari sibi a nobis jubet, nisi solam tantum modo fidem, castitatem, humilitatem, sobrietatem, misericordiam, sanctitatem, quæ utiq; omnia non onerant nos sed ornant? Salvian.

5.

Ἡ ἀρετὴ, φιλτάτη μὲν ἡ πᾶσιν ὡφέλειαν εἰσφέρουσα ἀξιαγάλλιον εἶναι σκοπεῖ, μᾶλλον δὲ ἥδιστον, ᾗ ἐξ ὧν λογισμὸς συμφέρει. *Philo.*

Δυσκολώτερον μὲν καὶ πικρὰ τὰ πρῶτα. *S. Chrysost.*

* Ὁ πόλεμος πᾶσιν ἐξαμαρτάνει.

--Et Cecropiæ domus
Æternum opprobrium quod male barbaras
Regum est ulta libidines.
Hor.

Διόδυσιν δὲ τὴν μὲν εὐθεῖαν ἐξάγει. *Wisd.* 5. 7.

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breaks away all the roughnesses of the passage, and hinderances of sin: bu when we enter into the dispositions, which Christ hath designed to us, th way is more plain and easie, then the wayes of Death and Hell. Labour i hath in it, just as all things that are excellent, but no confusions, no distra ctions of thought, no amazements, no labyrinths, and intricacy of coun sels: But it is like the labours of Agriculture, full of health and simplicity plain and profitable, requiring diligence, but such in which crafts and pain full stratagemes are useless, and impertinent. But vice hath oftentimes so troublesome a retinue and so many objections in the event of things, is so entangled in difficult, and contradictory circumstances, hath in it, parts so opposite to each other, and so inconsistent with the present condition of the man, or some secret design of his, that those little pleasures, which are it fucus and pretence, are lesse perceived and least enjoyed, while they begin in phantasticke semblances, and rise up in smoak, vain, and hurtfull, and end in dissatisfaction.

6. But it is considerable, that God and the sinner and the Devil, all ioyn in encreasing the difficulty, and trouble of sin, upon contrary designes in- deed, but all cooperate to the verification of this discourse. For God by his restraining grace and the checks of a tender conscience, and the bands of publike honesty, and the sense of honour, and reputation, and the customes of nations, and the severities of laws makes, that in most men the choice of vice is imperfect, dubious and troublesome, and the plea- sures abated, and the apprehensions various and in differing degrees: and men act their crimes, while they are disputing against them, and the ba- lance is cast by a few grains: and scruples vex and disquiet the possession: and the difference is perceived to be so little, that inconsideration and inad- vertency is the greatest means to determine many men to the entertain- ment of a sin. And this, God does with a designe to lessen our choice, and to disabuse our persuasions from arguments and weak pretences of vice, and to invite us to the trials of vertue, when we see its enemy giving us so ill conditions. And yet the sinner himself makes the buisinesse of sin greater for its nature is so loathsome, and its pleasure so little, and its pro- mises so unperformed, that when it lies *open, easie and apt to be discerned* there is no argument in it ready to invite us, And men hate a vice, which is every day offered and prostitute, and when they seek for pleasure, unless *difficulty presents it*, as there is nothing in it really to persuade a choice, so there is nothing strong, or witty enough to abuse a man. And to this pur- pose (amongst some others, which are malicious and crafty) the Devil gives assistance, knowing that men despise what is cheap and common, and suspect a latent excellency to be in difficult, and forbidden objects; and therefore the Devil sometimes crosses an opportunity of sin, knowing tha the desire is the iniquity, and does his work sufficiently, and yet the cros sing the desire by impeding the act heightens the appetite, and makes i more violent and impatient; but by all these means, sin is made mor troublesome then the pleasures of the temptation can account for, and i will be a strange imprudence to leave vertue upon pretence of its difficul ty, when for that very reason we the rather entertain the instances of sin despising a cheap sinne and a costly vertue; chooSing to wal through the brambles of a desert, rather then to climb the fruits trees o Paradise.

3. Vertu

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3. Vertue conduces infinitely to the content of our lives, to secular fæ-
ities, and Politicall satisfactions, and vice does the quite contrary. For
e blessings of this life are these that make it happy, *peace and quietnesse,*
ntent and satisfaction of desires, riches, love of friends and Neighbours,
nour and reputation abroad, a healthfull body, and a long life. This last
a distinct consideration, *but* the other are proper to this title. For
e first it is certain, *Peace* was so designed by the Holy JESUS,
at he framed all his laws in complyance to that design. He that
turns good for evil, a soft answer to the asperity of his Enemy,
ndnesse to injuries, lessens the contention alwaies, and sometimes
ts a friend, and when he does not, he shames his Enemy. Every
tle accident in a family to peevish and angry persons is the matter of a
arrell, and every quarrell discomposes the peace of the house, and sets it on
e, and no man can tell how far that may burn, it may be to a disso-
ion of the whole fabrick. But whosoever obeyes the laws of JESUS,
ars with the infirmities of his relatives and society, seeks with sweet-
sse to remedy what is ill, and to prevent what it may produce,
d throwes water upon a spark, and lives sweetly with his wife,
ectionately with his children, providently and discreetly with his ser-
nts, and they all love the *Major domo*, and look upon him as their *Pa-*
t, their *Guardian*, their *Friend*, their *Patron*, their *Proveditore*. But
ok upon a person angry, peacelesse, and disturbed, when he enters upon
s threshold, it gives an alarm to his house, and putts them to flight,
upon their defence; and the wife reckons the joy of her day is
ne, when he returns, and the children enquire into their Fathers age,
d thinke his life tedious, and the servants curse privately, and do their
vice as slaves do, onely when they dare not do otherwise; and they
ve him, as they serve a Lyon, they obey his strength, and fear his
elty, and despise his manners, and hate his person. No man en-
ys content in his family, but he that is peacefull and charitable,
t and loving, forbearing and forgiving, carefull and provident. He
at is not so, his house may be his castle, but it is manned by Ene-
es, *his house is built* not *upon the sand*, but upon the waves, and
on a tempest: the foundation is uncertain, but his ruin is not so.

7.

Malignum hunc esse hominem forsan credas Egoesse miserum credo cui placet Nemo. Mart. ep.

8. And if we extend the relations of the man beyond his own walls,
that does his duty to his Neighbour, that is, all offices of kind-
sse, gentleneesse, and humanity, nothing of injury and affront; is cer-
n never to meet with a wrong so great as is the inconvenience of a Law-
t, or *the contention of neighbours*, and all the consequent dangers and
convenience. Kindnesse will create, and invite kindnesse; an injury
ovokes an injury and since *the love of Neighbours* is one of those beau-
s, which Solomon did admire, and that this beauty is within the
mbination of precious things, which adorn, and reward a peaceable,
aritable disposition; He that is in love with spirituall excellencies, with
ellectuall rectitudes, with peace and with blessings of society, knows
y grow amongst the rosebushes of vertue, and holy obedience to the
vs of JESUS. And *for a good man some will even dare to die,*
d a sweet and charitable disposition is received with fondnesse, and
the endeerments of the Neighbourhood. He that observes how many
nilies are ruind by contention, * and how many spirits are broken by

* Ὅτι γὰρ ξένοις ἡδεῖα, καὶ πᾶσι φίλον πένητας. Jacob. 3.16.

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the care, and contumely, and fear, and spite, which are entertained as ad vocates to promote a suit of Law, will soon confesse, that a great losse, an peaceable quitting of a considerable interest is a purchase and a gain in respect of a long suit, and a vexatious quarrell. And still if th proportion rises higher, the reason swells and growes more necessar and determinate. For if we would live according to the Disciplin of Christian religion, one of the great plagues, which vex the world, woul be no more. That there should be no wars was one of the designes c Christianity, and the living according to that institution, which i able to prevent all wars, and to establish an universall, and eterna peace, when it is obeyed, is the using an infallible instrument toward tha part of our Politicall happinesse, which consists in peace. *This world woul be an image of heaven, if all men were charitable, peaceable, just, and loving.* T this excellency all those precepts of Christ, which consist in forbearance, an forgivenesse do cooperate.

ἐκτὸς ἐκαμμὶλε Ἀυλάρκεια τῆ ἐὶς φιλοσοφίαν εὐ- τοδίδακλος. *Poli.*

Dixit M. Cato apud A. Gell. l. 13 c 22. vitio vertunt quia multa egeo, at ego illis, quia nequeunt egere.

8.

Neq; mala vel bona quæ vulgus putat: multis qui conflictari adversis videantur, beatos, ac plerosque quanquam magnas per opes miserrimos, si illi gravem fortunam constanter tolerent, hi prospera inconsulte utantur. Tacit. an. l. 6.

——Si celeres quatit (fortuna) quatit Pennas, resigno quæ dedit, et mea virtute me involvo: probamq; Pauperiem sine dote quæro. Hor. l. 3. od. 29.

Κάλλιστον ἐστὶ τὸ δίκαιον πρυμνήσιον λαίσιον ἢ ξὺν ᾧ ἄνδρα ἄριστον· ἢ δίκην δ' ὕπερ πάρεστι λῆψις ὥ ἐσῳ καθ' ἡμέραν. *Sophocl. Creusa.*

*Non enim gazæ, neq; consularis Summovet lictor miseros tumultus Mentis, et curas laqueata circum Tecta volantes. Hor. l. 2 od. 16.

quemcunq; forte in videris, miserum negès Senec. trag.

But the next instance of the reward of holy obedience and conformit to Christs laws is it self a duty and needs no more but a meer repetition o it. We must be content in every state, and because Christianity teache us this lesson, it teaches us to be happy; for nothing from with out can make us miserable, unlesse we joyn our own consents to i and apprehend it such, and entertain it in our sad and melancholy re tirements. A prison is but a retirement, and opportunity of serio thoughts to a person, who's spirit is confined, and apt to sit still, and de sires no enlargement beyond the cancels of the body, till the sta of separation calls it forth into a fair liberty. But every retirement is prison to a loose and wandring fansie, for whose wildnesse no precepts a restraint, no band of duty is confinement, who when he hath broken th first hedge of duty, can never after endure any enclosure so much as in Symbol. But this precept is so necessary, that it is not more a duty, then rule of prudence, and in many accidents of our lives it is the onely cu of sadnesse; for it is certain that no providence lesse then divine can pr vent evil and crosse accidents; but that is an excellent remedy to the vil that receives the accident within its power, and takes out the stin paring the nailes, and drawing the teeth of the wild beast that it may tame, or harmlesse and medicinall. For all content consists in the pr portion of the object to the appetite, and because externall accidents a not in our power, and it were nothing excellent, that things happened us according to our first desires; God hath by his grace put it in our own power to make the happinesse by making our desires descend the event, and comply with the chance, and combine with all the issues Divine providence. And then we are noble persons, when we borrow r our content from things below us, but make our satisfactions from *wi in. And it may be considered, that every little care may disquiet us, a may encrease it self by reflexion upon its own acts, and every disconte may *discompose* our spirits, and put an edge, and make afflictions poyna but cannot take off one from us, but makes everyone to be two. But *cont* removes not the accident, but complies with it, it takes away the sha nesse, and displeasure of it, and by stooping down makes the high equall, proportionable, and commensurate. Impatience makes an ag to be a Feaver, and every Feaver to be a Calenture, and that Calenture m

exp

xpire in madneſſe: But a quiet ſpirit is a great diſpoſition to health, and
or the preſent does alleviate the ſickneſſe. And this alſo is notorious in
ne inſtance of covetouſneſſe. *The love of money is the root of all evil, which
hile ſome have coveted after, they have pierced themſelves with many ſorrows.*
ice makes poor, and does ill endure it.

For he that in the School of CHRIST hath learn'd to determine his de-
res, when his needs are ſerved, and to judge of his needs by the proporti-
ns of nature, hath nothing wanting towards riches. Vertue makes *poverty become rich*, and no riches can ſatisfie a covetous minde, or reſcue him
om the affliction of the worſt kinde of poverty. *He onely wants that is not tisfied.* And there is great infelicity in a Family, where poverty dwels
ith diſcontent; there the Huſband and Wife quarrel for want of a full
ble, and a rich wardrobe: and their love, that was built upon falſe arches
nks, when ſuch temporary ſupporters are removed; they are like two Mil-
ones which ſet the Mill on fire, when they want corn; and then their
ombinations and ſociety were unions of luſt, or not ſupported with religi-
ns love. But we may eaſily ſuppoſe S. *Joſeph*, and the holy Virgin Mother
Egypt poor as hunger, forſaken as baniſhment, diſconſolate as ſtrangers;
d yet their preſent lot gave them no affliction, becauſe the Angel fed
em with a neceſſary hoſpitality, and their deſires were no larger then their
oles, and their eyes lookt onely upwards, and they were careleſſe of the
ure, and careful of their duty, and ſo made their life pleaſant by the
aſures and diſcourſes of Divine Philoſophy. When *Elisha* ſtretched him-
f upon the body of the childe, and laid hands to hands, and applyed
outh to mouth, and ſo ſhrunk himſelf into the poſture of commenſura-
n with the childe, he brought life into the dead trunk: and ſo may we
applying our ſpirits to the proportions of a narrow fortune bring life and
acity into our dead and loſt condition, and make it live till it grows big-
or elſe returns to health, and ſalutary uſes.

And beſides this Philoſophical extraction of gold from ſtones, and riches
m the dungeon of poverty, a holy life does moſt probably procure ſuch
roportion of riches, which can be uſeful to us, or conſiſtent with our ſe-
ty. For beſides that the holy JESUS hath promiſed all things, which
heavenly Father knowes we need (provided we do our duty) and that we
le great ſecurities and reſt from care, when we have once caſt our cares
on GOD, and placed our hopes in his boſom, beſides all this) the tem-
ance, ſobriety, and prudence of a Chriſtian is a great income, and by
deſpiſing it, a ſmall revenue, combines its parts till it grows to a heap
enough for the emiſſions of charity, and all the offices of juſtice, and
ſupplies of all neceſſities: Whileſt vice is unwary, prodigal, and indiſ-
t, throwing away great revenues as tributes to intemperance and vani-
and ſuffering diſſolution and forfeiture of eſtates as a puniſhment and
e. Some ſins are direct improvidence, and ill huſbandry; I reckon in
number *intemperance, luſt, litigiouſneſſe, ambition, bribery, prodigality,* * *ga-*
, pride, ſacrilege, which is the greateſt ſpender of them all, and makes
ir eſtate evaporate like Camphire turning it into nothing, no Man
wes which way. But what the Roman gave as an eſtimate of a rich Man,
ng, *He that can maintain an army is rich*, was but a ſhort account; for he
can maintain an Army, may be begger'd by one vice, and it is a vaſt re-
ue, that will pay the debt-books of intemperance or luſt.

Τίκτουσι γὰρ τοι καὶ νόσους ἀνδρώπων. *Sophocl. Tereus*

Μὴ σύγε ἀνέχου τὴν ἀφροσύνην. *Zoroast.*

1. Tim. 6. 10. Cum periura Patris fides Conſortem Socium fallat & hoſpitem Indignoq; pecuniam Hæredi properet, ſcilicet improbæ Creſcunt divitiæ, tamen curtæneſcio quid ſemper abeſt rei. Hor. l. 3. od. 24. —— vel dic quid referat intra Naturæ fines viventi jugera centum, an Mille aret —— Vt tibi ſi ſit opus liquidi non amplius urna vel cyatho, & dicas magno de flumine mallem, quam ex fonticulo tantundem ſumere; eo ſit Plenior ut ſi quos delectet copia iuſto Cum ripa ſimul avulſos ferat Auſidus acer. At qui tantuli eget quanto eſt opus, isneq; limo Turbatam haurit aquam, neq; vitam amittit in undis. Hor. Serm. l. 1. Sat. 1. —— πενίας ἀλγεῖν ἀνθρώπους ἔφυ χρόσος λαβεῖν ἄμετρον, ἢ νόσου φύσις. *Soph. Elect.*

* A leam exercent tanta lucrandi perdendive temeritate, ut cum omnia defecerunt, noviſſimo jactu de libertate & de corpore contendant. Tacit. de mor. Germ.

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To these if we adde that *vertue is* * *honourable*, and a great advantag a fair reputation, that it is *praised* by them, that * *love it not*, that it is noured by the followers and family of vice, that it forces glory ou shame, honour from contempt; that it reconciles men to the fountain honour, the Almighty God, who will *honour them, that honour him*; th are but a few more excellencies in the world to make up the rosary of t porall felicity. And it is so certain, that Religion serves even our tempo ends, that no great end of state * can well be served without it; not *bition*, not *desires of wealth*, not *any great design*, but *Religion* must be m its huisher or support. If a new opinion be commenced, and the Aut would make a Sect, and draw Disciples after him; at least he must thought to be religious, which is a demonstration, how great an inst ment of reputation Piety and Religion is; and if the pretence will do good offices amongst Men, the reality will do the same, besides the adv tages, which we shall receive from the Divine Benediction. The *powe godlinesse* will certainly do more then *the form* alone. And it is most no rious in the affairs of the Clergy, whose lot it hath been to fall from gr riches to poverty, when their wealth made them lesse curious of their du but when humility, and chastity, and exemplary sanctity have been the amel of their holy Order, the people like the Galathians would pull their own eyes to do them benefit. And indeed God hath singularly b sed such instruments to the being the onely remedies to repaire breaches made by sacriledge and irreligion. But certain it is, no Man ever honoured for that, which they esteemed vitious. *Vice* hath got *mo* and *a curse* many times, and *vice* hath adhered to the *instruments and purc ses of honour*. But among all Nations whatsoever they called *honourable* on the face and pretence of *Vertue*. But I choose to instance in the pro cognisance of a Christian, [*Humility*] which seems contradictory to the p poses and reception of honour; and yet in the World nothing is a m certain means to purchase it. Do not all the World hate a proud M And therefore what is contrary to *humility* is also contradictory to *hon* and *reputation*. And when the Apostles had given command, that *in gi honour we should one go before another*, he laid the foundation of praises, Panegyricks, and Triumphs. And as *Humility* is secure against affronts, tempests of despight, because it is below them: So when by imployme or any other issue of Divine Providence its drawn from its sheath and se cy, it shines clear and bright as the purest and most polished metals. mility is like a tree, whose root, when it sets deepest in the earth rises h er, and spreads fairer, and stands surer and lasts longer; every step of its scent is like a rib of iron combining its parts in vnions indissoluble, placing it in the chambers of security. No wise Man ever lost any thing cession; but he receives the hostility of violent persons into his imbra like a stone into a lap of wool, it rests and sets down soft and innocen but a stone falling upon a stone makes a collision, and extracts fire; findes no rest; and just so are two proud persons, despised by each ot contemned by all, living in perpetual dissonancies, alwayes fighting ag affronts, jealous of every person, disturbed by every accident, a perpe storm within, and daily hissings from without.

II.

* Virtus repulsæ nescia sordidæ
Intaminatis fulget honoribus:
Nec sumit aut ponit secures
Arbitrio popularis auræ.
Hor. l. 3. od. 2.

* Virtus laudatur, & alget.

2. Præcipua m Imperatoriæ Majestatis curam esse prospicimus, religionis indaginem, cujus si cultum retinere potuerimus, iter prosperitatis, humanis aperitur incæptis. Theod. & valent in Cod. Theod. Dedit n. providentia hominibus munus, ut honesta magis juvarent. Quintil. l. 1. c. 12.

4. *Holinesse* and *Obedience* is an excellent preservative of life, and m 12. it long and healthful. In order to which discourse, because it is new, n

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rial, and argumentative, apt to perswade Men, who prefer life before all their other interests, I consider many things. 1. In the old Testament a long and a prosperous life were the great promises of the Covenant, their hopes were built upon it, and that was made the support of all their duty. *If thou wilt diligently hearken unto the voice of the LORD thy GOD, I will put none of the diseases upon thee, which I brought upon the Egyptians; for I am the Lord that healeth thee*: and more particularly yet, that we may not think piety to be security onely against the plagues of Egypt; GOD makes his promise more indefinite, and unconfin'd, *Ye shall serve the LORD your GOD, and I will take sickness away from the midst of thee, and will fulfil the number of thy dayes*, that is, the period of nature shall be the period of thy person, thou shalt live long, and dye in a seasonable and ripe age. And this promise was so verified by a long experience, that by *Davids* time it grew up to a rule, *What Man is he, that desireth life, and loveth many dayes that he may see good? Keep thy tongue from evil, and thy lips, that they speak no guile.* And the same argument was pressed by *Solomon*, who was an excellent Philosopher, and well skilld in the natural and accidental means of preservation of our lives. *Fear the Lord and depart from evil, and it shal be health to thy navel, and marrow to thy bones. Length of dayes is in the right hand of wisdom, for she is a tree of life to them that lay hold upon her.* Meaning that the tree of Life and immortality, which GOD had planted in Paradise, and which, if Man had stood, he should have tasted, and have lived for ever, the fruit of that Tree is offered upon the same conditions, if we will keep the Commandments of GOD, our obedience like the tree of Life shall consign us to immortality hereafter by a long and a healthful life here. And therefore although in *Moses* time the dayes of Man had been shortned, till they came to *threescore yeers and ten, or fourscore yeers, and then their strength is but labour and sorrow* (for *Moses* was Author of that Psalm;) yet to shew the great priviledge of those persons, whose piety was great, *Moses* himself attained to one hundred and twenty yeers, which was almost double to the ordinary and determined period. But *Enoch* and *Elias* never died, and became great examples to us, that a spotlesse and holy life might possibly have been immortal.

Exod.15.26. Exod.23.25. Psal.34.13. Prov.3.8. V. 16. Psal.90.10.

I shall adde no more examples, but one great conjugation of precedent observed by the Jewish Writers: who tell us that in the second Temple there were 300 High Priests (I suppose they set down a certain number for an uncertain, and by 300 they mean very many) and yet that Temple lasted but 420 yeers; the reason of this so rapid and violent abscission of their Priests, being their great and scandalous impieties: and yet in the first Temple, whose abode was within ten years as long as the second there was a succession but of 18 High Priests; for they being generally very pious, and the preservers of their rites and Religion against the Schism of *Jeroboam*, and the defection of Israel, and the idolatry and irreligion of many of the Kings of Judah, GOD took delight to reward it with a long and honourable old age. And *Balaam* knew well enough, what he said, when in his extasie and prophetick rapture he made his prayer to GOD; *Let my soul dye the death of the righteous.* It was not a prayer, that his soul might be saved, or that he might repent at last, for *repentance* and *immortality* were revelations of a later date; but he in his prophetick extasie seeing what GOD had purposed to the Moabites, and what blessings he had reserved for Israel, prayes that he might not dye,

13.

Num.23.10.

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as the Moabites were like to die with an untimely death, by the sword of their Enemies, dispossessed of their countrey, spoiled of their goods, in the period and last hour of their nation; but let my soul dye the death of the just, the death design'd for the faithful Israelites; such a death, which GOD promised to *Abraham*, that he should return to his Fathers in peace, and in a good old age. For the death of the righteous is like the descending of ripe and wholesome fruits from a pleasant and florid tree; our senses entire, our limbs unbroken, without horrid tortures, after provision made for our children, with a blessing entail'd upon posterity, in the presence of our Friends, our deerest relative closing up our eyes, and binding our feet, leaving a good name behinde us. O let my soul dye such a death; for this, in whole or in part, according as GOD sees it good, is the manner the righteous dye. And this was *Balaams* prayer. And this was the state and condition in the old Testament.

14 In the Gospel the case is nothing altered. For besides that those austerities, rigours and mortifications, which are in the Gospel advised, or commanded respectively, are more salutary, or of lesse corporal incovenience then a vitious life of intemperance or lust, or carefulnesse, or tyrant covetousnesse, there is no accident or change, to the sufferance to which the Gospel hath engaged us, but in the very thing our life is careful provided for, either in kinde, or by a gainful exchange: *He that loseth his life for my sake shall finde it*, and *he that will save his life shall lose it*. And although GOD, who promised long life to them that obey, did not promise that himself would never call for our life, borrowing it of us, and repaying in a glorious and advantagious exchange, yet this very promise of giving a better life in exchange for this, when we exposed it in Martyrdom, doth confirm our title to this, this being the instrument of permutation with the other; for GOD obliging himself to give us another in exchange for this, when in cases extraordinary he cals for this, sayes plainly, that this is our present right by grace and the title of the Divine promises. But the promises are clear. For S. *Paul* cals children to the observation of the fifth Commandement by the same argument, which GOD used in the first promulgation of it. *Honour thy Father and thy Mother, which is the first Commandement with promise, that it may be well with thee, and that thou mayest live long upon the earth.* For although the Gospel be built upon better promises then the Law, yet it hath the same too, not as its foundation, but as a pendancies and adjuncts of grace, and supplies of need. *Godlinesse hath the promise of this life as well as of the life that is to come.* That is plain. And although CHRIST revealed his Fathers mercies to us in new expresses, and great abundance; yet he took nothing from the World, which ever did in any sense invite piety, or indeer obedience, or cooperate towards felicity. And therefore the promises, which were made of old are also presupposed in the new, and mentioned by intimation, and implication with in the greater. When our blessed SAVIOUR in seven of the eight beatitudes had instanced in new promises and rewards, as *Heaven*, *seeing GOD*, *life eternal*, in * one of them, to which Heaven is as certainly consequent as to any of the rest, he did choose to instance in a temporal blessing and in the very words of the old * Testament, to shew, that that part of the old Covenant, which concerns morality, and the rewards of obedience, remains firm and included within the conditions of the Gospel.

Matth. 10.39.

Ephes. 6.2,3.

Ἡ δὲ εὐσέβεια συνδήσεις ἔχει τὰς τε νῦν ζωῆς, καὶ τὰς θανάτου, ἐκ δόλου τινός. *Sophocl. Philoct.*

1 *Tim.* 4.8.

Mat. 5.3. &c. * *V.* 5.

* *Psal.* 37.11.

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To this purpose is that saying of our B. SAUIOVR; *Man liveth not by bread alone, but by every word, that proceedeth out of the mouth of God*; meaning that besides naturall means ordained for the preservation of our lives, there are means supernaturall and divine. Gods blessing does as much as bread: nay it is, *Every word proceeding out of the mouth of God*, that is, every precept and commandment of God is so for our good, that it is intended as food and physick to us, a means to make us live long. And therefore God hath done in this as in other graces, and issues Evangelicall, which he purposed to continue in his Church for ever. He first gave it in miraculous and extraordinary manner; and then gave it by way of perpetuall ministry: the holy Ghost appeared at first like a prodigy, and with miracle. He descended in visible representments, expressing himself in revelations, and powers extraordinary: but it being a promise intended to descend upon all ages of the Church, there was appointed a perpetuall ministery for its conveyance; and still though without a sign or miraculous representment it is ministred in confirmation by imposition of the Bishops hands. And thus also, health and long life, which by way of ordinary benediction is consequent to piety, faith and obedience Evangelicall, was at first given in a miraculous manner, that so the ordinary effects being at first confirmed by miraculous and extraordinary instances, and manners of operation might for ever after be confidently expected without any dubitation, since it was in the same manner consigned, by which all the whole religion was, by a voice from heauen, and a verification of miracles, and extraordinary supernaturall effects. That the gift of healing and preservation, and restitution of life was at first miraculous, needs no particular probation. All the story of the Gospel is one entire argument to prove it; and amongst the fruits of the spirit Saint *Paul* reckons *gifts of healing* and *government*, *and helps*, or exteriour assistances and advantages; to represent that it was intended the life of Christian people should be happy and healthfull for ever. Now that this grace also descended afterwards in an ordinary ministery is recorded by Saint *James*: *Is any man sick amongst you let him call for the elders of the Church, and let them pray over him, anointing him with oyl in the name of the Lord*; that was then the ceremony, and the blessing and effect is still; for *the prayer of faith shall save the sick, and the Lord shall raise him up*. For it is observeable, that the blessing of healing, and recovery is not appendant to the anealing, but to the prayer of the Church, to manifest that the ceremony went with the first miraculous and extraordinary manner; yet that there was an ordinary ministery appointed for the daily conveyance of the blessing: the faithfull prayers and offices of holy Priests shall obtain life and health to such persons, who are receptive of it, and in spirituall and apt dispositions. And when we see by continuall flux of extraordinary benediction, that even some Christian Princes are instruments of the spirit, not only in the government but in the gifts of healing too, as a reward for their promoting the iust interests of Christianity, we may acknowledge our selves convinced, that a holy life in the faith and obedience of JESUS CHRIST may be of great advantage for our health and life, by that instance to entertain our present desires and to establish our hopes of life * eternall.

Deut.8.3. Matth.4.4. 15

James 5.14. 15.

* Futuræ nobis resurrectionis virorum in te Dominus ostendit ut peccati ei sciamus esse quod cæteri adhuc viventes præmoriuntur in carne: iustitiæ quod tu adolescentiam in alienata ætate mercaris. Dixit S. Hieron. Paulo Concordiensi vegeto & pio consi. l. 1. c. 8.

For I consider that the fear of God is therefore the best antidote

16

Part III. in the World against sickness and death, because it is the direct enemy to sin, which brought in sickness and death; and besides this, that GOD by spiritual means should produce alterations natural is not hard to be understood by a Christian Philosopher, take him in either of the two capacities. 2. For there is a rule of proportion, and analogy of effects, that if sin destroyes not onely the soul but the body also, then may piety preserve both, and that much rather; for *if sin*, that is, the effects and consequents of sin, *hath abounded, then shall grace superabound*, that is, CHRIST hath done us more benefit, then the fall of *Adam* hath done us injury, and therefore the effects of sin are not greater upon the body, then either are to be restored or prevented by a pious life. 3. There is so neer a conjunction between soul and body, that it is no wonder if GOD meaning to glorifie both by the means of a spiritual life suffers spirit and matter to communicate in effects and mutual impresses. Thus the waters of Baptism purifie the soul; and the holy Eucharist, not the symbolical, but the mysterious and spiritual part of it makes the body also partaker of the death of CHRIST and a holy union. The flames of Hell whatsoever they are, torment accursed soules, and the stings of Conscience vex and disquiet the body. 4. And if we consider that in the glories of Heaven, when we shall live a life purely spiritual, our bodies also are so clarified and made spiritual, that they also become immortal; that state of glory being nothing else but a perfection of this state of grace, it is not unimaginable, but that the soul may have some proportion of the same operation upon the body as to conduce to its prolongation, as to an antepast of immortality. 5. For since the body hath all its life from its conjunction with the soul, why not also the perfection of life according to its present capacity, that is, health and duration from the perfection of the soul, I mean from the ornaments of grace. And as the blessednesse of the soul (saith the Philosopher) consists in the speculation of honest and just things, so the perfection of the body, and of the whole Man consists in the practick, the exercise and operations of vertue.

Rom. 5. 20.

17. But this Probleme in Christian Philosophy is yet more intelligible, and will be reduced to certain experience, if we consider good life in union & concretion with particular, material, and circumstantiate actions of piety. For these have great powers and influences even in Nature to restore health and preserve our lives. Witnesse the sweet sleeps of temperate persons, and their constant appetite which *Timotheus* the son of *Conon* observed, when he dieted in *Platos* Academy, with severe and moderated diet; *They that Sup with Plato are well the next day.* Witnesse the symmetry of passions in meek Men, their freedom from the violence of enraged and passionate indispositions, the admirable harmony and sweetnesse of content, which dwels in the retirements of a holy conscience, to which if we adde those joyes, which they onely understand truly, who feel them inwardly, the joyes of the holy Ghost; the content and joyes which are attending upon the lives of holy persons are most likely to make them long and healthful. *For now we live* (saith Saint *Paul*) *if ye stand fast in the LORD.* It would prolong Saint *Pauls* life to see his ghostly children persevere in holinesse; and if we understood the joyes of it, it would doe much greater advantage to our selves.

Ὅτι οἱ παρὰ τῷ Πλάτωνι διατησάμενοι, τῇ ὑστεραίᾳ καλῶς ἐγίνοντο.

1 Thess. 3. 8.

But

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But if we consider a spiritual life abstractedly, and in it self, piety produces our life, not by a natural efficiency, but by Divine Benediction. GOD gives a healthy and a long life as a reward and blessing to crown our piety even before the sons of Men, *for such as be blessed of him shall inherit the earth, but they that be cursed of him shall be cut off.* So that this whole matter is principally to be referred to the act of GOD, either by wayes of nature, or by instruments of special providence, rewarding piety with a long life. And we shall more fully apprehend this, if upon the grounds of Scripture, reason, and experience we weigh the contrary. Wickedness is the way to shorten our dayes. *Psal.37.22.* *Prov.10.27.*

Sin brought Death in first, and yet Man lived almost a thousand yeers. But he sinned more, and then Death came neerer to him; for when all the World was first drownd in wickedness, and then in water, GOD cut him shorter by one half, and five hundred yeers was his ordinary period. And Man sinned still, and had strange imaginations, and built towers in the air, and then about *Pelegs* time GOD cut him shorter by one half yet, two hundred and odde yeers was his determination. And yet the generations of the World returned not unanimously to GOD, and GOD cut him off another half yet, and reduced him to one hundred twenty yeers. And by *Moses* time, one half of the final remanent portion was par'd away, reducing him to threescore yeers and ten. So that unless it be by special dispensation, Men live not beyond that term, or thereabout, but if GOD had gone on still in the same method, and shortned our dayes as we multiplyed our sins, we should have been but as an Ephemeron, Man should have lived the life of a Fly, or a Gourd, the morning should have seen his birth, his life have been the term of a day, and the evening must have provided him of a shroud. But GOD seeing *Mans thoughts were onely evil continually*, he was resolved no longer so to strive with him, nor destroy the kinde, but punish individuals onely and single persons, and if they sinned, or if they did obey, regularly their life should be proportionable. This GOD set down for his rule, *Evil shall slay the wicked person.* And *he that keepeth the Commandements keepeth his own soul, but he that despiseth his own wayes shall dye.* 18. *Psal.34.20.* *Prov.19.16.*

But that we may speak more exactly in this Probleme, we must observe, that in Scripture three general causes of natural death are assign'd, *Nature*, *Providence*, and *Chance*. By these three I onely mean the several manners of Divine influence, and operation. For GOD onely predetermines, and what is changed in the following events by Divine permission, to this GOD and Man in their several manner do cooperate. The saying of *David* concerning *Saul* with admirable philosophy describes the three wayes of ending Mans life. *David* said furthermore, *As the LORD liveth, the LORD shall smite him, or his day shall come to die, or he shall descend into battel and perish.* The first is special providence. The second, means the term of Nature. The third is that which in our want of words we call Chance or accident, but is in effect nothing else but another manner of the Divine Providence: That in all these, sin does interrupt and retrench our lives is the undertaking of the following periods. 19.

1 *Sam.26.10.* Audax omnia perpeti Gens humana ruit per vetitum nefas Post ignem aetherea domo Subductum, macies & nova febrium Terris incubuit cohors: Semotiq; prius tarda necessitas Lethi corripuit gradum. *Horat.l.1. carm. Od.3.*

1. In Nature sin is a cause of dyscrasies and distempers, making our

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our bodies healthlesse, and our dayes few. For although GOD hath prefixe
a period to nature by an universal and antecedent determination, and th
naturally every Man that lives temperately, and by no supervening acc
dent is interrupted, shall arive thither; yet because the greatest part
our lives is governed by will and understanding, and there are temptatio
to intemperance, and to violations of our health, the period of Nature
so distinct a thing from the period of our person, that few Men attain th
ther, which GOD had fixed by his first law and preceding purpose, but en
their dayes with folly, and in a period which GOD appointed them wit
anger, and a determination secondary, consequent, and accidental. An
therefore sayes *David*, *Health is far from the ungodly, for they regard not th
statutes.* And to this purpose is that saying of *Abenezra*. 'He that is unite
'to GOD, the Fountain of Life, his soul being improved by grace commu
'nicates to the body an establishment of its radical moisture, and natura
'heat, to make it more healthful, that so it may be more instrumental t
'the spiritual operations and productions of the soul, and it self be prese
'ved in perfect constitution. Now how this blessing is contradicted by th
impious life of a wicked person is easie to be understood, if we confide
that from drunken Surfets come dissolution of members, Headaches, Apo
plexies, dangerous fals, fracture of bones, drenchings, and dilution of th
brain, inflammation of the liver, crudities of the stomack, and thousan
more, which *Solomon* sums up in general terms. * *Who hath wo, who hath so
row, who hath redness of eyes? They that tarry long at the wine.* I shall no
need to instance in the sad and uncleanly consequents of lust, the wound
and accidental deaths, which are occasioned by jealousies, by vanity, b
peevishness, vain reputation, and animosities, by melancholy and the de
spair of evil consciences; and yet these are abundant argument, that whe
GOD so permits a Man to run his course of nature, that himself does no
intervene by an extraordinary influence, or any special acts of providence
but onely gives his ordinary assistance to naturall causes, a very great pa
of men make their naturall period shorter, and by sin make their dayes m
serable and few.

In Exod. 23. quicunq; unitur Deo, ipsi corroboratur calidum & humidum per vim animæ, & sunc vivit homo ultra limitatum tempus. Eubulus apud Athenæum l. 2. c. 1. introducit Bacchum loquentem in hunc modum. Tres tantum sanis ego crateras misceo: unum valetudinis, & hunc primum Oedipum; secundum amoris, & soporis tertium, quo, qui sapere solent, eunt hausto domum. Quartus est haud amplius crater meus, sed contumeliæ, vel ut huic proximus clamoris, &c. Nam plurimum vini inditum in vas parvulum, sternit sine omni, quem replet, negotio.

2. Oftentimes Providence intervenes, and makes the way shorter: Go
for the iniquity of man not suffering nature to take her course, but stoppin
her in the midst of her journey. Against this *David* prayed: *O my God, c
me not off in the midst of my dayes.* But in this there is some variety. For GO
does it sometimes in mercy, sometimes in judgement. *The righteous dy
and no man regardeth, not considering that they are taken away from the evil
come.* GOD takes the righteous Man hastily to his crown, lest temptatio
snatch it from him by interrupting his hopes, and sanctity. And this was th
case of the old World. For from *Adam* to the flood by the Patriarchs we
eleven generations, but by *Cains* line there were but eight, so that *Ca
posterity were longer liv'd: Because GOD intending to bring the floo
upon the World, took delight to rescue his elect from the dangers of th
present impurity, and the future deluge. *Abraham* lived five yeers lesse th
his son *Isaac*, it being (say the Doctors of the Jews) intended for mercy
him, that he might not see the iniquity of his Grandchild *Esau*. And this th
Church for many ages hath beleeved in the case of baptizd Infants dying b
fore the use of reason. For besides other causes in the order of Divine Prov

& *Prov.* 23. 29. 21. *Psal.* 102. 25. *Isay* 57. 1.

dend

dence, one kinde of mercy is done to them too; for although their condition be of a lower form, yet it is secured by that timely (shall I call it?) or untimely death. But these are cases extraregular; ordinarily and by rule, GOD hath revealed his purposes of interruption of the lives of sinners to be in anger and judgement; for when Men commit any signal and grand impiety GOD suffers not nature to take her course, but strikes a stroke with his own hand. And when ever such intercision of a life happens to a vitious person, let all the World acknowledge it for a judgement; and when any Man is guilty of evil habits or unrepented sins he may therefore expect it, because it is threatned and design'd for the lot and curse of such persons. This is threatned to covetousnesse, injustice, and oppression. *As a Partridge sitteth on egs, and hatcheth them not, so he that getteth riches and not by right shall leave them in the midst of his dayes, and at his end shall be a Fool.* Jer.17.11. The same is threatned to voluptuous persons in the highest caresses of delight; and CHRIST told a Parable with the same designe. The rich Man said, *Soul take thine ease*; but GOD answered, *O Fool this night shall thy soul be required of thee. Zimri* and *Cozbi* were slain in the trophies of their lust; and it was a sad story, which was told by *Thomas Cantipratanus*: Two religious persons tempted by each other in the vigour of their youth, in their very first pleasures and opportunities of sin were both struck dead in their embraces and posture of entertainment. GOD smote *Jeroboam* for his usurpation and tyranny, and he died. *Saul* died for disobedience against GOD, and asking counsel of a Pythoniss. GOD smote *Uzziah* with a leprosie for his prophanesse, and distressed *Ahaz* sorely for his sacriledge, and sent a horrid disease upon *Jehoram* for his idolatry. These instances represent voluptuousnesse and covetousnesse, rapine and injustice, idolatry and lust, prophanesse and sacriledge as remarked by the signature of exemplary judgements to be the means of shortning the dayes of Man; GOD himself proving the executioner of his own fierce wrath. I instance no more, but in the singular case of *Hananiah* the false Prophet, *Thus saith the LORD, Behold I will cut thee from off the face of the earth. This year thou shalt dye, because thou hast taught rebellion against the LORD.* That is the curse and portion of a false Prophet, a short life, and a sudden death, of GODS own particular and more immediate infliction.

2.*Chro.*13.20. 1.*Chro.*10.13. 2.*Chro.*21.18. 2.*Chro.*26.1. 2.*King.*15.11. Jer.28.16.

And thus also the sentence of the Divine anger went forth upon criminal persons in the New Testament: Witnesse the disease of *Herod*, *Judas* hanging himself, the blindnesse of *Elymas*, the sudden death of *Ananias* and *Saphira*, the buffetings with which Satan afflicted the bodies of persons excommunicate. Yea, the blessed Sacrament of CHRISTS body and blood, which is intended for our spiritual life, if it be unworthily received, proves the cause of a natural death. *For this cause many are weak and sickly among you, and many are fallen asleep*, saith S. *Paul* to the Corinthian Church. 1.*Cor.*11.30. §2.

§3. But there is yet another manner of ending Mans life, by way of chance or contingency; meaning thereby the manner of GODS providence, and event of things which is not produc'd by the disposition of natural causes, nor yet by any particular and special act of GOD; but the event, which depends upon accidental causes, not so certain and regular as nature, not so conclusive and determined as the acts of decretory Providence, but

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comes by disposition of causes irregular to events rare & accidental. This I
vid expresses by *entring into battell*; and in this as in the other, we must
parate cases extraordinary, and rare from the ordinary and common. H
traregularly and upon extraordinary reasons, and permissions we finde, th
holy persons have miscarried in battle. So the Israelites fell before Be
jamin, and Jonathan and Vriah, and many of the Lords champio
fighting against the Philistines; but in these deaths as God served
ther ends of providence, so he kept to the good men that fell,
the mercies of the promise by giving them a greater blessing of
vent and compensation. In the more ordinary course of divine d
pensation, they, that prevaricate the Laws of God, are put o
of protection; God withdraws his speciall providence, or their t
telar Angel, and leaves them exposed to the influences of he
ven, to the power of a constellation, to the accidents of humar
ty, to the chances of a battle, which are so many and various, that it
ten thousand to one, a man in that case never escapes; and in such v
riety of contingencies there is no probable way to assure our safety, b
by a holy life to endeere the providence of God to be our Gua
dian. It was a remarkeable saying of Deborah. *The stars fought*
their courses, or *in their orbes against Sisera*. Sisera fought wh
there was an evill aspect, or malignant influence of heaven up
him. For even the smallest thing, that is in opposition to us
enough to turn the chance of a battle; that although it be nec
sary for defence of the godly, that a speciall providence should i
tervene, yet to confound the impious, no speciall act is requisite.
God exposes them to the ill aspect of a Planet, or any other casualty, th
dayes are interrupted, and they die. And this is the meaning of t
Prophet Jeremy: *Be not ye dismaied at the signs of heaven, for the* * *He*
then are dismayed at them; meaning, that God will overrule all inferio
causes for the safety of his servants; But the wicked shall be exp
sed to chance and humane accidents; and the signes of heave
which of themselves do but signifie, or at most but dispose, and i
cline towards events shall be enough to actuate, and consumma
their ruin. And this is the meaning of that proverb of the Jews: * *If*
hath no planet; which they expounded to mean; if they observe t
a Law the Planets shall not hurt them, God will overrule all th
influences: But if they prevaricate, and rebell, the least star
the firmament of heaven shall bid them battle, and overthrow the
A stone shall lie in a wicked mans way, and God shall so expose h
him to it, leaving him so unguarded and defenceless, that he sh
stumble at it and fall, and break a bone, and that shall produce a fea
and the feaver shall end his dayes. For not onely every creature, wh
it is set on by God, can prove a ruin, but if we be not by the p
vidence of God defended against it we cannot behold the least atome
the Sun without danger of loosing an eye, nor eat a grape without f
of choaking, nor sneeze without breaking of a vein. And A

Judg.5.20.
Jere.10.2.
* *Gentes signa dierum, & numerum mensis aut hebdomadæ cum metu superstitioso observarunt. Quarta luna infausta reputabatur, unde proverbium* ἐν τετράδι γενομένῳ *Hujusmodi dies Græci* ἀποφράδας *vocant; Latini nefastos. Hesiodus quintas omnino suspectas habet,* πέμπτας δ' ἐχθρὰς ἔασι, ἐπεὶ χαλεπαίνει ἀλάστη ἐν πέμπῃ γὰρ φάσι Ἐρινύας ἀμφιπολεύειν.

* *Non est planeta Israeli.*

a Μία φυλακὴ ἡ ὑσπόβεια· ὕστιδος γὰρ ἀνθρώπου ἡ δαίμων κάθηται, ἵνα εἰμαρμένη κωλύῃ. Ὁ γὰρ ῥύεται τὸν ὑσπόβη ἐν πάσῃ τῇ κακῇ· τὸ γὰρ εἷς, καὶ μόνον ἐν οἰκουμένῃ ἀγαθὸν ἐστὶν ὑσπόβεια. *apud Lact.* Δύναται ὁ ὑπερίμων πολλὰς ἀποτροπὰς ἐναργείας τῆς ἀστέρων. *Ptolom. id est, Sapiens dominabitur astris.*

go

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going to the ground, he purged his entrailes forth, and fell down into the earth and died. Such and so miserable is the great insecurity of sinner. And of this Job had an excellent meditation. *How often is the candle of the wicked put out! And how oft cometh their destruction upon them! God distributeth sorrows in his anger. For what pleasure hath he in his house after him, when the number of his moneths is cut off in the midst? This is he that dieth in his full strength being wholly at ease and quiet.* Job.21.17. 18.19.20.

24. I sum up this discourse with an observation, that is made concerning the family of Eli, upon which for the remisseness of discipline on the Fathers part, and for the impurity and prophaneness of his Sons, God sent this curse; *all the increase of their house shall die in the flour of their age.* According to that sad malediction it hapned for many generations; The heir of the family died as soon as he begate a Son to succeed him; till the family being wearied by so long a curse, by the counsell of Rabbi Johanan Benzachay betook themselves universally to a sedulous, and most devout meditation of the Law, that is, to an exemplar deuotion, and strict religion; but then the curse was turned into a blessing and the line masculine lived to an honourable old age. For the Doctors of the Jews said, that God often changes his purposes concerning the death of man, when the sick person is *liberall in alms*, or *fervent in prayer*, or *changes his name*, that is, gives up his name to God, by the serious purposes and religious vows of holy obedience. *He that followeth after righteousness* [alms] it is in the vulgar Latine) *and mercy findeth life*, that verifies the first, and the fervent prayer of *Hezekiah* is a great instance of the second; and all the precedent discourse was intended for probation of the third, and proves that no disease is so deadly as a deadly sin; And the wayes of righteousness are therefore advantages of health, and preservatives of life (when health and life are good for us) because they are certain title to all GODS promises and blessings. 1.Sam.2.23. Prov.21.21.

25. Upon supposition of these premises I consider, there is no cause to wonder, that tender persons, and the softest women endure the violences of Art and Physick, sharp pains of caustick and cupping glasses, the abscission of the most sensible part for preservation of a mutilous and imperfect body; but it is a wonder, that when GOD hath appointed a remedy of grace, apt to preserve nature, and that a dying unto sin should promoting our naturall life, yet few men are willing to try the experiment; they will buy their life upon any conditions in the world, but those, which are the best and easiest: any thing but religion and sanctity, although for so doing they are promised, that immortality shall be added to the end of a long life, to make the life of a mortall partake of the eternall duration of an Angell, or of GOD himself.

26. *Religio sapientiam adauget & sapientia religionem.* *Lactant.*

5. The last testimony of the excellency and gentleness of CHRISTS yoke, the fair load of Christianity, is the reasonableness of it, and the unreasonableness of its contrary. For whatsoever the wisest men in the world in all nations, and religions did agree upon as most excellent in it self, and of greatest power to make politicall, or future and imma-

Σοφῷ γὰρ ἀνδρὶ ἐξαμαρτάνειν. *Eschy. Prometh.*

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immateriall felicities, all that and much more the Holy JESUS adopted to his Law; for they receiving sparks, or single irradiations from the r... ons of light, or else having fair tapers, shining indeed excellently in rep... sentations and expresses of morality, were all involved and swallowed up... to the body of light, the sun of righteousnesse. Christs discipline was the t... viary of all the wisdom of the best men, and a fair copy and transcrip... his Fathers wisdom; and there is nothing in the laws of our religion, l... what is perfective of our spirits, excellent rules of religion, and rare exp... dients of obeying God by the neerest wayes of imitation, and such dun... which are the proper wayes of doing benefits to all capacities and orders... men. But I remember my designe now is not to represent Christianity ... be a better religion then any other: for I speak to Christians, amongst who... we presuppose that; but I designe to invite all Christians in name, to ... such as they are called, upon the interest of such arguments, which repr... sent the advantages of obedience to our religion, as it is commanded ... by God. And this I shall do yet further by considering, that those Chr... stian names who apprehend religion as the fashion of their Country, an... know no other use of a Church but customary, or secular and prophan... that supposing Christian religion to have come from God, as we all profes... to believe, there are no greater fools in the world then such, whose lif... conformes not to the pretence of their baptisme and institution. The... have all the signes and characters of fools, and undiscreet, unwary per... sons.

127. 1. Wicked persons, like children, and fools, choose the present whatso... ever it is, and neglect the infinite treasures of the future. They that hav... no faith, nor foresight have an excuse for snatching at what is now repre... sented, because it is that *all*, which can move them; but then such person... are infinitely distant from wisdom, whose understanding neither reason no... revelation hath carried further then the present adherencies; not onel... because they are narrow soules who cannot look forward, and have nothing... to distinguish them from beasts who enjoy the present, being careless o... what is to come; but also because whatsoever is present is not fit satisfa... ction to the spirit; nothing but glattings of the sence, and sottish appeti... tes. Moses was a wise person, and so esteemed, and reported by the spiri... of God, because *he despised the pleasures of Pharaohs court having an eye t... the recompence of reward*: that is, because he despised all the present argu... ments of delight, and preferred those excellencies which he knew should... be infinitely greater, as well as he knew that they should be at all. He tha... would have rather chosen to stay in the theatre, and see the sports out, the... quit the present spectacle upon assurance to be adopted into Cesars family... had an offer made him too great for a fool, and yet his misfortune was no... big enough for pity, because he understood nothing of his felicity, and re... jected what he understood not. But he that prefers moments before eter... nity, and despises the infinite successions of eternall ages, that he may enjo... the present, not daring to trust God for what he sees not, and having no ob... jects of his affections but those which are the objects of his eyes, hath th... impatience of a childe, and the indiscretion of a fool, and the faithlessenes... of an unbeliever. The *faith* and *hope* of a Christian are the graces an... portions of spirituall wisdom, which Christ designed as an antidote against... this folly.

Ἐι μὲν γὰρ περὶ τοιοῦδέ τι μᾶλλον ἐσκοπεῖτο, ἢ μὴν ἥδιόν γε παρῆν ἂν, τὸ δὲ κρεῖττον μένει. *Hierocl.*

2. Chil...

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2. Children and fools chooſe to pleaſe their ſenſes, rather then their 28.
raſon, becauſe they ſtill dwell within the regions of ſenſe, and have but
ttle reſidence amongſt intellectuall eſſences. And becauſe the needs of
nature firſt imploy our ſenſuall appetites, theſe being firſt in poſſeſſion
ould alſo fain retain it, and therefore for ever continue their title, and
erpetually fight for it; but becauſe the inferiour faculty fighting againſt the
perior is no better then a rebell, and that it takes reaſon for its Enemy, it
ews ſuch actions, which pleaſe the ſenſe and do not pleaſe the reaſon, to
e unnaturall, monſtrous, and unreaſonable. And it is a great diſreputation
the underſtanding of a man to be ſo cozened and deceived as to chooſe
oney before a morall vertue, to pleaſe that which is common to him and
eaſts, rather then that part which is a communication of the Divine na-
ure, to ſee him run after a bubble, which himſelf hath made, and the ſun
ith particoloured, and to deſpiſe a treaſure, which is offered to him to
ll him off from purſuing that emptineſſe and nothing. But ſo does every
tious perſon, feed upon huſks and loaths manna, worſhips cats and oni-
ns, the beggerly and baſeſt of Egyptian Deities, and neglects to adore and
nour the eternall God; he preferres the ſociety of drunkards before the
mmunion of Saints; or the fellowſhip of harlots before a quire of pure,
haſt, and immateriall Angels; the ſickneſſe and filth of luxury before the
alth and purities of chaſtity and temperance; a diſh of red lentill pottage
fore a benſon: drinke before immortality, money before mercy, wan-
nneſſe before the ſevere precepts of Chriſtian Philoſophy, Earth before
aven, and folly before the crowns, and ſcepters and glories of a kingdom.
gainſt this folly Chriſtian religion oppoſes contempt of things below, and
tting our affections upon things above.

3. Children and fools propound to themſelves ends ſilly, low and cheap, the 29.
tting of a nutſhel, or a bag of cherryſtones, a gaude to entertain the fanſie
a few minutes, & in order to ſuch ends direct their counſels and deſignes.
nd indeed in this *they* are innocent; but perſons not living according to
e diſcipline of Chriſtianity are as fooliſh in the deſignation of their ends,
hooſing things as unprofitable & vain to themſelves, & yet with many mix-
res of malice and injuriouſneſſe both to themſelves and others. His end
to coſen his Brother of a piece of land, or to diſgrace him by telling of
ie, to ſupplant his fortune, to make him miſerable: Ends which wiſe
en and good men look upon as miſeries and perſecutions, inſtruments of
lictions and regret. Becauſe every man is member of a ſociety, and hath
ne common terms of union and conjuncture, which make all the body
ceptive of all accidents to any part. And it is a great folly for pleaſing
the eye to ſnatch a knife which cuts our fingers; to bring affliction up-
my brother or relative, which either muſt affect me, or elſe I am an uſe-
e, a baſe or dead perſon. The ends of vice are ignoble and diſhonorable;
diſcompoſe the quiet of a family, or to create jealouſies or to raiſe wars, or
make a man leſſe happy, or apparantly miſerable, or to fiſh for the Devil,
d gain ſouls to our Enemy, or to pleaſe a paſſion that undoes us, or to get
mething that cannot ſatisfie us; this is the chain of counſels, and the great
ns of unchriſtian livers, they are all of them extreme great miſeries. And
is a great undecency for a man to propound an end, leſſe, and more imper-
t then our preſent condition; as if we went about to unravell our pre-
nt compoſure, and to untie every degree of eſſence and capacity, and

to

to retire back to our first matter, and unshapen state; hoping to get to our journeys end by going backwards. Against this folly the holy JESUS opposed the fourth beatitude, or precept of *hungring and thirsting after righteousnesse.*

30. 4 But children and fooles, whatever their end be, they pursue them with as much weakenesse and folly, as they first chose them with indiscretion; running to broken cisternes or to puddles to quench their thirst. When they are hungry they make phantasticke banquets or put Colliquintida into their pottage, that they may be furnished with pot hearbes: or like the asse that desired to flatter his Master, and therefore fawned upon him like a spaniel, and bruised his shoulders. Such undecencies of means and prosecutions of interests we find in unchristian courses. It may be they propound to themelves riches for their ends, and they use covetousnesse for their meanes, and that brings nought home; or else they steal to get it, and they are apprehended, and made to restore fourfold. Like moths gnawing a garment they devoure their own house, and by greedinesse of desire they destroy their content, * making impatience the parent and instrument of all their felicity: Or they are so greedy and imaginative, and have raised their expectation by an over valuing esteeme of temporary felicities, that when they come, they fall short of their promises, and are indeed lesse then they would have been by being before hand apprehended greater then they could be. If their design be to represent themselves innocent and guiltlesse of a suspicion or a fault, they deny the fact and double it. When they would repair their losses they fall to gaming, and besides that they are infinitely full of fears, passions, wrath, and violent disturbances in the various chances of their game, that which they use to restore their fortune, ruines even the little remnant, and condemns them to beggery, or what is worse. Thus evil men seek for content out of things that cannot satisfie; and take *care* to get that *content*; that is, they raise war to enjoy present peace, and renounce all content to get it. They strive to depresse their Neighbours, that they may be their equals, to disgrace them to get reputation to themselves; (which arts being ignoble do them the most disparagement) and resolve never to enter into the felicities of GOD by content taken in the prosperities of man, which is a making our selves wretched by being wicked; malice and envy is indeed a mighty curse: and the Devil can shew us nothing more foolish and unreasonable then envy, which is in its very formality a curse, an eating of coales and vipers, because my neighbours table is full, and his cup is crowned with health and plenty. The Christian religion, as it chooses excellent ends, so it uses proportionate and apt means; The most contradictory accident in the world when it becomes hallowed by a pious and Christian designe become a certain meanes of felicitie and content, to quit our lands for CHRISTS sake will certainly make us rich. To depart from our friends will increase our relations, and beneficiaries: but the striving to secure our temporall interests by any other means then obedient actions, or obedient sufferings, is declared by the holy JESUS to be the greatest improvidence, and ill husbandry in the world. Even in this world Christ will repay us a hundred fold for all our losses, which we suffer for the interests of Christianity. In the same proportion we find, that all graces do the work of humane felicities with a more certain power, and infallible effect then their contraries. Gratitude endeeres benefits

Τὰ δεινὰ κέρδη πημονὰς ἐργάζεται *Sophocl. Antig.*

* Eos fælicitas ingrata superfluit, ut semper plenis spei, vacui commodorum, presentibus careant, dum futura prospectant. Panegyr. ad Constant filium

nefits, and procures more friendships. Confession gets a pardon. Impudence and lying doubles the fault, and exasperates the offended person. Innocence is bold, and rocks a man asleep, but an evil Conscience is a continuall allarm. Against this folly of using disproportionate means in order to their ends, the holy JESUS hath opposed the eight Beatitudes, which by contradictions of nature, and improbable causes, according to humane and erring estimate bring our best and wisest ends to passe infallibly, and divinely.

5. But this is too large a field to walk in; for it represents all the flatteries of sin to be a meer coozenage and deception of the understanding, and we finde by this scrutiny that evil and unchristian persons are infinitely unwise, because they neglect the counsell of their Superiors, and their guides; They dote passionatly upon trifles, they relie upon false foundations, and deceiving principles; they are most confident, when they are most abused; they are like shelled fish singing loudest, when their house is on fire about their ears, and being merriest, when they are most miserable, and perishing; when they have the option of two things they ever choose the worst; they are not masters of their own actions, but break all purposes at first temptation; they take more pains to do themselves a mischief then would secure heaven, that is, they are rude, ignorant, foolish, unwary, and undiscerning people in all senses and to all purposes; and are incurable but by their obedience, and conformity to the holy JESUS, the eternall wisdom of the Father. 31.

Vpon the strength of these premises the yoke of Christianity must needs be apprehended light, though it had in it more pressure, then it hath; because lightnesse or heavinesse being relative termes are to be esteemed by comparison to others. Christianity is far easier then the yoke of Moses law, not onely because it consists of fewer rites, but also because those perfecting and excellent graces, which integrate the body of our religion are made easie by Gods assisting, and the gifts of the holy Ghost; And we may yet make it easier by love, and by fear, which are the proper products of the Evangelicall promises and threatnings. For I have seen, persons in affrightment have carried burdens and leaped ditches, and climbed walls, which their naturall power could never have done. And if we understood the sadnesses of a cursed eternity, from which we are commanded to fly, and yet knew how neer we are to it, and how likely to fall into it, it would create fears greater then a suddain fire, or a midnight allarm. And those unhappy souls who come to feel this truth, when their condition is without remedy, are made the more miserable by the apprehension of their stupid folly. For certainly the accursed spirits feel the smart of hell once doubled upon them by considering by what vain unsatisfying trifles they lost their happinesse, with what paines they perished, and with how great ease they might have been beatified. And certain it is, Christian religion hath so furnished us with assistances, both exteriour and interiour, both of persuasion and advantages, that whatsoever Christ hath doubled upon us in perfection he hath alleviated in aides. 32.

And then if we compare the state of Christianity with *sin*, all the preceding discourses were intended to represent how much easier it is to be a Christian then a vile and wicked person. And he that remembers, that whatever fair allurements may be pretended as invitations to a sin, are such false and unsatisfying pretences, that they drive a man to repent him of his 33.

folly,

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folly, and like a great laughter end in a sigh, and expire in wearinesse and indignation, must needs confesse himself a fool for doing that which he knows will make him repent, that he ever did it. A sin makes a man afraid, when it thunders, and in all dangers the sin detracts the visour, and affrights him, and visits him, when he comes to die. upbraiding him with guilt and threatning misery. So that Christianity is the easiest Law, and the easiest state, it is more perfect and lesse troublesome: it bring us to felicity by wayes proportionable, landing us in rest by easy and unperplexed journeys. This discourse I therefore thought necessary, because it reconciles our religion with those passions and desires, which are commonly made the instruments and arguments of sin. For we rarely meet with such spirits, which love vertue so metaphysically as to abstract her from all sensible and delicious compositions, and love the purity of the *Idea*. S. *Lewis* the King sent *Ivo* Bishop of Chartres on an Embassy, and he told, that he met a grave matron on the way with fire in one hand, and water in the other; and observing her to have a melancholy, religious and phantastick deportment, and look, asked her what those symbols meant, and what she meant to do with her fire and water? She answered, my purpose is with the fire to burn Paradise, and with my water to quench the flames of hell, that men may serve GOD without the incentives of hope and fear, and purely for the love of GOD. Whether the woman were onely imaginative and sad, or also zealous I know not. But GOD knowes he would have few Disciples, if the arguments of invitation were not of greater promise, then the labours of vertue are of trouble. And therfore the spirit of God knowing to what we are inflexible, and by what we are made most ductile, and malleable, hath propounded vertue clothed and dressed with such advantages as may entertain even our sensitive part, and first desires, that those also may be invited to vertue, who understand not what is just and reasonable, but what is profitable, who are more moved with advantage then justice. And because emolument is more felt then innocence, and a man may be poor for all his gift of chastity, the holy JESUS to endeer the practises of religion hath represented *godlinesse* unto us under the notion of *gain*; and *sin* as *unfruitfull*; and yet besides all the naturall and reasonable advantages, every vertue hath a supernaturall reward, a gracious promise attending, and every vice is not onely naturally deformed, but is made more ugly by a threatning, and horrid by an appendant curse. Henceforth therefore let no man complain, that the Commandments of GOD are impossible; for they are not onely possible but easy, and they that say otherwise and do accordingly, take more pains to carry the instruments of their own death, then would serve to ascertain them of life. And if we would do as much for CHRIST, as we have done for sin we should finde the pains lesse, and the pleasure more. And therefore such complainers are without excuse, for certain it is, they that can go in foul wayes, must not say they cannot walk in fair. They that march over rocks in despight of so many impediments, can travail the even wayes of religion and peace, when the holy JESUS is their guide, and the spirit is their Guardian, and infinite felicities are at their journeys end, and all the reason of the world, politicall, œconomicall, and personall, do entertain and support us in the travell of the passage.

Quis enim virtutem amplectitur ipsam Præmia si tollas? Hor. Sublatis studiorum preciis, etiam studia peritura, ut minus decora. Tacit. lib. annal.

Vide Ciceron. Tuscul. 2. Lact. lib. 3. c. 27. Instit. Virtus per se ipsam non beata est, quoniam in perferendis, ut dixi, malis tota vis ejus est. *Idem. c. 12. Aug. ep. 12.*

THE

The Prayer.

O Eternall Jesus, who gavest lawes unto the world, that mankind being united to thee by the bands of obedience might partake of all thy glories and felicities; open our understanding, give us the spirit of discerning, and just apprehension of all the beauties, with which thou hast enamelled vertue to represent it beauteous, and amiable in our eyes; that by the allurements of exteriour deceneies and appendant blessings our present desires may be entertained, our hopes promoted our affections satisfied, and love entring in by these doores may dwell in the interiour regions of the will. O make us to love thee for thy selfe, and religion for thee; and all the instruments of religion in order to thy glory, and our own felicities. Pull off the vizour of sin, and discover its deformities by the lanterne of thy word and the light of the Spirit, that I may never be bewitched with sottish appetites; be pleased to build up all the contents I expect in this world upon the interest of vertuous life, and the support of religion, that I may be rich in good works, attent in the issues of thy providence, my health may be the result of temperance and severity, my mirth in spirituall emanations, my rest in hope, my peace in a good conscience, my satisfaction and acquiescence in thee; that from content I may passe to an eternall fulnesse, from health to immortality, from grace to glory, walking in the paths of righteousnesse by the waters of comfort to the land of everlasting rest to feast in the glorious communications of eternity, eternally adoring, loving and enjoying the infinity of the ever Blessed and mysterious Unity, to whom be glory and honour, and dominion now and for ever. Amen.

Ad num. 17.

Discourse 15.

Of Certainty of SALVATION.

1.

WHen the holy JESUS took an account of the first legation and voyage of his Apostles, he found them rejoycing in priviledges, and exteriour powers, in their authority over unclean spirits; but weighing it in his balance, he found the cause too light, and therefore diverted it upon the right object. *Rejoyce that your names are written in Heaven*; the revelation was confirmed and more personally applyed in answer to S. *Peters* Question, *We have forsaken all and followed thee, what shall we have therefore.* Their LORD answered; *Ye shall sit upon twelve thrones judging the twelve tribes of Israel.* Amongst these persons to whom CHRIST spake *Judas* was; he was one of the twelve, and he had a throne allotted for him; his name was described in the book of life, and a sceptre and a crown was deposited for him too; for we must not judge of CHRISTS meaning by the event, since he spake these words to produce in them faith, comfort and joy in the best objects: it was a sermon of duty as well as a homily of comfort, and therefore was equally intended to all the Colledge; and since the number of thrones is proportioned to the number of men it is certain there was no exception of any man there included; and yet tis as certain *Judas* never came to sit upon the throne, and his name was blotted out of the book of life; Now if we put these ends together, that in scripture it was not revealed to any man concerning his finall condition * but to the dying penitent thiefe, and to the twelve Apostles, that twleve thrones were *designed* for them, and a promise made of there inthronization, and yet that no mans finall estate is so cleerely declared miserable and lost, as that of *Judas*, one of the twelve, to whom a throne was promised; the result will be that the election of holy persons is a condition allyed to duty, absolute and infallible in the generall, and supposing all the dispositions and requisites concurring; but fallible in the particular, if we fall off from the mercies of the Covenant and prevaricate the conditions. But the thing which is most observeable is, that if in persons so eminent and priviledged, and to whom a revelation of their election was made, as a particular grace, their condition had one weak leg, upon which because it did rely for one half of the interest it could be no stronger then its supporters; the condition of lower persons to whom no revelation is made

* Quod dixit Jesus 72. Discipulis, Lucæ 10. v. 20 eorum nomina descripta esse in cœlo; prædestinationem licet aliquatenus denotet, non tamen ad gloriam sed ad munus Evangelicum, & ministeriu n in regno.

Alii autem verba illa non rem facti denotare sed causam gaudii tantam enarrare justam & legitimam; ex suppositione scil. & quando hec contigerit, aut ad effectum perducetur. Utcunq; autem verba significent certum est Doctores Ecclesiæ non paucos tradidisse 72 Discipulos Christum reliquisse nec redisse denuo.

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no privileges are indulged, no greatneſſe of ſpirituall eminency is appendant, as they have no greater certainty in the thing, ſo they have leſſe in perſon, and are therefore to *work out their ſalvation with* great *fears and tremblings of Spirit.*

2. The purpoſe of this conſideration is, that we do not judge of our finall condition by any diſcourſes of our own, relying upon GODS ſecret counſels, and predeſtination of eternity. This is a mountain upon which whoſoever climbes like *Moſes* to behold the land of Canaan at great diſtances may pleaſe his eyes, or ſatisfie his curioſity, but is certain never to enter that way. It is like enquiring into fortunes concerning which 'Favorinus the Philoſopher ſpake not unhandſomely; they that foretell 'events of deſtiny, and ſecret providence, either foretell ſad things or 'proſperous. If they promiſe proſperous and deceive, you are made mi'ſerable by a vain ſpeculation. If they threaten ill fortune and ſay falſe, 'thou art made wretched by a falſe fear. But if they foretell adverſity 'and ſay true, thou art made miſerable by thy own apprehenſion, be'fore thou art ſo by deſtiny; And many times the fear is worſe then the 'evil feared. But if they promiſe felicities and promiſe truely, what 'ſhall come to paſſe; then thou ſhalt be wearied by an impatience and a ſuſpended hope; and thy hope ſhall raviſh and deflowre the joyes of thy poſſeſſion. Much of it is hugely applicable to the preſent Queſtion; and our Bleſſed LORD, when he was petitioned, that he would grant to the two ſons of *Zebedee*, that they might ſit one on the right hand, and the other on the left in his kingdom, rejected their deſire, and onely promiſed them, what concerned their duty, and their ſuffering, referring them to that, and leaving the finall event of men to the diſpoſition of his Father. This is the great ſecret of the kingdom, which GOD hath locked up and ſealed with the Counſels of eternity. *The ſure foundation of GOD ſtandeth, having this ſeal, The Lord knoweth who are his.* This ſeal ſhall never be broken up, till the great day of Chriſt, in the mean time, the Divine knowledge is the onely repoſitory of the finall ſentences, and this *way of God is unſearcheable, and paſt finding out.* And therefore if we be ſollicitous, and curious to know what GOD in the counſels of eternity hath decreed concerning us, he hath in two fair tables deſcribed all thoſe ſentences, from whence we muſt take accounts; the revelations of Scripture, and the book of Conſcience: The firſt recites the law and the conditions: The other gives in evidence: The firſt is cleer, evident and conſpicuous; The other when it is written with large characters may alſo be diſcerned; but there are many little accents, periods, diſtinctions, and little ſignifications of actions, which either are there written in water or ſullied over with careleſſeneſſe, or blotted with forgetfullneſſe or not legible by ignorance, or miſconſtrued by intereſt and partiality, that it will be extremely difficult to read the hand upon the wall or to copy out one line of the eternall ſentence. And therefore excellent was the counſell of the ſon of *Sirach*: *Seek not out the things, that are too hard for thee, neither ſearch the things, that are above thy ſtrength, but what is commanded thee think thereupon with reverence, for it is not needfull for thee to ſee with thine eyes the things, that are in ſecret.* For whatſoever GOD hath revealed in generall concerning election, it concernes all perſons within the pale of Chriſtianity;

Ad ſcelus ab hujſmodi votis facillime tranſitur. Tacit.

-Nos parvum ac debile vulgus
ſcrutamur penitus Superos,
hinc pallor, et ira
Hinc ſcelus, infidiæq;, & nulla modeſtia voti.
Statius.

A. Gellius. l. 14.

Futurum gaudii fructum ſpes tibi jam præfloraverit.

2 Tim. 2. 19.

Eccluſ. 3. 21. 22.

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he hath conveyed notice to all Christian people, that they *are the sons of GOD*, that they are *the heirs* of eternity, *coheires with Christ*, *partakers of the Divine nature*: meaning that such they are by the deligne of GOD and the purposes of the manifestation of his Son; The election of GOD is disputed in Scripture to be an act of GOD separating whole nations, and rejecting others, in each of which many particular instances there were contrary to the generall and universall purpose; and of the elect nation many particulars perished, and many of the rejected people sate down with *Abraham*, *Isaack*, and *Jacob* in the kingdom of heaven; and to those persons to whom GOD was more particular, and was pleased to shew the scrowles of his eternall counsels and to reveal their particular elections, as he did to the twelve Apostles, he shewed them wrapped up and sealed; and to take off their confidences, or presumptions he gave probation in one instance, that those scrowles may be cancelled, that his purpose concerning particulars may be altered by us, and therefore that he did not discover the bottome of the abysse, but some purposes of speciall grace, and indefinite design; but his peremptory, finall, unalterable decree he keeps in the cabinets of the eternall ages never to be unlocked, till the angel of the Covenant shall declare the unalterable universall sentence.

3. But as we take the measure of the course of the sun by the dimensions of the shadows made by our own bodies, or our own instruments: so must we take the measures of eternity by the span of a mans hand, and guesse at what God decrees of us, by considering how our relations, and endeerments are to him; and it is observeable, that all the confidences, which the Spirit of God hath created in the Elect are built upon duty, and stand or fall according to the strength or weakneſse of such supporters. *We know* 1. *John*. 3. 14. *we are translated from death to life by our love unto the Brethren*: meaning that the performance of our duty is the best consignation to eternity, and the onely testimony GOD gives us of our election. And therefore we are to make our judgements accordingly. And here I consider that there is no state of a Christian, in which by vertue of the Covenant of the Gospel it is effectively, and fully declared, that his sins are actually pardoned, but onely in Baptisme, at our first coming to Christ, when he redeemes us from our vain conversation, when he makes us become *Sons of GOD*, *when he justifies us freely by his grace*, When we are purified by faith, when we make a Covenant with CHRIST to live for ever according to his laws. And this I shall suppose I have already proved and explicated in the Discourse of repentance. So that who ever is certain, he hath not offended GOD since that time, and in nothing transgresseth the laws of Christianity, he is certain, that he actually remains in the state of baptismall purity, but it is too certain that this certainty remaines not long, but we commonly throw some durt into our waters of baptisme, and stain our white robe, which we then put on.

4. But then because our restitution to this state is a thing, that consists of so many parts, is so divisible, various, and uncertain whether it be arrived to the degree of innocence, (and our innocence consists in a mathematicall point, and is not capable of degrees any more then unity, because one staine destroyes our being innocent) it is therefore a very difficult matter to say that we have done all our duty towards our restitution to baptismall grace; and if we have not done all that we can do,

it

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it is harder to say that GOD hath accepted that which is lesse then the conditions, we entred into, when we received the great justification and pardon of sins. We all know we do lesse then our duty, and we hope that GOD makes abatements for humane infirmities; but we have but a few rules to judge by, and they not infallible in themselves, and we yet more fallible in the application, whether we have not mingled some little minutes of malice in the body of infirmities, and how much will bear excuse; and in what time, and to what persons, and to what degrees, and upon what endeavours, we shall be pardoned? So that all the intervall between our loosing baptismall grace and the day of our death, we walk in a cloud, having lost the certain knowledge of our present condition by our prevarications. And indeed it is a very hard thing for a man to know his own heart; & he that shal observe how often himself hath been abused by confidences, and secret imperfections, and how the greatest part of Christians in name onely, do think themselves in a very good condition, when God knows they are infinitely removed from it, and yet if they did not think themselves well and sure, it is unimaginable they should sleep so quietly, and walk securely, and consider negligently and yet proceed confidently, he that considers this, and upon what weak & false principles of Divinity men have raised their strengths and persuasions, will easily consent to this, that it is very easie for men to be deceived in taking estimate of their present condition, of their being in the state of grace.

5.

But there is great variety of men, and difference of degrees; and every step of returning to GOD may reasonably adde one degree of hope, till at last it comes to the certainty and top of hope. Many men beleeve themselves to be in the state of grace, and are not. Many are in the state of grace, and are infinitely fearfull they are out of it. And many that are in Gods favour do think they are so, and they are not deceived. And all this is certain, for some sin that sin of *presumption* and *flattery* of themselves, and some good persons are vexed with violent fears and temptations to despaire; and all are not; and when their hopes are right, yet some are strong and some are weake; for they, that are well persuaded of their present condition, have persuasions as different as are the degrees of their approach to innocence. And he that is at the highest hath also such abatements, which are apt and proper for the conservation of humility and godly fear. *I am guilty of nothing* (saith Saint *Paul*) *but I am not hereby justified*, meaning thus, though I be innocent for ought I know, yet GOD who judges otherwise then we judge may finde some thing to reprove in me: *It is GOD that judges*, that is, concerning my degrees of acceptance, and hopes of glory. If the person be newly recovering from a state of sin, because his state is imperfect, and his sin not dead, and his lust active, and his habite not quite extinct, it is easie for a man to be too hasty in pronouncing well. He is wrapt up in a cloke of clouds, hidden and encombred, and his brightest day is but twilight, and his discernings dark, conjecturall and imperfect, and his heart is like a cold hand newly applyed to the fire, full of pain; and whether the heat or the cold be strongest is not easie to determine; or like middle colours which no man can tell, to which of the extremes they are to be accounted. But according as persons grow in grace, so they may grow in confidence of their present condition. It is not certain they

1 *Cor.* 4. 4. Cum multis in rebus offendamus Deum meorem tamen offensarum partem ne intelligimus quidem; id circo ait Apostolus, nihil conscius sum, &c. q. d. multa delicta committo, quæ cognitere me non intelligo. Propter hanc cautam Propheta ait, Delicta quis intelligit? S Basil. c. 2. Monast. Constit. *Eccles.* 9. 1. 2. *Job.* 9. 21.

will do so, for sometimes the beauty of the tabernacle is covered with goa
hair, and skins of beasts, and holy people do infinitely deplore the want
such graces which God observes in them with great complacency and acce
tance. Both these cases say, that to be certainly perswaded of our prese
condition is not *a duty*: Sometimes it is not possible, and sometime
is better to be otherwise. But if we consider of this certainty as *a ble
sing* and *a reward*, there is no question, but in a great and an eminent sancti
of life, there may also be a great confidence and fulnesse of perswasio
that our present being is well and gracious, and then it is certain th
such persons are not deceived. For the thing it selfe being sure
if the persuasion answers to it, it is needlesse to dispute of the degre
of certainty and the manner of it. Some persons are heartily persuade
of there being reconciled, and of these some are deceived and some a
not deceived, and there is no signe to distinguish them, but by tha
which is the thing signified: a holy life according to the strict rules
Christian Discipline tels what persons are confident, and who are pr

Beatus Daniel præscius futurorũ de sententia Dei dubitat. Rem temerariam faciunt qui audacter veniam pollicentur peccantibus. S. Hieron.

sumptuous. But the certainty is reasonable in none, but in old Christian
habitually holy persons, not in new converts, or in lately lapsed people
for concerning them we finde the spirit of GOD speaking with clauses
restraint and ambiguity, a [*perhaps*,] and [*who knoweth*] and [*peradventure
the thoughts of thy heart may be forgiven thee*, or [GOD may have merc
on thee. And that GOD hath done so, they onely have reason to be con
fident, whom GOD hath blessed with a lasting continuing piety
and who have wrought out the habites of their precontracte
vices.

Dan. 4. 27. *Joel.* 2. 14. *Acts* 8. 22. 6. *Matth.* 24. 13. *Rem.* 11. 20. *Revel.* 2. 5. & 10.

But we find in scripture many precepts given to Holy persons bein
in the state of grace to secure their standing and perpetuate their pre en
condition. For [*he that endureth unto the end he* [onely] *shall be saved*
(said our blessed SAVIOUR) and [*he that standeth let him take heed le
he fall.*] And, *thou standest by faith, be not high minded but fear*, and
*work out your salvation with fear and trembling. Hold fast that thou hast, an
let no man take the crown from thee.* And it was excellent advice, fo
one church had *lost their first love*, and was likely also to loose their crown
And Saint *Paul* himselfe, who had once entred within the vail, an
seen unutterable glories, yet was forced to endure hardship, and t
fight against his own disobedient appetite, and to do violence to hi
inclinations, for fear, that whilest he preached to others himself shoul
become a castaway. And since we observe in holy story, that *Adam* an
Eve fell in Paradise, and the Angels fell in heaven it self, stumblin
at the very jewels, which pave the streets of the cœlestiall Jerusalem
and in CHRISTS family, one man for whom his LORD had prepa
red a throne turned Devil, and that in the number of the Deacons it is said
that one turned Apostate, who yet had been a man full of the holy Ghost
it will lessen our train, and discompose the gayeties of our present confidenc
to think that our securities cannot be really distinguished from danger an
uncertainties. For every man walks upon two legs, one is firm, invariable
constant and eternall, but the other is his own. GODS promises are th
objects of our faith, but the events and finall conditions of our souls
which is consequent to our duty can at the best be but the objects of ou
hope. And either there must in this be a lesse certainty, or else faith an
hop

hope are not two distinct graces. *GODS gifts and vocation are without repentance*; meaning [on GODS part] but the very people, concerning whom Saint *Paul* used the expression were reprobate and cut off, and in good time shall be called again. In the mean time many single persons perish. *There is no condemnation to them that are in CHRIST JESUS*, GOD will look to that, and it will never fail; but then they must secure the following period, and *not walk after the Flesh, but after the Spirit. Behold the goodnesse of God towards thee* (saith Saint *Paul*) *if thou continue in his goodnesse, otherwise thou also shalt be cut off.* And if this be true concerning the whole Church of the Gentiles, to whom the Apostle then made the addresse, and concerning whose election the decree was publike, and manifest, that they might be cut off, and their aboad in GODS favour was upon condition of their perseverance in the faith; much more is it true in single persons, whose election in particular is shut up in the abysse and permitted to the condition of our faith, and obedience, and the revelations of Doomesday.

Rom. 11. *per totum.* *Rom.* 8. 1. *Rom.* 11. 22.

7.

Certain it is, that GOD hath given to holy persons *the Spirit of adoption, enabling them to cry Abba Father*, and to account themselves for sons, and by this *Spirit we know we dwell in him*, and therefore it is called in Scripture *the earnest of the Spirit*, though at its first mission and when the Apostle wrote and used this appellative, the holy Ghost was of greater signification, and a more visible earnest and endeerment of their hopes, then it is to most of us since. For the visible sending of the holy Ghost upon many Believers in gifts, signes, and prodigies was infinite argument to make them expect events as great beyond that, as that was beyond the common gifts of men; just as miracles and Prophecy, which are gifts of the Holy Ghost, were arguments of probation for the whole Doctrine of Christianity: and this being a mighty verification of the great promise, the promise of the Father, was an apt instrument to raise their hopes and confidences concerning those other promises, which JESUS made, the promises of immortality and eternall life, of which the present miraculous graces of the holy Spirit were an earnest and in the nature of a contracting peny; and still also the holy Ghost, though in another manner, is *an earnest of the great price of the heavenly calling* the rewards of heaven: though not so visible and apparent as at first, yet as certain and demonstrative, where it is discerned, or where it is beleeved, as it is and ought to be in every person, who does any part of his duty, because by the Spirit we do it, and without him we cannot. And since we either feel or beleeve the presence and gifts of the holy Ghost to holy purposes, we cannot but entertain him as an argument of greater good hereafter, and an earnest peny of the perfection of the present grace, that is, of the rewards of glory: glory and grace differing no otherwise then as an earnest in part of payment does from the whole price, *the price of our high calling.* So that the Spirit is an earnest, not because he alwaies signifies to us, that we are actually in the estate of grace, but by way of argument or reflexion; we know we do belong to GOD, when we receive his Spirit: (and all Christian people have received him, if they were rightly baptized and confirmed) and therefore know by that testimony, that we belong to God, that is, we are the people with whom God hath made a Covenant, to whom he hath promised and intends

Rom. 8. 15. 1. *John.* 4. 13. 2. *Cor.* 1. 22. & 5. c. v. 5.

Part. III.

greater blessings, to which the present gifts of the Spirit are in order. B all this is conditionall, and is not an immediate testimony of the certain and future event; but of the event, as it is possibly future, and may (with out our fault) be reduced to act as certainly as it is promised, or as th earnest is given in hand. And this the Spirit of God often times tells in secret visitations, and publike testimonies, and this is that whic

Hebr. 6.4.5. Saint *Paul* calls, *tasting of the heavenly gift, and partaking of the holy Ghos and tasting of the good word of God, and the power of the world to come* but yet some that have done so have fallen away, and have quenche the Spirit, and have given back the earnest of the Spirit, and con tracted new relations, and God hath been their Father no longer, for the have done the works of the Devil. So that if new converts be uncertain their present state, old Christians are not absolutely certain they shall pe severe. They are as sure of it as they can be of future acts of theirs, whic God hath permitted to their own power. But this certainty can not exclude all fear, till their charity be perfect; onely accordin to the strength of their habits, so is the confidence of their abod in grace

8. Beyond this, some holy persons have degrees of persuasion superac ded, as largesses and acts of grace, God loving to blesse one degree grace with another, till it comes to a confirmation in Grace, which is state of salvation directly opposite to obduration; and as this is irremedia ble and irrecoverable, so is the other inamissible: As God neve saves a person obdurate, and obstinately impenitent, so he never loo ses a man, whom he hath confirmed in grace, *whom he* [so] *loves he love unto the end*, and to others indeed he offers his persevering love, but the will not entertain it with a persevering duty. They will not be be loved unto the end. But I insert this caution; that every man that is in this condition of a confirmed grace, does not alwayes know i But sometimes God draws aside the curtains of peace, and shews him hi throne, and visits him with irradiations of glory, and sends him a littl star to stand over his dwelling, and then again covers it with cloud. It is certain concerning some persons, that they shall neve fall, and that God will not permit them to the danger or probabilit of it; to such it is morally impossible; but these are but few, and then selves know it not, as they know a demonstrative propositi on, but as they see the Sunne, sometimes breaking from a clou very brightly, but all day long giving necessary and sufficien light.

9. Concerning the multitude of Beleevers this discourse is not pertinen for they onely take their own accounts by the imperfections of the own duty, blended with the mercies of God: the cloud gives ligh on one side, and is dark upon the other; and sometimes a bright ra peepes through the fringes of a showre, and immediately hides it self, th we might be humble and diligent, striving forwards, and looking u wards, endeavouring our duty, and longing after heaven, workin out our salvation with fear and trembling, and in good time *our calli*

1. *Cor.* 9.27. *and election* may be *assured*, when we first according to the precept *Vide etiam* the Apostle *use all diligence*. Saint *Paul*, when he writ his first *Philip.* 3.11. pistle to the Corinthians, was more fearfull of being reprobate, an

there

therefore he used exteriour arts of mortification. But when he writ to the Romans, which was a good while after, we finde him more confident of his finall condition, *perswaded that neither height, nor depth, Angel, nor principality, nor power could separate him from the love of GOD in JESUS CHRIST*; And when he grew to his latter end, when he wrote to S. *Timothie*, he was more confident yet, and declared that now *a crown of righteousnesse was certainly laid up for him*, for now he had *fought the fight, and finished his course*, The time of his departure was at hand. Henceforth he knew no more fear; his love was perfect, as this state would permit, and that cast out all fear. According to this precedent, if we reckon our securities we are not likely to be reproved by any words of Scripture, or by the condition of humane infirmity. But when the confidence outruns our growth in grace, it is it self a sin; though when the confidence is æquall with the grace, it is of it self no regular and universall duty, but a blessing and a reward, indulged by speciall dispensation, and in order to personall necessities, or accidentall purposes. For onely so much hope is simply necessary, as excludes despair, and encourages our duty, and glorifies GOD, and entertains his mercy; but that the hope should be without fear is not given, but to the highest faith, and the most excellent charity, and to habituall, ratified, and confirmed Christians, and to them also with some variety. The sum is this, all that are in the state of beginners, and imperfection, have a conditionall certainty, changeable and fallible in respect of us (for we meddle not with what it is in GODS secret purposes:) changeable I say, as their wills and resolutions. They that are grown towards perfection have more reason to be confident, and many times are so; but still although the strength of the habites of grace adde degrees of morall certainty, to their expectation, yet it is but as their condition is, hopefull and promising, and of a morall determination. But to those few to whom GOD hath given confirmation in grace, he hath also given a certainty of condition, and therefore if that be revealed to them, their perswasions are certain and infallible. If it be not revealed to them, their condition is in it self certain, but their perswasion is not so; but in the highest kinde of hope, *an anchor of the soul sure and stedfast*.

Rom. 8. 38.

2. *Tim.* 4. 6, 7, 8.

THE PRAYER.

O Eternall GOD, whose Counsels are in the great deep, and thy wayes past finding out, thou hast built our faith upon thy promises, our hopes upon thy goodnesse, and hast described our paths between the waters of comfort and the dry barren land of our own duties and affections: we acknowledge that all our comforts derive from thee, and to our selves we owe all our shame and confusions and degrees of desperation. Give us the assistances of the

Holy Ghoſt to help us in performing our duty, and give us theſe comforts a viſitations of the holy Ghoſt, which thou in thy infinite and eternall w dom knoweſt moſt apt and expedient to encourage our duties, to entertain o hopes, to alleviate our ſadneſſes, to refreſh our ſpirits, and to endure our abo and conſtant endeavours in the ſtrictneſſes of religion and ſanctity. Lead us dee eſt GOD from grace to grace, from imperfection to ſtrength, from acts to habit from habits to confirmation in grace, that we may alſo paſſe into the regio of comfort, receiving the earneſt of the ſpirit, and the adoption of ſon till by ſuch a ſignature we be conſigned to glory, and enter into the poſſeſſion of th inheritance, which we expect in the kingdom of thy Sonne, and in the fruition the felicities of thee, O Gratious Father, GOD eternall. Amen.

Sect. 14.

Of the third year of the preaching of JESUS.

BUt JESUS knowing of the death of the Baptiſt, *Herod's* jealouſie, and the envy of the Phariſees, retired into a deſert place beyond the lake, together with his Apoſtles. For the people preſſed ſo upon them, they had not leſure to eat. But neither there, could he be hid, but great multitudes flocked thither alſo, to whom he preached many things. And afterwards becauſe there were no villages in the neighbourhood, leſt they ſhould faint in their return to their houſes he cauſed them to ſit down upon the graſſe, and with five loves of barley, and two ſmall fiſhes he ſatisfied five thouſand men beſides women and children, and cauſed the Diſciples to gather up the fragments, which being amaſſed together filled twelve baſkets. Which miracles had ſo much proportion to the underſtanding, and met ſo happily with the affections of the people, that they were convinced, that this was *the Meſſias, who was to come into the world* and had a purpoſe to have taken him by force and made him a King.

But he, that left his Fathers kingdom to take upon him the miſeries and infelicities of the world, fled from the offers of a Kingdom, and their tumultuary election, as from an Enemy, and therefore ſending his Diſciples to the ſhip before, towards Bethſaida, he ran into the mountains to hide himſelf, till the multitude ſhould ſcatter to their ſeverall habitations; he in the mean time taking the opportunity of that retirement for the advantage of his prayers. But when the Apoſtles were far engaged in the deep, a great tempeſt aroſe, with which they were preſſed to the extremity of danger, and the laſt refuges, labouring in

ſad-

sadneſſe and hopeleſneſſe, till the fourth watch of the night, when in the midſt of their fears and labour, JESUS comes walking on the ſea, and appeared to them, which turned their fears into affrightments; for they ſuppoſed it had been a ſpirit; but he appeaſed their fears with his preſence and manifeſtation who he was; which yet they deſired to have proved to them by a ſigne. For *Simon Peter ſaid to him, Maſter, if it be thou, Command me to come to thee on the waters.* The LORD did ſo, and Peter throwing himſelf upon the confidence of his Maſters power, and providence, came out of the ſhip, and his fear began to weigh him down, and he cried ſaying, *LORD ſave me.* JESUS took him by the hand, reproved the timorouſneſſe of his faith, and went with him into the ſhip; where when they had worſhipped him, and admired the Divinity of his power and perſon, they preſently came into the land of Geneſareth, the ſhip arriving at the port immediately, and all that were ſick or poſſeſſed with unclean ſpirits, were brought to him, and as many as touched the border of his garment, were made whole.

3. By this time, they whom JESUS had left on the other ſide of the lake had come as far as Capernaum to ſeek him, wondring that he was there before them, but upon the occaſion of their ſo diligent inquiſition JESUS obſerves to them, 'That it was not the Divinity of the miracle, that provoked their zeal, but the ſatisfaction they had in the loaves, a carnal complacency in their meal; and upon that intimation ſpeaks of celeſtial bread, the divine nutriment of ſouls, and then diſcourſes of myſterious and ſymbolical manducation of CHRIST himſelf, affirming that he himſelf *was the bread of life, that came down from Heaven*, that he would give his Diſciples *his fleſh to eat, and his blood to drink*, and all this ſhould be *for the life of the World* to nouriſh unto life eternal; ſo that without it, a happy eternity could not be obtained. Upon this diſcourſe, divers of his Diſciples (amongſt whom S. *Mark* the Evangeliſt is ſaid to be one, though he was afterwards recalled by *Simon* Peter) forſook him, being ſcandalized by their literal and carnal underſtanding of thoſe words of JESUS, which he intended in a ſpiritual ſenſe. For the words that he ſpake, were not profitable in the ſenſe of fleſh and blood, but they are ſpirit, and they are life, himſelf being the Expounder, who beſt knew his own meaning. *Epiphan. hæreſ. 51.*

4. When JESUS ſaw this great defection of his Diſciples from him, he turned him to the twelve Apoſtles, and aſked *If they alſo would go away? Simon Peter anſwered, LORD, whither ſhall we go? Thou haſt the words of eternal life, and we believe and are ſure, thou art that CHRIST the Sonne of the living GOD.* Although this publick confeſſion was made by Peter in the name and confidence of the other Apoſtles, yet JESUS told them, that even amongſt the twelve there was one Devil, meaning *Judas Iſcariot*, who afterwards betrayed him; this he told them Prophetically, that they might perceive, the ſad accidents which afterwards hapned, did not invade and ſurprize him in the diſadvantages of ignorance or proviſion, but came by his own knowledge and providence.

5. Then came to him the Phariſees, and ſome Scribes which came from Jeruſalem and Galilee (for JESUS would not go to Judæa, becauſe the Jews laid wait to kill him) and quarrelled with him about certain impertinent, unneceſſary rites derived to them not by divine ſanction, but ordinances of man; ſuch as were waſhing their hands oft, when they eat, bapti-

baptizing cups and platters, and washing tables and beds, which cerem
monies the Apostles of JESUS did not observe, but attended dilige
to the simplicity and spirituall holinesse of their Masters doctrine: Bu
return to their vain demands JESUS gave them a sharp reproof for pre
cuting these and many other traditions to the discountenance of div
precepts; and in particular they taught men to give to the Corban, and re
sed to supply the necessity of their parents, thinking it to be religion, thou
they neglected piety and charity; and again he thunders out woes
sadnesses against their impieties for being curious of minutes, and punct
in rites and ceremonials, but most negligent and incurious of judgem
and the love of GOD; for their pride, for their hypocrisie, for th
imposing burdens upon others, which themselves helped not to suppo
for taking away the key of knowledge from the people, obstructing t
passages to heaven; approving the acts of their Fathers in persecuting t
Prophets. But for the Question it self concerning washings, JESU
taught the people, that no outward impurity did stain the soul in t
sight of God, but all pollution is from within, from the corruption of t
heart, and impure thoughts, unchast desires, and unholy purposes; and th
charity is the best purifier in the world.

6. And thence JESUS departed into the coasts of Tyre and Sidon, and e
tred into a house, that he might not be known. The diligence of a M
thers love, and sorrow and necessity found him out in his retirement; f
a Syrophœnician woman came and besought him, that he would cast t
Devill out of her daughter: but JESUS discoursed to her by way of d
comfort and rejection of her, for her nations sake. But the seeming d
niall did but enkindle her desires, and made her importunity more bo
and undenyable; she begged but some crums, that fell from the childre
table, but one instance of favour to her daughter, which he powred for
without measure upon the sons and daughters of Israel. JESUS was pleas
with her zeal and discretion, and pityed her daughters infelicity, and d
misſed her with saying, *The Devil was gone out of her daughter.*

7. But JESUS stayed not long here, but returning to the sea of Galil
through the midst of Decapolis they brought unto him a man deaf a
dumb, whom JESUS cured by touching his tongue, and putting his fi
gers in his ears, which caused the people to give a large testimony in appr
bation of all his actions. And they followed him unto a mountaine, brin
ing to him multitudes of diseased people, and he healed them all. But b
cause the people had followed him three dayes, and had nothing to eat, J
SUS in pity to their need resolved to feast them once more at the charge
a miracle; Therefore taking seven loaves, and a few small fishes, he bles
them, satisfied four thousand men besides women and children. And th
remained seven baskets full of broken bread and fish. From whence JES
departed by ship to the coasts of Mageddon and Dalmanutha, whither t
Pharisees and Sadduces came seeking of him a signe: but JESUS reject
their impertinent and captious demand, knowing they did it to ill purpo
and with disaffection; reproving them that they discerned the face of the sk
and the prognosticks of faire or foul weather, but not the signes of
times of the Son of man; However, since they had neglected so great
monstrations of miracles, gracious discourses, holy laws and Prophecyes th
must expect no other signe, but the sign of the Prophet *Jonas*, meaning,
ref

resurrection of his body after three dayes burial, and so he dismissed the impertinent inquisitors.

8. And passing again over the lake, as his Disciples were solicitous, because they had forgot to take bread he gave them caution to beware of the leaven of the Pharisees and Sadducees, and the leaven of *Herod*, meaning the hypocrisie and vanities of the one, and the heresie of the other. For *Herods* leaven was the pretence that he was the *Messias*, which the Sect of the Herodians did earnestly and spitefully promote; and after this entertainment of themselves by the way, they came together to Bethsaida, where JESUS cured a blinde Man with a collyrium of spittle, salutary as Balsam, or the purest eye-bright, when his divine benediction once had hallowed it: but JESUS staid not there, but departing thence into the coasts of Cæsarea Philippi out of *Herods* power, for it was in *Philips* jurisdiction, after he had prayed with his Disciples, he enquired what opinion the World had of him, and whom they reported him to be? They answered, *Some say thou art John the Baptist, some that thou art Elias, or Jeremias, or one of the Prophets*; for in Galilee especially, the Sect of the Pharisees was mightily disseminated, whose opinion it was, that the souls of dead Men according to their several merit did transmigrate into other bodies of very perfect and excellent persons. And therefore in all this variety none hit upon the right, or fancied him to be a distinct person from the ancients, but although they differed in the assignation of his name, yet generally they agreed it was the soul of a departed Prophet, which had passed into another body. But JESUS asked the Apostles their opinion, and *Peter* in the name of all the rest made an open and confident confession, *Thou art CHRIST the Son of the living GOD.*

9. This confession JESUS not onely confirmed as true, but as revealed by GOD, and of fundamental necessity; for after the blessing of *Peters* person, upon allusion of *Peters* name, JESUS said, that *upon this Rock* [the article of *Peters* confession] *he would build his Church*, promising to it assistances even to perpetuity, insomuch that *the gates of Hell*, that is, persecution and death and the grave should *never prevail against it*; adding withal, a promise to *Peter* in behalf of all the rest, as he had made a confession for them all, that he would *give unto him the keys of the kingdom of heaven, so that whatsoever he should binde in earth should be bound in heaven, and whatsoever he would loose on earth should be loosed in heaven*; a power which he never communicated before or since, but to their successors; greater then the large charter of Nature, and the donative of Creation, in which all the creatures under Heaven were made subject to Mans Empire, but till now Heaven it self was never subordinate to humane ministration.

10. And now the dayes from hence forward to the death of JESUS we must reckon to be like the Vigils or Eves of his Passion; for now he began, and often did ingeminate those sad predictions of his unhandsome usage he should shortly finde, that he should *be rejected of the Elders and chief Priests, and Scribes, and suffer many things at Jerusalem, and be killed and be raised up the third day.* But *Peter* hearing that sad discourse so contrary to his hopes, which he had blended with temporal expectances (for he had learned the doctrine of CHRISTS advent, but not the mystery of the Crosse) in great and mistaken civility took JESUS aside, and began to rebuke that saying, *Be it far from thee, LORD, this shall not be unto thee.* But JESUS full of zeal

against

against so soft and humane admonition, that savoured nothing of GO
of abstracted immaterial considerations, chid *Peter* bitterly; *Get th*
hinde me Satan, thou art an offence unto me. And calling his Disciples to
told them a second part of a sad doctrine, that not onely himself, h
they also must suffer too. For when the Head was to be crowned
thorns, if the Members were wrapped in softnesses, it was an unhand
undecency and a disunion too neer an antipathy; and therefore who
will be the Disciples of JESUS must take up his Crosse, deny himself,
his own fonder appetites, and trace his Masters footsteps mark'd out
blood, that he shed for our redemption and institution. And that t
be no escape from the participation of CHRISTS suffering, JESUS ad
this dilemma. 'He that will save his life shall lose it, and he that will
'it, shall save it to eternity; for as the first are foolish to the extremest
'sery, that will lose their souls to gain the World, so they are most wise
'fortunate, that will give their lives for him; because when the Son of
'shall come in his own glory, and his Fathers, and of his Angels, he
'reward every Man according to his works. This Discourse JESUS con
'ded with a Prophesie, that some standing in that presence should not
'till they see the Son of Man coming in his Kingdom.

11 Of the greater glories of which in due time to be revealed, JESUS a
eight dayes gave a bright and excellent probation; For taking with h
Peter and *James*, and *John*, he went up into the mountain Tabor to pr
and while he prayed he was transfigured before them, and his face did sh
like the Sun, and his garments were white and glistering. And there
peared talking with him *Moses* and *Elias* gloriously, speaking of the decea
which he should accomplish at Jerusalem: which glory these Apostles,
ter they had awaked from sleep, did behold. And the interlocutors wi
JESUS having finished their embassy of death (which they delivered
formes of glory representing the excellencies of the reward together wi
the sharpnesse of the passage and interval) departed, leaving the Apostl
full of fear, and wonder and extasie, insomuch that *Peter* talked he kne
not what, but nothing amisse, something Prophetical, saying, *Master it*
good to be here, let us build three tabernacles: And some devout persons
memory of the mystery did erect three Churches in the same place in aft
ages. But after the departure of those attendant Saints, a cloud encircl
JESUS, and the Disciples, and a voice came from the excellent glory, *Th*
is my beloved Son, hear him. The cloud quickly disappeared, and freed t
Disciples from the fear it had put them in. So they attended JESUS, a
descended from the mountain, being commanded silence, which they o
served till the resurrection.

Beda de locis sanctis. c. 17.

12 The next day came to JESUS a Man praying in behalf of his son, Lun
tick and sore troubled with a Devil, who sought oft to destroy him in fi
and water, that JESUS would be pleased to deliver him. For his Apostl
tryed, and could not by reason of the want of faith; for this grace if it
true, though in a lesse degree, is of power to remove mountains, to pluck
trees by the roots, and to give them solid foundation in the waters: A
JESUS rebuked the Devil, and he departed out of him from that ve
hour. Thence JESUS departed privately into Galilee, and in his journ
repeated those sadnesses of his approaching passion, Which so afflicted t
spirits of the Disciples, that they durst no more provoke him to discour

Sæpe fui sorbendus aquis, sæpe igne vorandus
Sed timuere tuas ignis & unda manus.

eſt he ſhould take occaſion to interweave ſomething of that unpleaſant argument with it. For ſad and diſconſolate perſons uſe to create comforts to themſelves by fiction of fancy, and uſe arts of avocation to remove diſpleaſures from them, and ſtratagems to remove it from their preſence, by removing it from their apprehenſions, thinking the incommodity of it is then taken away, when they have loſt the ſenſe.

13. When JESUS was now come to Capernaum, the exactors of rates came to *Simon Peter*, aſking him if his Maſter paid the accuſtomed impoſition, *viz.* a ſicle or didrachme, the fourth part of an ounce of ſilver, which was the tribute which the LORD impoſed upon all the ſons of Iſrael from twenty yeers old and above, to pay for redemption and propitiation, & for the uſe of the Tabernacle. When *Peter* came into the houſe, JESUS knowing the meſſage that he was big with, prevented him by aſking him, *of whom do the kings of the nations take tribute, of their own children, or of ſtrangers?* *Exod. 30.* *Peter anſwered, of ſtrangers.* Then ſaid JESUS, then are the children free; meaning, that ſince the Gentile Kings do not exact tribute of their ſons, either will GOD of his. And therefore this penſion, to be paid for the uſe of the Tabernacle, for the ſervice of GOD, for the redemption of their ſouls, was not to be paid by him, who was the Son of GOD, but by ſtrangers; yet to avoid offence, he ſent *Peter* a fiſhing, and provided a fiſh with two didrachmes of ſilver in it, which he commanded *Peter* to pay for them two.

14. But when the Diſciples were together with JESUS in the houſe, he aſked them what they diſcourſed, upon the way; for they had fallen upon an ambitious and miſtaken quarrel, which of them ſhould be greateſt in their Maſters kingdom, which they ſtill did dream ſhould be an external and ſecular royalty, full of phanſie and honour. But the Maſter was diligent to check their forwardneſſe, eſtabliſhing a rule for Clerical deportment; *He that will be greateſt amongſt you let him be your miniſter*; ſo ſuppoſing a greater and a leſſer, a miniſter and a perſon to be miniſtred unto, but dividing the grandeur of the perſon from the greatneſſe of office (that the higher the imployment, is the more humble ſhould be the Man,) becauſe in ſpiritual prelation it is not as in ſecular pomps, where the dominion is deſpotick, the coercion bloody, the dictates imperious, the laws externally compulſory, and the titles arrogant and vain, and all the advantages are ſo paſſed upon the perſon, that making that firſt to be ſplendid, it paſſes from the perſon to the ſubjects, who in abſtracted eſſences do not eaſily apprehend ſalities in veneration, but as they are ſubjected in perſons made excellent by ſuch ſuperſtructures of majeſty; but in dignities Eccleſiaſtical the dominion is paternal, the Regiment perſwaſive and argumentative, the coercion by cenſures immaterial, and impreſſes upon the ſpirit, the Laws are all of admonition, and ſermon; the titles of honour monitours of duty, and memorials of labour and offices; and all the advantages, which from the office uſually paſſes upon the perſon, are to be diveſted by the humility of the Man, and when they are of greateſt veneration they are abſtracted excellencies, and immaterial, not paſſing through the perſon to the people, and reflected to his luſtre, but tranſmitted by his labour, and miniſtery, and give him honour for his labours ſake (which is his perſonal excellency) not for his honour and title, which is either a derivative from *Chriſt*, from the conſtitution of pious perſons, eſtimating and valuing the relaties of Religion.

Then

Part III.

15 Then JESUS taketh a little childe, and setteth him in the midst, pr
pounding him by way of emblem, a patern of humility and simplicit
without the mixtures of ambition or captive distempers; such infant ca
dour and lowlinesse of spirit, being the necessary port, through which w
must passe, if we will enter into the courts of Heaven. But as a current
wholesome waters breaking from its restraint, runs out in a succession of w
ters, and every preceding draught draws out the next: so were the di
courses of JESUS excellent and opportune, creating occasions for others
that the whole doctrine of the Gospel, and the entire will of the Fath
might be communicated upon designe; even the chances of words and a
ctions being made regular and orderly by Divine Providence. For fro
the instance of humility in the symbol and Hieroglyphick of the childe
'JESUS discourses of the care GOD takes of little children, whether natu
'rally or spiritually such; the danger of doing them scandal and offences
'the care and power of their Angels guardian, of the necessity in the even
'that scandals should arise, and of the great woe and infelicity of those per
'sons who were the active ministers of such offences.

16 Injuriam qui tulit, obliviſci poteſt, qui fecit nunquam. Tacit.
* De pœnis debitorum qui ſolvendo non ſunt. vid. Livium Decad. 1. lib. 1. & 6. & Dionyſ. Halicarnaſſ. hiſt. Rom. l. 6. & A. Gellium l. 20. c. 1. qui ait, licuiſſe fecare ſi vellent atq; partiri corpus debitoris. Eo tamen conſilio (hc barbariem excuſat Gellius) tanta immanitas pœnæ denunciata eſt, ne ad eam unquam perveniretur; liſſectum eſſe antiquitus neminem neq; legi, neq; audivi. Duravit tamen ad ævum Conſtantini M. ut plumbatis cæderentur debitores; qui tandem Chriſtianam manſuetudinem in leges introduxit, & plumbatorum immanitatem ſuſtulit. Cod. Theod. l. 4. & 7. de exact.

But if in the traverses of our life, discontents and injuries be done, JE
SUS teaches how the injured person should demean himself: First reprove
the offending party privately; if he repent, forgive him for ever with a
mercy as unwearied and as multiplyed as his repentance. For the ser-
vant to whom his LORD had forgiven 10000 talents, because he refused to
forgive his fellow servant a 100 pence, was delivered to the *tormentors,
till they should pay that debt, which his Lord once forgave, till the servants
impiety forced him to repent his donative and remission. But if he refuses
the charity of private correction, let him be reproved before a few witnes-
ses, and in case he be still incorrigible, let him be brought to the tribunal
of the Church; against whose advices if he shall kick, let him feel her
power, and be cut off from the communion of Saints; becoming a Pagan
or a Publican. And to make that the Church shall not have a dead and in-
effectual hand in her animadversions, JESUS promises to all the Apostles
what before he promised to *Peter*, a power of *binding and loosing* on earth
and that it should be ratified in Heaven, what they shall so dispose on earth
with an unerring key.

17 But *John* interrupted him telling him of a stranger that cast out Devil
in the name of JESUS, but because he was not of the family, he had for
bidden him. 'To this JESUS replyed, that he should in no wise have for
'bidden him, for in all reason he would do veneration to that person, whos
'name he saw to be energetical and triumphant over Devils, and in whos
'name it is almost necessary, that Man should believe, who used it as an in
'strument of ejection of impure spirits. Then JESUS proceeded in his ex
'cellent Sermon, and union of discourses, adding holy precepts concernin
'offences which a Man might do to himself; in which case he is to be se
'vere, though most gentle to others. For in his own case he must shew n
'mercy but abscision; for it is better to cut off the offending hand
'foot, or extinguish the offending eye, rather then upon the support of
'troublesome foot, and by the light of an offending eye, walk into ruine
'and a sad eternity, *where the worm dieth not, and the fire is not quenched.* An
so JESUS ended this chain of excellent discourses.

18 About this time was the Jewes feast of Tabernacles, whither JESU
wen

ent up as it were in secret, and passing through Samaria he found the in- 8.
abitants of a little village so inhospitable, as to refuse to give him enter-
tainment; which so provoked the intemperate zeale of *James* and *John*,
hat they would fain have called for fire to consume them, even as *Elias*
id. But JESUS rebuked the furies of their anger, teaching them to distin-
guish the spirit of Christianity from the ungentleness of the decretory zeale
f *Elias*. For since the Son of man came with a purpose to seeke and save
hat was lost, it was but an indiscreet temerity suddenly upon the light-
st umbrages of displeasure to destroy a man, whose redemption cost the
ffusion of the deerest blood from the heart of JESUS. But contrarywise
JESUS does a miracle upon the ten leprous persons which came
o him from the neighbourhood, crying out with sad exclamations for
elpe. But JESUS had sent them to the Priest to offer for their cleansing,
hither they went, and but one onely returned to give thanks, and he a
tranger, who with a loud voice glorified GOD and with humble adoration
orshipped, and gave thanks to JESUS.

When JESUS had finished his journey, and was now come to Je- 19.
usalem, for the first dayes he was undiscerned in publike conventions,
ut heard of the various opinions of men concerning him, Some saying,
e was a good man, others that he deceived the people, and the Pharisees
ought for him to do him a mischief. But when they despaired of finding
im in the midst of the feast and the people, he made sermons openly
n the middest of the temple; whom when he had convinced by the vari-
ty and divinity of his miracles and discourses, they gave the greatest te-
timony in the world of humane weakness, and how prevalent, a pre-
udice is above the confidence and conviction of a demonstration. For a
roverb, a mistake, an errour in matter of circumstance did in their un-
erstandings outweigh multitudes of miracles and argument; and because
hrist was of Galilee, because they knew whence he was, because of the
roverb, that out of Galilee comes no Prophet; because the rulers did
ot believe in him, these outweighed the demonstrations of his mercy
nd his power, and divinity. But yet very many believed on him; and
o man durst lay hands to take him; for as yet his time was not come, in
hich he meant to give himselfe up to the power of the Jewes; and there-
re when the Pharisees sent officers to seize him, they also became his Di-
iples, being themselves surprised by the excellency of his Doctrine.

After this, JESUS went to the mount of Olivet on the East of Jerusalem; 20.
nd the next day returned again into the temple, where the scribes and
harisees brought him a woman taken in the act of adultery, tempting
im to give sentence, that they might accuse him of severity or interme-
ng, if he condemned her; or of remissenesse and popularity, if he did
equit her. But JESUS found out an expedient for their difficulty, and
hanged the scene by bidding the innocent person among them cast the first
one at the adultereesse, and then stooping down to give them faire occa-
on to withdraw, he wrote upon the ground with his finger, whilest they
ft the woman, and her crime to a more private censure; *JESUS was*
ft alone, and the woman in the midst, whom JESUS dismissed, charging her
o sin no more. And a while after, JESUS begins again to discourse to them
f his mission from the Father, of his Crucifixion and exaltation from the
earth, of the reward of believers, of the excellency of truth, of spirit-

Part III.

'uall liberty, and relations, who are the sons of *Abraham*, and who
'the children of the Devil; of his own eternall generation; of the
'sire of *Abraham* to see his day. In which sermon he continued, adding
new excellencies and confuting their malicious and vainer calumnies,
they, that they also might confute him, took up stones to cast at him;
he went out of the Temple, going through the midst of them, and
passed by.

21. But in his passage he met a man, who had been born blinde; and
ter he had discoursed cursorily of the cause of that blindnesse, it bein
misery, not sent as a punishment to his own or his parents sin, but as
occasion to make publike the glory of GOD; he to manifest that him
was the light of the world in all senses said it now, and proved it b
Epiphan.de vita & interitu prophet.c.7. miracle, for sitting down he made clay of spittle, and anointing the e
of the blinde man bid him go wash in Siloam, which was a pool of ly
pid water, which GOD sent at the prayer of *Isaiah* the Prophet, a lit
before his death, to satisfie the necessities of his people oppressed w
thirst, and a strict siege, and it stood at the foot of the mount Sion, a
gave its water at first by returns and periods, alwayes to the Jewes, but n
the Enemies. And those intermitted springings were still continued, b
onely a pool was made from the frequent effluxes. The blinde man we
and washed and returned seeing, and was incessantly vexed by the Pha
sees to tell them the manner, and circumstances of the cure, and wh
the man had averred the truth, and named his Physician, giving him a p
ous and charitable testimony, the Pharisees because they could not for
him to disavow his good opinion of JESUS, cast him out of *the synagogu*
But JESUS meeting him received him into *the Church*, told him he w
CHRIST, and the man became again enlightned and he believed and wo
shipped. But the Pharisees blasphemed, for such was the dispensation
the Divine mysteries, that the blinde shall see, and they which think th
see cleerly should become blinde, because they had not the excuse of ign
rance to lessen or take off the sin, but in the midst of light they shut the
eyes, and doated upon darknesse, therefore did their sin remain.

22. But JESUS continued his sermon among the Pharisees insinuating repr
'hensions in his dogmaticall discourses, which like light shined & discover
'error. For by discoursing the properties of a good sheepheard, and the law
'full way of intromission he proved them to be theeves and robbers, becau
'they refused to enter in by JESUS, who is the door of the sheep; and up
'on the same ground reproved all those false Christs, which before him usu
'ped the title of Messias, and proved his own vocation and office by an argu
'ment, which no other shepherd would use, because he laid down his life fo
'his sheep: others would take the fleece, and eat the flesh, but none but hi
'self would die for his sheep; but he would first die, and then gather his shee
'together into one fold, (intimating the calling of the Gentiles) to whic
'purpose he was ennabled by his Father to lay down his life, and to take
'up; and had also endeared them to his Father, that they should be pr
'served unto eternal life, and no power should be able to take them out
'his hand, or the hand of his Father; for because JESUS was united to th
'Father, the Fathers care preserved the sons flocks.

23. But the Jews to requite him for his so divine Sermons betook them
selves to their old argument, they took up stones again to cast at him, pr
tendin

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vending he had blaſphemed; but JESUS proved it to be no blaſphemy to call himſelf the Son of GOD, becauſe they, to whom the Word of GOD came, are in Scripture called Gods. But nothing could ſatisfie them, whoſe tempral intereſt was concerned not conſent to ſuch doctrine, which would ſave their ſouls by ruining their temporal concernments. But when they ſought again to take him, JESUS eſcaped out of their hands, and went away beyond Jordan, where *John* at firſt baptized, which gave the people occaſion to remember that *John* did no miracle, but this Man does many, and *John* whom all men did revere, and highly account of for his office and ſanctity, gave teſtimony to JESUS, and many believed on him there.

After this, JESUS knowing, that the harveſt was great and as yet the labourers had been few, ſent out ſeventy two of his Diſciples with the like commiſſion as formerly the 12 Apoſtles, that they might go before to thoſe places, whither himſelf meant to come. Of which number were the ſeven, whom afterwards the Apoſtles ſet over the Widows, and *Matthias*, *Mark*, and ſome ſay *Luke*, *Juſtus*, *Barnabas*, *Apelles*, *Rufus*, *Niger*, *Cephas* not *Peter*, *Thaddeus*, *Ariſtion*, & *John*. The reſt of the names could not be recovered by the beſt diligence of *Euſebius* and *Epiphanius*. But when they returned from their journey, they rejoyced greatly in the legation and power, and JESUS alſo rejoyced in ſpirit giving glory to GOD, that he had made his revelations to babes, and the more imperfect perſons; like the loweſt valleys which receive from heaven the greateſt flouds of raine and bleſſings, and ſtand thick with corn and flowers, when the mountains are unfruitfull in their height and greatneſſe. 24.

Epiphan. Pan. l. 1. tom. 1. Euſeb. lib. 1. c. 12. Papias apud Euſeb. l. 3. c. 33.

And now a Doctor of the Law came to JESUS, aſking him a Queſtion of the greateſt conſideration, that a wiſe man could aſk or a Prophet anſwer? *Maſter, what ſhall I do to inherit eternall life?* JESUS referred him to the Scriptures, and declared the way to heaven to be this onely, *to love the Lord with all our powers, and faculties, and our neighbour as our ſelf.* But when the Lawyer being captious made a ſcruple in a ſmooth ruſh, aſking what is meant by [neighbour] JESUS told him by a parable of a traveller fallen into the hands of robbers, and neglected by a Prieſt and by a Levite, but relieved by a Samaritane; that no diſtance of country or religion deſtroyes the relation of neighbourhood: but every perſon, with whom we converſe in peace and charity is that neighbour, whom we are to love as our ſelves. 25.

JESUS having departed from Jeruſalem, upon the forementioned danger came to a village called Bethany, where *Martha* making great and buſie preparation for his entertainment to expreſſe her joy, and her affections to his perſon, deſired JESUS to diſmiſſe her ſiſter *Mary* from his feet, who ſate there feaſting her ſelf with the viands and ſweetneſſes of his doctrine, incurious of the proviſions for entertainment; but Jeſus commended her choice, and though he did not expreſſely diſrepute *Martha's* civility, yet he preferred *Mary's* religion and ſanctity of affections. In this time (becauſe *the night drew on, on which no man could work*) JESUS haſtened to do his Fathers buiſineſſe, and to pour out whole Cataracts of holy leſſons like the fruitfull *Nilus* ſwelling over the banks, and filling all the trenches to make a plenty of corn and fruits, great as the inundation. JESUS therefore teaches his Diſciples that form of prayer the ſecond time, which we call the LORDS prayer, teaches them aſſiduity and in- 26.

'defatigable importunity in prayer, by a parable of an importunate no
'bour, borrowing loaves at midnight, and a troubleſome widow, who fo
'an unjuſt judge to do her right by her clamorous and hourely addre
'encourages them to pray, by conſideration of the divine goodneſſe an
'therly affection, far more indulgent to his Sons, then naturall Fathers ar
'their deereſt iſſue; and adds a gracious promiſe of ſucceſſe to them
'pray. He reproves Phariſaicall oſtentation, arms his Diſciples aga
'the fear of men and the terrours of perſecution, which can arrive
'to the incommodities of the body; teaches the fear of GO
'who is LORD of the whole man, and can accurſe the ſoul as wel
'puniſh the body. He refuſes to divide the inheritance between t
'Brethren, as not having competent power to become LORD in te
'porall juriſdictions: He preaches againſt covetouſneſſe and the plac
'felicities in worldly poſſeſſions, by a parable of a rich man, whoſe rich
'were too big for his barnes, and big enough for his ſoul, and runne o
'into voluptuouſneſſe, and ſtupid complacencies in his periſhing good
'he was ſnatched from their poſſeſſion and his ſoul taken from him in t
'violence of a rapid and haſty ſickneſſe in the ſpace of one night; D
'courſes of Divine providence and care over us all, and deſcending ev
'as low as graſſe; he exhorts to alms-deeds, to watchfulneſſe, and pr
'paration againſt the ſudden and unexpected coming of our LORD
'judgement, or by the arreſt of death: Tells the offices and ſedulity
'the Clergy under the apologue of Stewards and Governours of the
'Lords houſes; teaches them gentleneſſe and ſobriety, and not to c
'evil upon confidence of their Lords abſence and delay, and teach
'the people even of themſelves to judge, what is right concernin
'the ſignes of the coming of the Son of Man. And the end of a
'theſe diſcourſes was, that all men ſhould repent, and live good live
'and be ſaved.

27. At this ſermon there were preſent ſome, that told him of the Galilean
whoſe blood *Pilate* mingled with their ſacrifices. For the Galileans were
ſort of people, that taught it to be unlawful to pay tribute to ſtrangers, o
to pray for the Romans; and becauſe the Jewes did both, they refuſed t
communicate in their ſacred rites, and would ſacrifice apart; at whic
ſolemnity when *Pilate* the Roman deputy had apprehended many of them
he cauſed them all to be ſlain, making them to die upon the ſame Altar
Theſe were of the province of Judea, but of the ſame opinion wit
thoſe, who taught in Galilee, from whence the ſect had its appellative
But to the ſtory, JESUS made reply, that theſe externall accident
though they be ſad and calamitous, yet they are no arguments of condem
nation againſt the perſons of the men to convince them of a greater gui
then others, upon whom no ſuch viſible ſignatures have been imprinte
The purpoſe of ſuch chances is, that we ſhould repent, leaſt we periſh i
the like judgement.

28. About this time a certain Ruler of a ſynagogue renewed the old Queſti
on about the obſervation of the Sabbath, repining at JESUS that he cure
a woman that was crooked, looſing her from her infirmity, with which ſh
had been afflicted eighteen yeers. But JESUS made the man aſhamed b
an argument from their own practiſe, who themſelves looſe an ox fro
the ſtall on the Sabbath, and lead him to watering: And by the ſame a
gumen

ument he also stopt the mouths of the scribes and Pharisees, which were open upon him for curing an hydropick person upon the Sabbath. For JESUS, that he might draw off and separate Christianity from the yoke of ceremonies by abolishing and taking off the strictest Mosaicall rites, chose to do very many of his miracles upon the Sabbath, that he might do the work of abrogation and institution both at once; not much unlike the sabbaticall pool in Judæa, which was dry six dayes, but gushed out in a full stream upon the Sabbath: For though upon all dayes CHRIST was operative and miraculous, yet many reasons did concurre and determine him to a more frequent working upon those dayes of publike ceremony and convention. But going forth from thence he went up and down the cities of Galilee, reenforcing the same doctrine he had formerly taught them, and daily adding new precepts, and cautions and prudent insinuations: advertising of the multitudes of them that perish, and the paucity of them that shall be saved, and that we should *strive to enter in at the straight gate*; that the way to destruction is broad and plausible, the way to heaven nice and austere, and few there be that finde it: teaches them modesty at feasts, and entertainments of the poor: discourses of the many excuses and unwillingnes of persons, who were invited to the feast of the kingdom, the refreshments of the Gospel; and tacitly insinuates the rejection of the Jewes, who were the first invited, and the calling of the Gentiles, who were the persons called in from the high wayes and hedges; he reprehends *Herod* for his subtilty and designe to kill him, prophesyes that he should die at Jerusalem, and intimates great sadnesses future to them for neglecting this their day of visitation, and for killing the prophets, and the Messengers sent from GOD. *Joseph. de bello Jud. l. 7. c. 24.*

29. It now grew towards winter, and the Jewes feast of dedication was at hand, therefore JESUS went up to Jerusalem to the feast, where he preached in Solomons porch, which part of the temple stood intire from the first ruines: and the end of his sermon was, that the Jews had like to have stoned him. But retiring from thence he went beyond Jordan, where he taught the people in a most elegant and perswasive parable concerning the mercy of GOD in accepting penitents, in the parable of the prodigall son returning; discourses of the designe of the Messias coming into the world to recover erring persons from their sin and danger in the apologues of the lost sheep, and groat. And under the representment of an unjust but prudent steward, he taught us so to imploy our present opportunities and estates by laying them out in acts of mercy and Religion, that when our souls shall be dismissed from the stewardship and custody of our body, we may be entertained in everlasting habitations; he instructeth the Pharisees in the questions of divorces, limiting the permissions of separations to the only cause of fornication: preferreth holy celebate before the estate of marriage in them, to whom the gift of continency is given in order to the kingdom of Heaven: telleth a story or a parable (for which, is uncertain) of a rich Man (whom *Euthimius* out of the tradition of the Hebrews nameth *Nymensis*) and *Lazarus*: the first a voluptuous person and uncharitable; the other pious, afflicted, sick, and a beggar; the first dyed, and went to Hell, the second to *Abrahams* bosome, GOD so ordering the dispensation of good things, that we cannot easily enjoy two Heavens, nor shall the infelicities of our lives (if we be pious) end otherwise then

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'in a beatified condition: the Epilogue of which ſtory diſcovered this truth
'alſo, that the ordinary means of ſalvation are the expreſſe revelations of
'Scripture, and the miniſteries of GODS appointment; and whoſoever
'neglects theſe ſhall not be ſupplyed with means extraordinary, or if he
'were, they would be totally ineffectual.

30. And ſtill the people drew water from the fountains of our Saviour, which
ſtreamed out in a full and continuall emanation. For adding wave to wave,
line to line, precept upon precept, he reproved the faſtidiouſneſſe of the
'Phariſee, that came with Euchariſt to GOD and contempt to his Brother;
'and commended the humility of the Publicans addreſſe, who came de-
'ploring his ſins; and with modeſty and penance, and importunity begged
'and obtained a mercy. Then he laid hands upon certain young children,
'and gives them benediction, charging his Apoſtles to admit infants to him,
'becauſe to them in perſon, and to ſuch in embleme and ſignification thee
'kingdome of heaven does appertaine. He inſtructs a young man in the
'wayes and counſels of perfection, beſides the obſervation of precepts, by
'heroicall renunciations and acts of munificent charity; which diſcourſe,
becauſe it alighted upon an indiſpoſed, and an infortunate ſubject (for the
young man was very rich) JESUS diſcourſes how hard it is for a rich man
'to be ſaved; but he expounds himſelfe to meane, *they that truſt in riches*;
'and however, it is a matter of ſo great temptation, that it is almoſt impoſ-
'ſible to eſcape, yet with God nothing is impoſſible. But when the Apoſtles
heard the maſter bidding the young man ſell all and give to the poore and
follow him, and for his reward promiſed him a heavenly treaſure; *Peter* in
the name of the reſt began to thinke, that this was their caſe, and the pro-
miſe alſo might concerne them; bnt they asked the Queſtion what ſhall
we have, who have forſaken all and followed thee? JESUS anſwered, that
they ſhould ſit upon twelve thrones, judging the twelve tribes of Iſrael.

31. And JESUS extended this mercy to every Diſciple, that ſhould forſake,
either houſe or wife or children, or any thing for his ſake and the Goſpels,
and that they ſhould receive a hundred fold in this life] by way of comfort
and equivalency, [and in the world to come] thouſands of glories and poſ-
ſeſſions in fruition, and redundancy. For *they, that are laſt ſhall be firſt,
and the firſt ſhall be laſt*: and the deſpiſed people of this world ſhall reign like
kings, and contempt is ſelfe ſhall ſwell up into glory, and poverty into an
eternall ſatisfaction. And theſe rewards ſhall not be accounted according
to the priviledges of nations, or priority of vocation, but readineſſe of mind,
and obedience, and ſedulity of operation after calling, which JESUS
taught his Diſciples in the parable of the labourers in the vineyard, to
whom the Maſter gave the ſame reward, though the times of their work-
ing were different; as their calling and imployment had determined the
opportunity of their labours.

Discourse 16.

Of SCANDAL, *or giving and taking offence.*

Ad. num. 3.

A Sad curse being threatned in the Gospel to them, who offend any of *CHRISTS little ones*, that is, such as are novices and babes in Christianity, it concerns us to learn our duty and perform it, that we may avoid the curse; for, *wo to all them, by whom offences come.* And although the duty is so plainly explicated and represented in glosse and case by the severall commentaries of S. *Paul* upon this menace of our blessed SAVIOUR, yet because our English word [offence] which is commonly used in this Question of scandal, is so large and æquivocall, that it hath made many pretences, and intricated this article to some inconvenience, it is not without good purpose to draw into one body those propositions, which the Masters of spirituall life have described in the managing this Question. 1.

Matth. 18. 7. *Rom.* 14. 1. *Cor* 8. *Galat.* 2.

1. By whatsoever we do our duty to GOD we cannot directly do offence, or give scandall to our Brother; because in such cases where GOD hath obliged us, he hath also obliged himself to reconcile our duty to the designes of GOD, to the utility of souls, and the ends of charity. And this proposition is to be extended to our obedience to the lawfull constitutions of our competent Superiours, in which cases we are to look upon the commandment, and leave the accidentall events to the disposition of that providence; who reconciles dissonancies in nature, and concentres all the variety of accidents into his own glory. And whosoever is offended at me for obeying GOD or GODS vicegerent is offended at me for doing my duty, and in this there is no more dispute, but whether I shall displease GOD, or my peevish neighbour. These are such whom the spirit of GOD complains of under other representments; They think it strange we run not into the same excesse of riot: Their eye is evill, because their Masters eye is good: and the abounding of GODS grace also may become to them an occasion of falling, and the long-suffering of GOD, the encouragement to sin. In this there is no difficulty: for in what case soever we are bound to obey GOD or Man, in that case and in that conjunction of circumstances, we have nothing permitted to our choice, and have no authority to remitt of the right of GOD or our Superiour. And to comply with our neighbour in such Questions, besides that it cannot serve any purposes of piety, if it declines from duty in any 2.

instance, it is like giving alms out of the portion of Orphanes, or building hospitalls with the money and spoils of sacriledge. It is pusillanimity, or hypocrisie, or a denying to confesse CHRIST before men to comply with any man, and to offend GOD, or omit a duty. Whatsoever is necessary to be done, and is made so by GOD, no weaknesse or peevishnesse of man can make necessary not to be done. For the matter of scandall is a duty beneath the prime obligations of religion.

3. 2. But every thing, which is used in religion is not matter of precise duty, but there are somethings, which indeed are pious and religious, but dispensable, voluntary, and commutable; such as are voluntary fasts, exteriour acts of discipline, and mortification not enjoyned; great degrees of exteriour worship, prostration, long prayers, vigils; and in these things although there is not directly a matter of scandal, yet there may be some prudential considerations in order to charity and edification. By pious actions, I mean; either particular pursuances of a generall duty, which are uncommanded in the instance, such as are the minutes and expresses of alms; or else they are *commended*, but in the whole kinde of them unenjoyned, such as Divines call the counsels of perfection. In both these cases a man cannot be scandalous. For the man doing in charity, and the love of GOD such actions which are aptly expressive of love, the man (I say) is not uncharitable in his purposes; and the actions themselves being either attempts or proceedings toward perfection, or else actions of direct duty are as innocent in their productions, as in themselves. And therefore without the malice of the recipient cannot induce him into sin; and nothing else is scandal. To do any pious act proceedes from the spirit of GOD, and to give scandal from the spirit of malice, or indiscretion; and therfore a pious action, whose fountain is love and wisdom, cannot end in uncharitableness or imprudence. But because when any man is offended, at what I esteem piety, there is a question, whether the action be pious or no; therefore it concerns him that works to take care, that his action be either an act of duty, though not determined to a certain particular, or else be something counselled in scripture, or practised by a holy person there recorded, and no where reproved, or a practise warranted by such precedents, which modest, prudent, and religious persons account a sufficient inducement of such particulars: for he that procedes upon such principles derives the warrant of his actions from beginnings, which secure the particular and quits the scandall.

4. This I say is a security against the uncharitableness and *the sin of scandal*; Because a zeal of doing pious actions is a zeal according to GOD: but it is not alwayes a security against the *indiscretion of the scandal*. He that reproves a foolish person in such circumstances, that provoke him or make him impudent or blasphemous, did not give scandal, and brought no sinne upon himself, though he occasioned it in the other. But if it was probable such effects would be consequent to the reprehension, his zeal was imprudent and rash, but so long as it was zeal for GOD, and in its own matter lawfull, it could not be an active or guilty scandal; but if it be no zeal and be a designe to entrap a mans unwarineſſe or passion or shame, and to disgrace the man, by that means or any other to make him sin, then it is directly the offending of our Brother. They that preacht

preacht CHRIST out of envy intended to do offence to the Apostles, but because they were impregnable, the sin rested in their own bosome, and GOD wrought his own ends by it. And in this sense they are scandalous persons, who fast for strife, who pray for rebellion, who intice simple persons into the snare by colours of Religion. Those very exteriour acts of piety become an offence, because they are done to evil purposes, to abuse Proselytes, and to draw away Disciples after them, and make them love the sin, and march under so splendid and fair colours. They who out of strictnesse and severity of perswasion represent the conditions of the Gospel alike to every person, that is, nicer then CHRIST described them in all circumstances, and deny such liberties of exteriour desires and complacency, which may be reasonably permitted to some Men, do very indiscreetly, and may occasion the alienation of some Mens mindes from the entertainments of Religion; but this being accidental to the thing it self, and to the purpose of the Man is not *the sin of scandal*, but it is *the indiscretion of scandal*, if by such means he divorces any Mans minde from the cohabitation and unions of Religion: and yet if the purpose of the Man be to affright weaker and unwise persons, it is a direct scandal, and one of those wayes which the Devil uses toward the peopling of his kingdom, it is a plain laying of a snare to entrap feeble and uninstructed soules.

5. But if the pious action have been formerly joyn'd with any thing that is truly criminal, with idolatry, with superstition, with impious customes, or impure rites, and by retaining the piety, I give cause to my weak brother to think I approve of the old appendage, and by my reputation invite him to swallow the whole action without discerning, the case is altered; I am to omit that pious action, if it be not under command, until I have acquitted it from the suspicion of evil company. But when I have done, what in prudence I guesse sufficient to thaw the frost of jealousie, and to separate those dissonancies, which formerly seemed united, I have done my duty of charity by endeavouring to free my brother from the snare, and I have done what in Christian prudence I was obliged, when I have protested against the appendant crime; if afterwards the same person shall entertain the crime upon pretence of my example, who have plainly disavowed it: he layes the snare for himself, and is glad of the pretence, or will in spite enter into the net, that he might think it reasonable to rail at me. I may not with Christian charity or prudence wear the * picture of our blessed LORD in rings or medals, though with great affection and designes of doing him all the honour that I can, if by such pictures I invite persons, apt, more to follow me then to understand me, to give divine honour to a picture; but when I have declared my hatred of superstitious worshippings, and given my brother warning of the snare, which his own mistake, or the Devils malice was preparing for him, I may then without danger signifie my piety and affections in any civil representments, which are not against GODS law, or the customes of the Church, or the analogy of Faith. And there needs no other reason to be given for this rule, then that there is no reason to be given against it; if the nature of the thing be innocent, and the purpose of the Man be pious, and he hath used his moral industry to secure his brother against accidental mischances, and abuses; his duty in this particular can have no more parts and instances.

* Ἐν δακτύλῳ σὺ εἰκόνα μὴ φορέσῃς. *Dictum proverbialiter, contra leves & inanes ceremonias civilis & popularis religionis.*

6 But it is too crude an assertion to affirm indefinitely that whatsoever hath been

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been abused to evil or superstitious purposes must presently be abjured, and never entertained, for fear of scandal; for it is certain that the best things have been most abused; have not some persons used certain verses of the Psalter as an antidote against the tooth-ach? and carried the blessed Sacrament in pendants about their necks as a charm to countermand Witches, & S. *Johns* Gospel as a spel against wilde beasts and wilder untamed spirits? Confession of sins to the Ministers of Religion hath been made an instrument to serve base ends; and so indeed hath all Religion been abused; and some persons have been so receptive of scandal, that they suspected all Religion to be a meer stratagem, because they have observed very many Men have used it so. For some natures are like Spunges, or Sugar, whose utmost verge if you dip in wine, it drowns it self by the moisture it sucks up, and is drenched all over, receiving its dissolution from within; its own nature did the mischief, and plucks on its own dissolution. And these Men are greedy to receive a scandal, & when it is presented but in small instances they suck it up to the dissolution of their whole religion, being glad of a quarrel, that their impieties may not want all excuse. But yet it is certainly very unreasonable to reject excellent things because they have been abused; as if separable accidents had altered natures & essences, or that they resolve never to forgive the duties for having once fallen into the hands of unskilful or malicious persons. *Hezekiah* took away the brazen Serpent, because the people abused it to idolatry; but the Serpent had long before lost its use; and yet if the people had not been a peevish and refractory & superstitious people, in whose nature it was to take all occasions of superstition; & further yet, if the taking away such occasions and opportunities of that sin in special had not been most agreeable with the designes of GOD in forbidding to the people the common use of all images, in the second Commandment, which was given them after the erection of that brazen statue; *Hezekiah* possibly would not, or at least, had not been bound to have destroyed that monument of an old story & a great blessing, but have sought to separate the abuse from the minds of Men, and retain'd the image. But in Christianity, when none of these circumstances occur, where by the greatness and plenty of revelations we are more fully instructed in the wayes of duty, & when the thing it self is pious, and the abuse very separable, it is infinite disparagement to us, or to our Religion, either that our Religion is not sufficient to cure an abuse, or that we will never part with it, but we must unpardonably reject a good, because it had once upon it a crust or spot of leprosie, though since it hath been washed in the waters of Reformation. The Primitive Christians abstain'd from actions of themselves indifferent, which the unconverted people used, if those actions were symbolical, or adopted into false religions, or not well understood by those they were bound to satisfie: But when they had washed off the accrescences of Gentile superstition, they chose such rites, which their neighbours used, and had designes not imprudent or unhandsome; and they were glad of a Heathen Temple to celebrate the Christian rites in them, and they made no other change, but that they ejected the Devil, and invited their LORD into the possession.

7. 3. In things meerly indifferent, whose practise is not limited by command, nor their nature heightned by any appendant piety, we must use our liberty so as may not offend our Brother, or lead him into a sin directly or indirectly. For scandal being directly against charity it is to be avoided in the

he same measure, and by the same proportions, in which charity is to be pur-
sued. Now we must so use our selves, that we must cut off a foot, or pluck
out an eye rather then the one should bear us and the other lead us to sin
nd death; we must rather rescind all the naturall and sensuall or deerest
nvitation to vice, and deny our selves lawfull things, then that lawful things
hould betray us to unlawfull actions. And this rule is the measure of cha-
ity: our neighbours soul ought to be dearer unto us then any temporal pri-
iledge. It is lawful for me to eat herbs, or fish, and to observe an ascetick
liet; But if by such austerities I lead others to a good opinion of Monta-
nisme, or the practises of *Pythagoras*, or to beleeve flesh to be impure, I must
ather alter my dyet, then teach him to sin by mistaking me. S. *Paul* gave an
nstance of eating flesh sold in the shambles from the idol temples; to eat it
n the relation of an Idol sacrifice, is a great sin; but when it is sold in the
hambles the property is alterd to them that understand it so. But yet even
his *Paul* would not do, if by so doing he should encourage undiscerning peo-
ple to eat all meat conveyed from the temple, and offered to Devils. It is not
n every Mans head to distinguish formalities, & to make abstractions of pur-
pose from exteriour acts, and to alter their devotions by new relations and
espects depending upon intellectual and Metaphysical notions. And there-
ore it is not safe to do an action, which is not lawful, but after the making
listinctions, before ignorant & weaker persons, who swallow down the bole
nd the box that carries it, and never pare their apple, or take the core out.
f I by the law of charity must rather quit my own goods, then suffer my bro-
her to perish, much rather must I quit my priviledge, & those superstructures
f favour and grace, which *Christ* hath given me beyond my necessities, then
wound the spirit, and destroy the soul of a weak Man, for whom *Christ died*;
t is an inordinate affection to love my own ease, and circumstances of plea-
ure before the soul of a brother; & such a thing are the priviledges of Chri-
tian liberty; for *Christ* hath taken off from us the restraints, which *God* had
aid upon the Jews in meat and Holydayes; but these are but circumstances
of grace given us for opportunities, & cheap instances of charity; we should
ll die for our brother, who will not lose a meal to prevent his sin, or change
dish to save his soul. And if the thing be indifferent to us, yet it ought not
o be indifferent to us, whether our brother live or dye.

4. And yet we must not to please peevish or froward people betray our 8.
iberty, which Christ hath given us. If any man *opposes* the lawfullnesse, and
icence of indifferent actions, or *be disturbed* at my using my priviledges in-
nocently; In the first case I am bound to use them still; In the second I am
ot bound to quit them to please him. For in the first instance he, that shall
ease to use his liberty to please him, that sayes his liberty is unlawfull, en-
ourages him that sayes so, in his false opinion, and by complying with him
gives the scandal; And he, who is angry with me for making use of
t, is a person that, it may be, *is crept in to spy out and* invade *my liberty*;
ut not apt to be reduc'd into sin by that act of mine, which he detests, for
which he despises me, and so makes my person unapt to be exemplar to
im; to be angry with me for doing what CHRIST hath allowed me, and
which is part of the liberty he purchased for me, when he took upon
imself the form of a servant, is to judge me, and to be uncharitable to
ne; and he that does so is before hand with me, and upon the active part;
ie does the scandal to me, and by offering to deprive me of my liberty
ie makes my way to heaven narrower, and more encombred, than CHRIST
left

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left it, and so places a stumbling stone in my way; I put none in his. And if such peevishnesse and discontent of a Brother engages me to a new and unimposed yoke, then it were in the power of my enemy, or malevolent person to make me never to keep festivall, or never to observe any private fast, never to be prostrate at my prayers, nor to do any thing but according to his leave; and his humour shall become the rule of my actions and then my charity to him shall be the greatest uncharitablenesse in the world to my self; and his liberty shall be my bondage. Adde to this, that such complying, and obeying the peevishnesse of discontented persons is to no end of charity; for beside that such concessions never satisfie persons who are unreasonably angry, because by the same reason they may demand more, as they ask this for which they had no reason at all, it also encourages them to be peevish and gives fuel to the passion, and feeds the wolf, and so encourages the sin, and prevents none.

5. For he onely gives scandall, who induces his Brother directly or collaterally into sin, as appears by all the discourses in scripture guiding us in this duty; and it is called, *laying a stumbling block in our Brothers way*, and *wounding the Conscience of our weak Brother*. Thus *Balaam* was said to lay scandall before the sons of Israel by tempting them to fornication with the daughters of *Moab*. Every ill example, or imprudent, sinfull, and unwary deportment is a scandall, because it invites others to do the like, leading them by the hand, taking off the strangenesse and insolency of the act, which deterres many men from entertaining it; and it gives some offers of security to others, that they shall escape as we have done; besides that it is in the nature of all agents naturall and morall to assimilate either by proper efficiency, or by counsell and morall invitements others to themselves. But this is a direct scandall; and such it is to give money to an idle person, who you know will be drunk with it: or to invite an intemperate person to an opportunity of excesse, who desires it alwayes, but without thee wants it. Indirectly and accidentally, but very criminally they give scandall, who introduce persons into a state of life, from whence probably they passe into a state of sin; so did the Israelites, who married their daughters to the Idolatrous *Moabites*, and so do they, who intrust a pupill to a vitious Guardian. For although GOD can preserve children in the midst of flames without scorching, yet if they singe their hair, or scorch their flesh, they that put them in, are guilty of the burning. And yet further: if persons so exposed to danger should escape by miracle; yet they escape not, who expose them to the danger. They who threw the children of the captivity into the furnace were burnt to death, though the children were not hurt; and the very offering a person in our trust to a certain or probable danger foreseen and understood, is a likely way to passe sin upon the person so exposed, but a certain way to contract it in our selves; it is directly against charity, for no man loves a soul, unlesse he loves its safety; and he cares not to have his childe safe, that throws him into the fire. Hither are to be reduced all false doctrines aptly productive of evil life; the doctrines are scandalous, and the men guilty, if they understand the consequents of their own propositions: or if they think it probable that persons will be led by such doctrines into evil persuasions, though themselves beleeve them not to be necessary products of their opinions, yet the very publishing such opinions, which (of themselves not being necessary or otherwise very profitable) are apt

1 *Cor.* 8. 10. 12
Rom. 14. 21.
Matth. 5. 29. & 13. 57.
Mark 14. 27. & 6. 3. & 4. 17.
Luke 7. 23.
John 16. 1.

t to be understood, by weak persons at least, to ill ends, is against charity, d the duty, we ow to our Brothers soul.

6. It is not necessary for ever to abstain from things indifferent to event the offending of a brother, but onely till I have taken away that ck, against which some did stumble, or have done my endeavour to re- ove it. In Questions of religion it is lawfull to use primitive and ancient ords, at which men have been weakned and seem to stumble, when the jection is cleer'd, and the ill consequents and suspicion disavowed, & it may of good use, charity, & edification to speak the language of the purest ages, hough that some words were used also in the impurest ages, and descended ng upon changing, and declining articles; when it is rightly explicated in at sense the best men did innocently use them, and the same sense be now otested. But in this case it concerns prudence to see that the benefit be ater then the danger. And the same also is to be said concerning all the a- ons & parts of Christian liberty. For if after I have removed the uneven- se & objection of the accident, that is, if when I have explained my disre- to the crime, which might possibly be gathered up & taken into practise my misunderstood example, still any Man will stumble and fall, it is a re- ation to fall, a love of danger, a peevishnesse of spirit, a voluntary mis- erstanding; it is not a misery in the Man more, then it is his own fault: when ever the cause of any sin becomes criminal to the Man that sins, certain that if the other, who was made the occasion, did disavow and rest against the crime, the Man that sins, is the onely guilty person both he effect and cause too; for the other could do no more but use a mo- and prudent industry to prevent a being mis-interpreted; and if he e tyed to more, he must quit his interest for ever in a perpetual scruple; it is like taking away all laws to prevent disobedience, and making all n to secure the World against the effects of pride or stubbornesse. I e to this, that since actions indifferent in their own natures are not pro- ive of effects and actions criminal, it is meerly by accident, that Men abused into a sin, that is, by weaknesse, by misconceit, by something either discovers malice or indiscretion, which because the act it self not of it self, if the Man does not voluntarily or by intention, the sin s no where but with the Man that entertains it; the Man is no longer then he is mistaken, and he is not mistaken or abused into the sin by ple of any Man who hath rightly stated his own question, and divorc'd perstition of the sin from his action; whatsoever comes after this is eaknesse of understanding, but strength of passion; and he that is *al- learning, and never comes to the knowledge of the truth*, is something be- a silly Man; Men cannot be alwayes *babes in CHRIST* without their ault; they are no longer *CHRISTS little ones*, then they are inculpa- norant. For it is but a mantle cast over pride and frowardnesse to our selves able to teach others, and yet pretend offence and scandal; rn to be instructed, and yet complain that we are offended, and lead n for want of knowledg of our duty. He that understands his duty, is person capable of scandal by things indifferent. And it is certain, that n can say concerning himself, that he is scandaliz'd at another, that is, e is lead into sin by mistake and weaknesse; for if himself knowes it, istake is gone; well may the guides of their souls complain concern- ch persons, that their sin is procured by offending persons or actions,

10.

Adverte ut ne- sci. 1 Cor. 8. 12.

but

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but he that complains concerning himself to the same purpose pretend norance for other ends and contradicts himself by his complaint and kn ledge of his errour. The boy was prettily peevish, who when his Fa bid him pronounce *Thalassius*, told him he could not pronounce *Thalass* at the same time speaking the word: just so impotint, weak, and undisc ing a person is that, who would forbid me to do an indifferent action u pretence, that it makes him ignorantly sin, for his saying so confutes hi norance, and argues him of a worse folly; it is like asking my neighb whether such an action be done against mine own will?

11. 7. When an action is apt to be mistaken to contrary purposes, it cerns the prudence and charity of a Christian to use such complyanc best cooperates to Gods glory, and hath in it the lesse danger. The A stoles gave an instance in the matter of circumcision, in which they wal warily, and with variety of designe, that they might invite the Gentile the easie yoke of Christianity, and yet not deterre the Jew by a distres

Galat. 2. 2,3,4,*&c.* of the Law of *Moses*. And therefore Saint *Paul* circumcised *Timothy*, cause he was among the Jews and descended from a Jewish parent, and the instance gave sentence in complyance with the Jewish persuasion; cause *Timothy* might well be accounted for a Jew by birth; unto them rites of *Moses* were for a while permitted; but when *Titus* was brou upon the scene of a mixt assembly, and was no Jew, but a Greek, to wh *Paul* had taught, *they ought not to be circumcised*: although some Jews watch what he would do, yet he plainly refused to circumcise him, choosing ther to leave the Jews angry, than the Gentiles scandalized or lead into opinion, that circumcision was necessary; or that he had taught them oth wise out of collaterall ends, or that now he did so. But when a case Christian liberty happened to Saint *Peter*, he was not so prudent in choice, but at the coming of certain Jews from Jerusalem, withdr himself from the society of the Gentiles, not considering, that it was wor if the Gentiles, who were invited to Christianity by the sweetnesse of liberty and complyance, should fall back, when they that tau them the excellence of Christian liberty durst not stand to it, then those Jews were displeased at Christianity for admitting Gentiles into communion after they had been instructed, that GOD had brok down the partition wall; and made them one sheepfold. It was of grea concernment to GODS glory to gain the Gentiles, then to retain t Jews; and yet if it had not, the Apostles were bound to bend to t inclinations of the weaker, rather then be mastered by the wilfullne of the stranger, who had been sufficiently instructed in the articles Christian liberty, and the adopting the Gentiles into the family GOD. Thus if it be a Question whether I should abate any thing my externall religion or ceremonies to satisfie a hereticke or a conten ous person, who pretends scandal to himself, and is indeed of anot persuasion; and at the same time I know that good persons would weakned at such forbearance and estranged from the good persuasion a charity of communion, which is part of their duty, it more concer charity, and the glory of GOD, that I secure the right than tw about the wrong, wilfull and malicious persons; A Prelate must rat fortifie and encourage obedience, and strenghthen discipline, than remissenesse toward refractory spirits, and a desire not so seem seve

weak

eaken the hands of conscientious persons by taking away the marks of dif- Part III.
erence between them that obey, and them that obey not; and in all ca-
s when the question is between a Friend to be secured from Apostasie, or
a Enemy to be gained from indifferency, S. *Pauls* rule is to be observed;
o good to all, but especially to the houshold of faith. When the Church
a particular instance cannot be kinde to both, she must first love her own
hildren.

8. But when the question is between pleasing and contenting the 12.
ncies of a Friend, and the gaining of an Enemy, the greater good
the Enemy is infinitely to be preferred before the satisfying the unne-
ssary humour of the Friend; and therefore that we may gain persons of a
ffering Religion, it is lawful to entertain them in their innocent customes,
at we may represent our selves charitable, and just, apt to comply in
hat we can, and yet for no end complying further then we are permitted.
was a policy of the Devil to abuse Christians to the rites of Mithra by
itating the Christian ceremonies; and the Christians themselves were
forehand with him in that policy; for they facilitated the recon-
lement of Judaisme with Christianity by common rites, and invited
e Gentiles to the Christian Churches, because they never violated the
eathen Temples, but loved the Men, and imitated their innocent rites,
d onely offered to reform their errours, and hallow their abused pur-
oses; and this, if it had no other contradictory, or unhandsome circum-
unce, gave no offence to other Christians, when they had learn'd to trust
em with the government of Ecclesiastical affairs, to whom GOD had com-
itted them, and they all had the same purposes of Religion and Charity.
nd when there is no objection against this, but the furies or greater heats
a mistaken zeal; the complyance with evil or unbelieving persons to gain
em from their errors to the wayes of truth and security is great prudence
d great charity; because it chooses and acts a greater good at no other
arge or expence but the discomposing of an intemperate zeal.

9. We are not bound to intermit a good, or a lawfull action, assoon as 13.
any man tells us it is scandalous, for that may be an easie stratagem to
e me laws, and destroy my liberty: But either, when the actionis of it
f, or by reason of a publike known indisposition of some persons
obably introductive of a sin; or when we know, it is so in fact. The
ter is but affrighting a Man; this onely is prudent, that my charity be
ided by such rules, which determine wise men to actions or omissions
spectively. And therefore a light fame is not strong enough to wrest
r liberty from me, but a reasonable belief, or a certain knowledge; in
: taking of which estimate we must neither be too credulous and easie,
r yet ungentle and stubborn; but do according to the actions of wise men,
l the charities of a Christian. Hither we may refer the rules of abstaining
m things which are of evil report. For not every thing, which is
good report, is to be followed, for then a false opinion, when it
become popular must be professed for conscience sake; nor yet every
ng that is of bad report, is to be avoided, for nothing endured
re shame and obloquy then Christianity at its first commencement.
t by [*good report*] we are to understand such things, which are well
orted of by good men and wise men; or Scripture; or the consent of
nations.

Discourse XVII.

Ad Num. 21. & 27.

Of the causes and manner of the Divine judgements.

Γέγραφε δ' ἀσαφῆ νόον ἀνθρώποισι. *Solon.*

GODS judgements are like the writing upon the wall, which was a missive of anger from GOD upon *Belshazzar*, it came upon an errand of revenge, and yet was writ in so dark characters, that none could read it but a Prophet. When ever GOD speaks from heaven, he would have us to understand his meaning; and if he declares not his sense in particular signification yet we understand his meaning well enough, if every voice of GOD lead us to repentance. Every sad accident is directed against sin, either to prevent it or to cure it; to glorifie GOD, or to humble us; to make us go forth of our selves, and to rest upon the centre of all felicities, that we may derive help from the same hand, that smote us. Sin and punishment are so neer relatives, that when GOD had marked any person with a sadnesse, or unhandsome accident, men think it warrant enough for their uncharitable censures and condemn the man, whom GOD hath smitten, making GOD the executioner of our uncertain or ungentle sentences. *Whether sinned this man or his parents, that he was born blind?* said the pharisees to our blessed Lord: *Neither this man, nor his parents*, was the answer; meaning, that GOD had other ends in that accident to serve; and it was not an effect of wrath, but a designe of mercy both directly and collaterally. Gods glory must be seen cleerly by occasion of the curing the blinde man. But in the present case the answer was something different. *Pilate* slew the Galileans, when they were sacrificing in their conventicles apart from the Jews. For they first had separated from obedience, and paying tribute to *Cesar*, and then from the Church, who disavowed their mutinous and discontented doctrines. The cause of the one and the other are linked in mutuall complications and endeerment, and he who despises the one will quickly disobey the other. Presently upon the report of this sad accident the people run to the judgement seat, and every man was ready to be accuser and witnesse and judge upon these poor destroyed people; but JESUS allaies their heat, and though he would by no means acquit these persons from deserving death for their denying tribute to *Cesar*, yet he alters the face of the tribunal, & makes those persons, who were so apt to be *accusers* and *judges*, to act another part, even of *guilty persons* too, that since they will needs be juding, they might judge themselves, for [*think not these were greater sinners, than all the other Galileans, because they suffered such things. I tell you nay but except ye repent ye shall all likewise perish*;] meaning, that although there was great probability to beleeve such persons, schismaticks (I mean) and rebells, to be the greatest

Luke 13. 2.

greatest sinners of the World, yet themselves who had designes to destroy the Son of GOD, had deserved as great damnation. And yet it is observable, that the holy JESUS onely compared the sins of them that suffered with the estate of the other Galileans, who suffered not; and that also applyes it to the persons present who told the news, to consigne this truth unto us, that when persons confederate in the same crimes are spared from a present judgement falling upon others of their own society, it is indeed a strong alarm to all to secure themselves by repentance against the hostilities and eruptions of sin; but yet it is no exemption or * security to them that escape to beleeve themselves persons lesse sinful; for GOD sometimes decimates or tithes delinquent persons, and they dye for a common crime according as GOD hath cast their lot in the decrees of predestination; and either they that remain are sealed up to a worse calamity, or left within the reserves and mercies of repentance; for in this there is some variety of determination and undiscerned providence.

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*--Χεῖρα τοι Κυρίᾳ τὰ ἡμέτερα. Θεὸς ἀπίζεται τε θεσπέσιον δόμον. *Eschyl. Iκετίδες.* Plus scil. Deus partem percussit sententiæ suæ gladio, ut partem corrigeret exemplo, probaretq; omnibus simul, & coercendo censuram, & indulgendo pietatem. Salvian.

The purpose of our blessed SAVIOUR is of great use to us in all the traverses and changes, and especially the sad and calamitous accidents of the World. But in the misfortune of others we are to make other discourses concerning Divine judgments, then when the case is of neerer concernment to our selves. For first, when we see a person come to an unfortunate and untimely death, we must not conclude such a Man perishing and miserable to eternity. It was a sad calamity that fell upon the Man of Judah, that returned to eat bread into the Prophets house contrary to the Word of the LORD; he was abused into the act by a Prophet, and a pretence of a command from GOD, and whether he did violence to his own understanding, and believed the Man, because he was willing, or did it in sincerity, or in what degree of sin or excuse the action might consist no Man there knew, and yet a Lion slew him, and the lying Prophet that abused him escaped and went to his grave in peace: Some persons joyned in society or interest with criminals have perished in the same judgements; and yet it would be hard to call them equally guilty who in the accident were equally miserable and involved. And they who are not strangers in the affaires of the World cannot but have heard, or seen some persons, who have lived well and moderately, though not like the flames of the Holocaust, yet like the ashes of incense, sending up good perfumes, and keeping a constant and slow fire of piety or justice, yet have been surprized in the midst of some unusual unaccustomed irregularity, and dyed in that sinne; a sudden gayety of fortune, a great joy, a violent change, a friend is come, or a marriage-day, hath transported some persons to indiscretions and too bold a license, and the indiscretion hath betrayed them to idle company, and the company to drink, and drink to a fall, and that hath hurried them to their grave; and it were a sad sentence to think GOD would not repute the untimely death for a punishment great enough to that deflexion from duty, and judge the Man according to the constant tenour of his former life; If such an act was not of a malice great enough to outweigh the former habites, and interrupt the whole state of acceptation and grace. Something like this was the case of *Uzzah*, who espying the tottering Ark went to support it with an unhallowed hand; GOD smote him, and he dyed immediately. It were too severe to say his zeal and indis-

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--vetabo qui Cereris sacrum Vulgarit arcanæ, sub iisdem Sit trabibus, fragilemq; mecum Solvat phaselum: sæpe Diespiter Neglectus, incesto addidit integrum. Hor. l. 3. od. 2.

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cretion carried him beyond a temporal death to the ruines of eterni y. *Origen* and many others have made themselves Eunuchs for the kingdom of Heaven, and did well after it; but those that did so, and dyed of the wound, were smitten of GOD and dyed in their folly; and yet it is rather to be called a sad consequence of their indiscretion, thon the expresse of a final anger from GOD Almighty. For as GOD takes off our sins and punishments by parts, remitting to some persons the sentence of death, and inflicting the fine of a temporal losse, or the gentle scourge of a lesser sickenesse: so also he layes it on by parts, and according to the proper proportions of the Man and of the crime; and every transgression, and lesser deviation from our duty does not drag the soul to death eternal, but GOD suffers our repentance, though imperfect to have an imperfect effect, knocking off the fetters by degrees, and leading us in some cases to *a councell*, in some *to judgement*, and in some *to Hell fire*; but it is not alwayes certain that he who is lead to the prison doores shall there lye entombed; and a Man may by a judgement be brought to the gates of Hell, and yet those gates shall not prevail against him. This discourse concernes persons whose life is habitually fair, and just, but are surprized in some unhandsome, but lesse criminal action, and dyed or suffer some great calamity, as the instrument of its expiation or amendment.

3. 2. But if the person, upon whom the judgement falls, be habitually vitious; or the crime of a clamorous nature or deeper tincture; if the Man *sinne a sinne unto death*, and either meets it or some other remarkable calamity, not so feared as death; provided we passe no further then the sentence we see then executed, it is not against charity or prudence, to say, this calamity in its own formality, and by the intention of GOD is a punishment and judgement. In the favourable cases of honest and just persons, our sentence and opinions ought also to be favourable; and in such questions to encline ever to the side of charitable construction, and read other ends of GOD in the accidents of our neighbour, then revenge or expresse wrath. But when the impiety of a person is scandalous and notorious, when it is clamorous and violent, when it is habitual and yet corrigible, if we finde a sadnesse and calamity dwelling with such a sinner, especially if the punishment be spiritual; we reade the sentence of GOD written with his own hand, and it is not sawcinesse of opinion, or a pressing into the secrets of providence to say the same thing, which GOD hath published to all the World in the expresses of his Spirit. In such cases we are to observe the *severity of GOD*; *on them that fall severity*; and to use those judgements as instruments of the fear of GOD, and arguments to hate sin, which we could not well do, but that we must look on them as verifications of GODS threatning against great and impenitent sinners. But then if we descend to particulars we may easily be deceived.

4. For some Men are diligent to observe the accidents and chance of Providence upon those especially, who differ from them in opinion; and what ever ends GOD can have, or what ever sins Man can have, yet we lay that in fault which we therefore hate, because it is most against our interest: the contrary opinion is our Enemy, and we also think GOD hates it; but such fansies do seldome serve either

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the ends of truth or charity. 'Pierre Calceon died under the Barbers 'hand: there wanted not some who said, it was a judgement upon him 'for condemning to the fire the famous *Pucelle* of France, who pro- 'phesied the expulsion of the English out of the Kingdom. They that 'thought this, believed her to be a Propheteſſe; but others that thought 'her a Witch, were willing to finde out another conjecture for the sud- 'den death of the Gentleman. But I instance in a trifle. Certain it is, that GOD removed the Candlestick from the Levantine Churches, because he had a quarrel unto them; for that punishment is never sent upon pure delignes of emendation, or for direct and immediate purposes of the Divine Glory, but ever makes reflexion upon the past sinne; but when we descend to a judgement of the particulars, GOD walks so in the dark to us, that it is not discerned, upon what ground he smote them. Some say it was because they dishonoured the eternal JESUS in denying the procession of the holy Ghost from the Sonne: the Church of Rome calls the Churches of the Greek communion, Schismatical, and thinks GOD righted the Roman quarrel, when he revenged his own; some think they were cut off for being breakers of Images, others thinke that their zeal against Images was a meanes they were cut off no sooner; and yet he that shall observe what innumerable Sects, Herefies, and Factions were commenced amongst them, and how they were wanton with Religion, making it serve ambitious and unworthy ends, will see that besides the ordinary conjectures of interested persons, they had such causes of their ruine, which we also now feel heavily incumbent upon our selves. To see GOD adding eighteen years to the life of *Hezekiah* upon his prayer, and yet cutting off the young son of *David* begotten in adulterous embraces; to see him rejecting *Adonijah*, and receiving *Solomon* to the kingdom, begotten of the same Mother, whose son GOD in anger formerly slew; to observe his mercies to *Manasses*, in accepting him to favour, and continuing the Kingdom to him, and his severity to *Zedekiah* in causing his eyes to be put out; to see him rewarding *Nebuchadnezzar* with the spoils of Egypt for destroying Tyre, and executing GODS severe anger against it, and yet punishing others for being executioners of his wrath upon Jerusalem, even then when he purposed to chastise it; to see *Wenceslaus* raised from a Peasant to a Throne, and *Pompey* from a great Prince reduced to that condition, that a Pupil and an Eunuch passed sentence of death upon him; to see great fortunes fall into the hand of a Fool, and honourable old persons, and learned Men descend to unequal beggery; to see him strike a stroke with his own hand in the conversion of *Saul*, and another quite contrary in the cutting off of *Judas* must needs be some restraint to our judgements concerning the general state of those Men, who lye under the rod; but it proclaimes an infinite uncertainty in the particulars, since we see contrary accidents happening to persons guilty of the same crime, or put in the same indispositions. GOD hath marked all great sinnes with some signal and expresse judgements, and hath transmitted the records of them, or represented them before our eyes; that is, hath done so in our age, or it hath been noted to have been done before, and that being sufficient to affright us from those crimes, GOD hath not thought it expedient to do the same things to all persons in

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Pendula dum tonsor secat excrementa capilli
Expirans cadit, & gelida tellure cadaver
Decubat, ultrices sic pendunt crimina pœnas.
Valer. and.

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the same cases, having to all persons produced instances and examples of fear by fewer accidents, sufficient to restrain us, but not enough to passe sentence upon the changes of Divine Providence.

5. But sometimes GOD speakes plainer, and gives us notice, what crimes he punishes in others, that we may the rather decline such rocks of offence. If the crime and the punishment be symbolical, and have proportion and correspondence of parts, the hand of GOD strikes the Man, but holds up one finger to point at the sinne. The death of the childe of *Bathsheba* was a plain declaration, that the anger of GOD was upon *David* for the adulterous mixture. That blasphemer, whose tongue was presently struck with an ulcerous tumour, with his tongue declared the glories of GOD, and his own shame. And that famous person, and of excellent learning *Giacchettus* of Geneva, being by his Wife found dead in the unlawfull embraces of a stranger woman, who also dyed at the same instant, left an excellent example of GODS anger upon the crime, and an evidence, that hee was then judged for his intemperance. Such are all those punishments, which are naturall consequents to a crime, as Dropsies, redneſſe of eyes, dissolution of nerves, apoplexies to continuall drunkennesse, to intemperate eating short lives and sudden deaths, to lust, a caitive slavish disposition, and a foul diseased body; fire and sword, and depopulation of Towns and villages, the consequents of ambition and unjust wars: poverty to prodigality, and all those judgements, which happen upon cursings and horrid imprecations, when GOD, is under a curse called to attest a lye, and to connive at impudence; or when the oppressed persons in the bitternesse of their souls wish evil and pray for vengeance on their oppressours, or that the Church upon just cause inflicts spirituall censures, and delivers unto Satan, or curses and declares the Divine sentence against sinners, as S. Peter against *Ananias* and *Saphira*, and S. Paul against *Elimas*, and of old *Moses* against Pharaoh and his Egypt: (of this nature also was the plague of a withered hand inflicted upon *Jeroboam*, for stretching forth his hand to strike the Prophet) In these and all such instances the offspring is so like the Parent, that it cannot easily be concealed; sometime the crime is of that nature, that it cryes aloud for vengeance, or is threatned with a speciall kinde of punishment, or by the observation and experience of the world hath regularly happened to a certain sort of persons, such as are dissolutions of estates, the punishment of sacriledge; a descending curse upon posterity for four generations, specially threatned to the crime of idolatry; any plague whatsoever to oppression; untimely death to murder; an unthriving estate to the detention of tithes, or whatsoever is GODS portion allotted for the services of religion; untimely and strange deaths to the persecutors of Christian religion; *Nero* killed himself, *Domitian* was killed by his servants, *Maximinus* and *Decius* were murthered, together with their children, *Valerianus*, imprisoned, flead and slain with tortures by *Sapor* King of Persia, *Diocletian* perished by his own hand, and his house burnt with the fate of Sodome and Gomorrah, with fire from above, *Antiochus* the President under *Aurelian* while *Agapetus* was in his agony and sufferance of Martyrdome, cryed out of a flame within him, and dyed; *Flaccus* vomited out his entrailes presently after he had caused *Gregory* Bishop

Fulgos lib. 9. c. 12.

Pœna tamen præsens cum tu deponis amictum
Turgidus et crudum pavonem in balnea portas.
Hinc subitæ mortes atq; intestata senectus.
Juven. Sat. 1.
Quos nimis effrænes habuit vapulo renes
Sic luitur juvenis culpa dolore suis,

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Bishop of Spoleto to be slain, and *Dioscorus* the Father of Saint *Barbara* had accused and betrayed his Daughter to the Hangmans cruelty for being a Christian, and he dyed by the hand of GOD by fire from Heaven. These are GODS tokens, marks upon the body of infected persons, and declare the malignity of the disease, and bids us all beware of those determined crimes.

6.

3. But then in these and all other accidents we must first observe from the cause to the effect, and then judge from the effect concerning the nature and the degree of the cause; we cannot conclude; this family is lessened, beggered, or extinct, therefore they are guilty of Sacriledge, but thus; they are sacrilegious, and GOD hath blotted out their name from among the posterities, therefore this judgement was an expresse of GODS anger against Sacriledge; the judgement will not conclude a sinne, but when a sinne infers the judgement with a legible character, and a prompt signification, not to understand GODS choice is next to stupidity or carelessenesse. *Arius* was known to be a Seditious, Hereticall, and dissembling person, and his entrails descended on the earth, when he went to cover his feet; it was very suspicious, that which was the punishment of those sins, which were the worst in him; but he that shall conclude *Arius* was a Heretick, or seditious upon no other ground, but because his bowels gushed out, begins imprudently, and proceeds uncharitably. But it is considerable that Men do not arise to great crimes in the sudden, but by degrees of carelessenesse to lesser impieties, and then to clamorous sins: And GOD is therefore said to punish great sinnes or actions of highest malignity, because they are commonly productions from the spirit of reprobation, they are the highest acts and suppose a body of sinne; and therefore although the judgement may be intended to punish all our sins, yet it is like the Syrian army, that kills all that are its enemies, but it hath a speciall commission to fight against none but the King of Israel, because his death would be the dissolution of the body; and if GOD humbles a Man for his great sinne, that is, for those acts which combine, and consummate all the sin, possibly the body of sinne may separate, and be apt to be scattered and subdued by single acts and instruments of mortification; and therefore it is not reasonable in our making use of GODS judgements upon others to think that GOD will rather strike at the greatest crimes; not onely because they are in themselves of greatest malice and iniquity, but because they are the summe total of the rest, and by being great progressions in the state of sinne, suppose all the rest included; and we by proportioning and observing the judgement to the highest, acknowledge the whole body of sinne to lye under the curse, though the greatest only was named, and called upon with the voice of thunder. And yet because it sometimes happens, that upon the violence of a great and heavy occasion some persons leap into such a sinne, which in the ordinary course of sinners uses to be the effect of an habitual and growing state, then, if a judgement happens, it is clearly appropriate to that one great crime, which as of it self it is equivalent to a vitious habit, and interrupts the acceptation of all its former contraries, so it meets with the curse such as usually GOD chooses for the punishment of a whole family and state of sinne. However, in making observation upon the ex-

--ruit Arius alvo
Infelix plus mente cadens, lethumq; peremptus
Cum Juda commune tulit, qui gutture pendens
Visceribus curvatus obit, nec pœna sequestrat
Quos par culpa ligat, qui majestatis honori
Vulnus, ab ore parant: hic prodidit ille diremit
Sacrilega de voce--
Poet Christ.
apud Baron. T. 3.

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presses of GODS anger we must be careful that we reflect not with an bitternesse or scorn upon the person of our calamitous Brother, lest w make that to be an evil to him, which GOD intends for his benefit, if th judgement was medicinal; or that we increase the load already great nough to sink him beneath his grave, if the judgement was intended for final abscission.

7. 4. But if the judgements descend upon our selves we are to take an ther course; not to enquire into particulars to finde out the propo tions (for that can onely be a designe to part with just so much as w must needs) but to mend all that is amisse; for then onely we can b secure to remove the *Achan*, when we keep nothing within us or abo us, that may provoke GOD to jealousie or wrath. And that is the prop product of holy fear, which GOD intended should be the first effect of his judgements: and of this GOD is so careful, and yet so kinde and prov dent, that fear might not be produc'd alwayes at the expence of a great s fering, that GOD hath provided for us certain prologues of judgement, an keeps us waking with alarms, that so he might reconcile his mercies with o duties. Of this nature are Epidemical diseases, not yet arrived at us, proc gious tempests, thunder and loud noises from Heaven, and he that will n fear when GOD speaks so loud, is not yet made soft with the impresses an perpetual droppings of Religion. 'Venerable *Bede* reports of S. *Chad*, th

Hist. Gent. Anglor. l. 3. c. 18. 'if a great gust of winde suddenly arose, he presently made some holy ej 'culation to beg favour of GOD for all mankinde, who might possibly 'concerned in the effects of that winde; but if a storm succeeded, he fe 'prostrate to the earth, and grew as violent in prayer, as the storm was 'ther at land or sea. But if GOD added thunder and lightning he went 'the Church, and there spent all his time during the tempest in reciting L 'tanies, Psalms, and other holy prayers, till it pleased GOD to restore h 'favour, and to seem to forget his anger. And the good Bishop added th 'reason; because these are the extensions and stretchings forth of GO 'hand, and yet he did not strike, but he that trembles not, when he se 'GODS arm held forth to strike us, understands neither GODS mercies n 'his own danger; he neither knows what those horrors were which t people saw from mount Sinai, nor what the glories and amazements sh be at the great day of judgement. And if this religious Man had seen *Tull Hostilius* the Roman King, and *Anastasius* a Christian Emperour, but a r puted Heretick, struck dead with thunder-bolts, and their own hou made their urnes to keep their ashes in, there could have been no postu humble enough, no prayers devout enough, no place holy enough, n thing sufficiently expressive of his fear, and his humility, and his ad ration and Religion to the Almighty, and infinite power and glo ous mercy of GOD, sending out his emissaries to denounce war with d signes of peace. A great Italian General seeing the sudden death of *fonsus* Duke of Ferrara, kneel'd down instantly, saying, *And shall not t sight make me religious?* Three and twenty thousand fell in one night the Assyrian Campe, who were all slain for Fornication. And t so prodigious a judgement was recorded in Scripture for our exa ple and affrightment, that wee should not with such freedome c tertain a crime, which destroyed so numerous a body of Men the darkness of one evening: Fear, and modesty, and universall formatio

ormation are the purposes of GODS judgements upon us, or in our neighbourhood.

8. 5. Concerning judgements happening to a nation or a Church, the consideration is particular, because there are fewer capacities of making sins to become nationall then personall, and therefore if we understand, when a sin is nationall we may the rather understand the meaning of GODS hand, when he strikes a people. For nationall sinnes grow higher and higher not meerly according to the degree of the sinne, or the intension alone, but according to the extension, according to its being nationall so it is productive of more or lesse mischief to a kingdom. Customary iniquities amongst the people do then amount to the account of nationall sinnes, when they are of so universall practise as to take in well neer every particular; such as was that of Sodome, not to leave ten righteous in all the Countrey, and such were the sinnes of the old world, who left but eight persons to escape the angry baptisme of the flood. And such also was the murmur of the children of Israel, refusing to march up to Canaan at the commandment of GOD, they all murmured but *Caleb* and *Joshua*; and this GOD in the case of the Amalekites calls *the fulfilling of their sins*, and a *filling up the measure of their iniquities*. And hither also I reckon the defection of the ten tribes from the house of Judah, and the Samaritan schisme; these caused the totall extirpation of the offending people. For although these sins were personall and private, yet when they come to be universall by diffusion and dissemination, and the good people remaining among them, are but like drops of wine in a tun of water, of no consideration with GOD, save onely to the preservation *of their own persons*: then, although the persons be private: yet all private or singular persons make the nation. But this hath happened but seldome in Christianity: I think indeed never, except in the case of mutinies and rebellion against their lawfull Prince, or the attesting violence done in unjust warres; but GOD onely knowes, and no man can say that any sin is nationall by diffusion, and therefore in this case we cannot make any certain judgement, for advantage to our selves, or very rarely, by observing the changes of providence upon a people.

Fæcunda culpæ
sæcula, nuptias
Primum inquinavere, & genus
& domos
Hoc fonte derivata clades
In patriam populumq; fluxit.
Hor. l. 3. od. 6.

Ezek. 14. 20.

9. But the next above this in order to the procuring popular judgements is publike impunities, the not doing justice upon criminalls publikely complained of, and demanded, especially when the persons interested call for justice and execution of good laws, and the Princes arm at liberty and in full strength, and there is no contrary reason in the particular instance to make compensation to the publike for the omission, or no care taken to satisfie the particular. *Abimelech* thought he had reason to be angry with *Isaack* for saying *Rebeccah* was his sister, for *one of the people might have lyen with thy wife, and thou shouldest have brought evill upon us*. Meaning that the man should have escaped unpunished by reason of the mistake, which very impunity he feared might be expounded to be a countenance and encouragement to the sin. But this was no more then his fear; the case of the Benjamites comes home to this present article; for they refused to do justice upon the men that had ravished and killed the Levites concubine, they lost twenty five thousand in battel, their cities were destroyed, and the whole tribe almost extinguished. For

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punishing publike and great acts of injustice is called in Scripture, *putting a way the evil from the land*; because to this purpose the sword is put into th Princes hand, and he *bears the sword in vain*, who ceases to protect h people: And not to punish the evil is a voluntary retention of it, unless speciall case intervene, in which the Prince thinks it convenient to give particular pardon, provided this be not encouragement to others nor with out great reason, big enough to make compensation for the particular omi sion, and with care to render some other satisfaction to the person injured: all other cases of impunity that sin becomes nationall by forbearing, whic in the acting was personall; and it is certain the impunity is a spring of un versall evils, it is no thank to the publike if the best man be not as bad as th worst.

Deut. 35. 33.

10. But there is a step beyond this and of a more publike concernment, suc are the *laws of Omri*, when a nation consents to, and makes ungodly st tates; When *mischief is established as a law*, then the nation is engage to some purpose. When I see the people despise their Governours, scor and rob and disadvantage the Ministers of religion, make rude addresses t GOD, to his Temple, to his Sacraments, I look upon it as the insolencies o an untaught people, who would as readily do the contrary, if the fear GOD and the King were upon them by good examples, and precepts, an laws, and severe executions. And further yet, when the more publike an exemplar persons are without sense of religion, without a dread of Majesty without reverence to the Church, without impresses of conscience and th tenderneses of a religious fear towards GOD; as the persons are greater i esti mation of Law, and in their influences upon the people, so the score o the nation advances, and there is more to be paid for in popula judgements. But when iniquity or irreligion is made a sanction, an either GOD must be dishonoured or the Church exauthorated, o her rites invaded by a Law, then the fortune of the kingdom is a stake. No sin engages a nation so much, or is so publike, so solem iniquity as is a wicked law. Therefore it concerns Princes and state to secure the piety and innocency of their laws; and if there be an evil laws, which upon just grounds may be thought productive of GOD anger, because a publike misdemeanour cannot be expiated, but by publike act of repentance, or a publike calamity, the laws must e their have their edge abated by a desuetude, or laid asleep by a no execution, or dismembred by contrary provisoes, or have the sting draw forth by intererpretation, or else by abrogation be quite rescinded. B these are nationall sins within it self, or within its own body, by the act the body (I mean) diffusive or representative, and they are like the pe sonall sins of men in or against their own bodies in the matter of sobriet There are others in the matter of justice as the nation relates to other pe ple communicating in publike entercourse.

—Ilion, Ilion Fatalis, incestusque Judex Æmulier peregrina vertit In pulverem ex quo destituit Deos-- Mercede pacta Laomedon. *Hor. l. 3. od. 3.*

11. For as the entercourse between man and man in the actions of commut tive and distributive justice are the proper matter of vertues and vic personall, so are the transactions between nation and nation against th publike rules of justice, sins nationall directly, and in their first o ginall, and answer to injustice between man and man; such a commencing warre upon unjust titles, invasion of neighbours terri ries, confederacies and aids upon tyrannicall interest, warres again

true religion or Soveraignty, violation of the Laws of nations, which they have consented to as the publike instrument of accord and negotiation, breach of publike faith, defending Pirates and the like. When a publike judgement comes upon a nation, these things are to be thought upon, that we may not think our selves acquitted by crying out against swearing and drunkennesse and cheating in manufactures, which unlesse they be of universall dissemination, and made nationall by diffusion, are paid for upon a personall score; and the private infelicities of our lives will either expiate or punish them severely. But while the people mourns for those sins, of which their low condition is capable, sins that may produce a popular feaver, or perhaps the plague, where the misery dwells in cottages, and the Princes often have indemnity, as it was in the case of *David*; yet we may not hope to appease a war, to master a rebellion, to cure the publike distemperatures of a kingdom, which threatens not the people onely, or the governours also, but even the government it self, unlesse the sins of a more publike capacity be cut off by publike declarations, or other acts of nationall justice and religion. But the duty, which concerns us all in such cases, is that every man in every capacity should enquire into himself, and for his own portion of the calamity put in his own symbole of emendation, for his particular, and his prayers for the publike intereſt; in which it is not safe, that any private persons should descend to particular censures of the crimes of Princes and states, no not towards GOD, unlesse the matter be notorious and past a Question; but it is a sufficient assoilment of this part of his duty, if when he hath set his own house in order, he would pray with indefinite significations of his charity and care of the publike, that GOD would put it into the hearts of all whom it concerns, to endeavour the removall of the sin, that hath brought the exterminating Angel upon the nation. But yet there are sometimes great lines drawn by GOD in the expresses of his Anger in some judgements upon a nation; and when the judgement is of that danger as to invade the very constitution of a kingdom, the proportions that judgements many times keep to their sins intimate that there is some nationall sin, in which either by diffusion, or representation, or in the direct matter of sins as false oaths, unjust wars, wicked confederacies or ungodly Laws, the nation in the publike capacity is delinquent.

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12. For as the nation hath in sins a capacity distinct from the sins of all the people, in as much as the nation is united in one head, guarded by a distinct and a higher Angel, as *Persia* by Saint *Michael*, transacts affaires in a publike right, transmits influence to all particulars from a common fountain, and hath entercourse with other collective bodies, who also distinguish from their own particulars: so likewise it hath punishments distinct from those infelicities, which vex particulars; punishments proportionable to it self, and to its own sins; such as are change of governments, of better into worse, of Monarchy into Aristocracy, and so to the lowest ebbe of Democracy, death of Princes, infant Kings, forreigne invasions, civill wars, a disputable title to the Crown, making a nation tributary conquest by a Forreigner, and which is worst of all, removing the candlestick

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stick from a people by extinction of the Church, or that, which is necessary to its conservation, the severall orders and ministeries of religion; and this last hath also proper sins of its own analogy, such as are false articles in the publike confessions of a Church, schisme from the Catholike, publike scandals, a generall vitiousnesse of the Clergy, an indifferency in * religion without warmth and holy fires of zeal, and diligent pursuance of all its just and holy interests; now in these and all parallel cases, when GOD by punishments hath probably marked and distinguished the crime, it concerns publike persons to be the more forward and importunate in consideration of publike irregularities: and for the private also not to neglect their own particulars; for by that means although not certainly, yet probably they may secure themselves from falling in the publike calamity. It is not infallibly sure that holy persons shall not be smitten by the destroying Angel; for GOD in such deaths hath many ends of mercy, and some of providence to serve; but such private and personall emendations and devotions are the greatest securities of the men against the judgement, or the evil of it, preserving them in this life, or wafting them over to a better. Thus many of the LORDS champions did fall in battle, and the armies of the Benjamites did twice prevail upon the juster people of all Israel; and the Greek Empire hath declined and shrunk under the fortune and power of the Ottoman family; and the Holy-land, which was twice possessed by Christian Princes is now in the dominion of unchristened Sarracens, and in the production of these alterations many a gallant and pious person suffered the evils of war, and the change of an untimely death.

*Diis te minorem quod geris, imperas. Hinc omne principium, huc refer exitum; Dii multa neglecti dederunt Hesperiæ mala luctuosæ. *Hor. l. 3. od. 6.*

13. But the way for the whole nation to proceed in cases of Epidemicall diseases, wars, great judgements, and popular calamities is to do in the publike proportion the same, that every man is to do for his private; by publike acts of justice, repentance, fastings, pious laws, and execution of just and religious edicts, making peace, quitting of unjust interests declaring publikely against a crime, protesting in behalf of the contrary vertue or religion; and to this also every man, as he is a member of the body politick must cooperate, that by a repentance in diffusion, help may come aswell as by a sin of universall dissemination the plague was hastened and invited the rather. But in these cases all the work of discerning and pronouncing concerning the cause of the judgement, as it must be without asperity, and onely for designes of correction and emendation, so it must be done by Kings and Prophets, and the assistance of other publike persons, to whom the publike is committed. *Josuah* cast lots upon *Achan*, and discovered the publike trouble in a private instance; and of old, the Prophets had it in commission to reprove the popular iniquity of nations, and the confederate sins of kingdoms: and in this, Christianity altered nothing: and when this is done modestly, prudently, humbly, and penitently, oftentimes the tables turn immediately, but alwaies in due time; and a great alteration in a kingdom becomes the greatest blessing in the world and fastens the Church, or the crown or the publike peace in bands of great continuance and security; and it may be, the next age shall feel the benefits of our sufferance and repentance; and therefore as we must endeavour to secure it; so we must not be too decretory in the case of others or disconsolate or diffident in our own, when it may so happen, that all succeeding generations shall see, that God pardoned us, and loved us even when he smote us.

PRAYER.

The Prayer.

O Eternall and powerfull GOD thou juſt and righteous Governour of the world, who calleſt all orders of men by precepts, promiſes and threatnings, by mercies and by judgements, teach us to admire and adore all the wiſdome, the effects and infinite varieties of thy providence, and make us to diſpoſe our ſelves ſo by obedience, by repentance, by all the manners of holy living, that we may never provoke thee to jealouſie, much leſſe to wrath and indignation againſt us. Keep farre from us the ſword of the deſtroying Angel, and let us never periſh in the publike expreſſes of thy wrath, in diſeaſes Epidemicall, with the furies of warre, with calamitous, ſuddain, and horrid accidents, with unuſuall diſeaſes, unleſſe that our ſo ſtrange fall be more for thy glory and our eternall benefit, and then thy will be done; We beg thy grace that we may cheerfully conforme to thy holy will and pleaſure. LORD open our underſtandings, that we may know the meaning of thy voice, and the ſignification of thy language, when thou ſpeakeſt from heaven in ſignes and judgements; and let a holy fear ſo ſoften our ſpirits, and an intenſe love ſo inflame and ſanctifie our deſires, that we may apprehend every intimation of thy pleaſure at its firſt and remoteſt and moſt obſcure repreſentment, that ſo we may with repentance go out to meet thee, and prevent the expreſſes of thine anger. Let thy reſtraining grace and the obſervation of the iſſues of thy juſtice ſo allay our ſpirits, that we be not ſevere and forward in condemning others, nor backwards in paſſing ſentence upon our ſelves; make us to obey thy voice deſcribed in holy Scripture, to tremble at thy voice expreſſed in wonders, and great effects of providence, to condemn none but our ſelves, nor to enter into the receſſes of thy ſanctuary, and ſearch the forbidden records of predeſtination, but that we may read our duty in the pages of revelation, not in the labels of accidentall effects, that thy judgements may confirm thy word, and thy word teach us our duty, and we and ſuch excellent inſtruments may enter in and grow up in the wayes of godlineſſe through Jeſus Chriſt our Lord. Amen.

Diſcourſe

Sect. 15.

Of the accidents happening from the Death of Lazarus *untill the death and buriall of* JESUS.

1. WHile JESUS was in Galilee, Messengers came to him from *Martha*, and her sister *Mary*, that he would hasten into Judæa to Bethany to releive the sickness and imminent dangers of their brother *Lazarus*. But he deferred his going, till *Lazarus* was dead; purposing to give a great probation of his Divinity, power, and mission by a glorious miracle; and to give GOD glory and to receive reflexions of the glory upon himself. For after he had stayed two dayes, he called his disciples to go with him into Judæa, telling them that *Lazarus* was dead, but he would raise him out of that sleep of death: but by that time JESUS was arrived at Bethany he found that *Lazarus* had been dead four dayes, and now neer to putrefaction. But when *Martha* and *Mary* met him, weeping their pious teares for their dead Brother, JESUS suffered the passions of piety and humanity, and wept: distilling that pretious liquour into the grave of *Lazarus*, watering the dead plant, that it might spring into a new life, and raise his head above the ground.

2. When JESUS had by his words of comfort and institution strengthened the faith of the two mourning Sisters, and commanded the stone to be removed from the grave, he made an addresse of adoration and Eucharist to his Father, confessing his perpetuall propensity to hear him and then cryed out, *Lazarus come forth*. And he that was dead came forth from his bed of darknesse with his night clothes on him, whom when the Apostles had unlooſed at the command of JESUS, he went to Bethany and many that were present beleeved on him; but others wondring and malicious went and told the Pharisees the story of the miracle, who upon that advise called their great Councell, whose great and solemn cognisance was of the greater causes of Prophets, of Kings, and of the holy Law. At this great assembly it was, that *Caiphas* the high priest prophesyed, that it was expedient one should die for the people, and thence they determined the death of JESUS. But he knowing they had passed a decretory sentence against him retired to the city Ephraim in the tribe of Judah neer the desert, where he stayed a few dayes, till the approximation of the feast of Easter.

Against

Againſt which feaſt when JESUS with his Diſciples was going to Jeruſa-
m, he told them the event of the journy would be, that the Jews ſhould de-
er him to the Gentiles, that they ſhould ſcourge him, and mock him, and 3.
ucify him, and the third day he would riſe again. After which diſcourſe the
other of *Zebedees* children begd of Jeſus for her two ſons, that one of them
ght ſit at his right hand, the other at the left in his kingdom. For no diſcourſes of
s paſſion, or intimations of the myſteriouſnes of his kingdom could yet put
em into right underſtandings of their condition. But JESUS, whoſe heart
d thoughts were full of fanſy and apprehenſions of the neighbour paſſion,
ve them anſwer in proportion to his preſent conceptions, and their future
ndition. For if they deſired the honours of his kingdom, ſuch as they were,
ey ſhould have them, unles themſelvs did decline them; They ſhould *drink*
his cup, and dip in his lavatory, and be *waſhed with his baptiſm*, and *ſit in*
kingdom, if the heavenly Father had prepared it for them; but the dona-
n of that immediately was an iſſue of Divine election and predeſtina-
n, and was onely competent to them, who by holy living and pati-
: ſuffering put themſelves into a diſpoſition of becoming veſſels of
ction.

But as JESUS in this journey came neer to Jericho, he cures a blind man,
o ſate begging by the way ſide; and eſpying *Zacheus* the chief of the 4.
olicans upon a tree (that he being low of ſtature might upon that ad-
tage of ſtation ſee JESUS paſſing by) he invited himſelf to his houſe,
o received him with gladneſſe, and repentance of his crimes, purging his
ſcience, and filling his heart and houſe with joy and ſanctity, for imme-
ely upon the arrivall of the Maſter at his houſe he offered reſtitution to
perſons, whom he had injured, and ſatisfaction, and half of his remanent
te he gave to the poor, and ſo gave the faireſt entertainment to JESUS,
o brought along with him ſalvation to his houſe. There it was that he
ke the parable of the King, who concredited divers talents to his ſer-
ts, and having at his return exacted an account, rewarded them who
improved their bank, and been faithful in their truſt with rewards pro-
tionable to their capacity and improvement; but the negligent ſervant,
o had not meliorated his ſtock, was puniſhed with ablegation and con-
ment to outer darkneſſe. And from hence ſprang up that dogmaticall
poſition, which is myſterious and determined in Chriſtianity: *to him*
hath ſhall be given, and from him that hath not ſhall be taken away, even,
that he hath; After this going forth of Jericho he cured two blinde men
n the way.

Six dayes before Eaſter, JESUS came to Bethany, where he was feaſted
Martha and *Mary*, and accompanied by *Lazarus*, who ſate at the table 5.
JESUS. But *Mary* brought a pound of Nard Piſtick, and as formerly ſhe
done, again anoints the feet of JESUS, and fills the houſe with the odour,
GOD himſelf ſmelt thence a ſavour of a ſweet ſmelling ſacrifice. But
s Iſcariot, the Thief, and the Traytor repined at the vanity of the
ence (as he pretended) becauſe it might have been ſold for 300 pence,
have been given to the poor. But JESUS in his reply taught us, that
e is an opportunity for actions of *religion* as well as of *charity*. *Mary* did
againſt the burial of JESUS, and her religion was accepted by him,
hoſe honours, the holocauſt of love, and the oblations of alms-deeds
n their proper ſeaſons direct actions of worſhip and duty. But at this

meeting

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meeting there came many Jewes to see *Lazarus*, who was raised from dea as well as to see JESUS: and because by occasion of his resurrecti many of them believed on JESUS, therefore the Pharisees delibera about putting him to death. But GOD in his glorious providence v pleased to preserve him as a trumpet of his glories, and a testimony of miracle thirty years after the death of JESUS.

Epiphan. contr. Manich. 6.

The next day being the fift day before the passeover, JESUS ca to the foot of the mount of olives and sent his Disciples to Bethphag village in the neighbourhood, commanding them to unloose an asse a a colt, and bring them to him, and to tell the owners it was done for t Masters use; and they did so, and when they brought the asse to JESU he rides on him to Jerusalem, and the people having notice of his appro took branches of Palm trees, * and went out to meet him, strewing bra ches and garments in the way, crying out, *Hosanna to the son of Davi* Which was a form of exclamation used to the honour of GOD, and great solemnities, and b signifies, [Adoration to the Son of *David* the rite of carrying branches;] which when they used in proceffion abo their altars, they used to pray, *LORD save us, LORD prosper us*, whi hath occasioned the reddition of Hoschiannah to be amongst some, th prayer, which they repeated at the carrying of the Hoschiannah, as if it s did signifie [*LORD save us.*] But this honour was so great and unusuall be done even to Kings, that the Pharisees knowing this to be an approp ate manner of addresse to GOD said one to another by way of wond *hear ye what these men say?* For they were troubled to hear the people r vere him as a GOD.

* Τὰ φοινικῶν ἀφεῖς ὄν ἐν ταῖς χερσὶν ἐκόμισαν ἀντὸν γλώσσαις *Pindar. vocat palmarũ ramos. Olymp. Altissimarũ virtutum, et coronarum florem suavem.*

b *Drusius de vocib. Hebr. N. T. c. 19. Canin. de locis N. T.*

7. When JESUS from the mount of olives beheld Jerusalem he wept over and foretold great sadnesses and infelicities futurely contingent to it, whi not onely happened in the sequele of the story, according to the ma issues and significations of this Prophesy, but even to minutes and circu stances it was verified. For in the mount of olives where JESUS shed tea over perishing Jerusalem, the Romans first pitched their tents, when th came to its finall overthrow. From thence descending to the city he we into the temple, and still the acclamations followed him till the Pharise were ready to burst with the noises abroad, and the tumults of envy and sco within, and byobserving that all their endeavours to suppresse his glori were but like clapping their hands to veil the sun, and that in despight of a their stratagems the whole nation was become Disciple to the glorio Nazarene. And there he cured certain persons, that were blinde a lame.

Joseph de bello Jud. l. 6. c. 3.

8. But whilest he aboad at Jerusalem, certain Greeks, who came to the fea to worship, made their addresse to *Philip*, that they might be brought JESUS. *Philip* tels *Andrew*, and they both tell JESUS; who having a mitted them, discoursed many things concerning his passion, and th prayed a petition, which is the end of his own sufferings, and of all h mane actions, and the purpose of the whole creation; *Father glorify Name.* To which he was answered by a voice from heaven, *I have both gl rified it, and will glorify it again*; but this, nor the whole series of miracle that he did, the mercies, the cures, the divine discourses could gain th faith of all the Jewes, who were determined by their humane interes for many of the rulers who believed on him durst not confesse him, becau

the

ey loved the praise of men more then the praise of GOD. Then JESUS gain exhorted all men to beleeve on him, that so they might in the same t beleeve on GOD, that they might approach unto the light and not abide darknesse, that they might obey the commandments of the Father, whose spresse charge it was, that JESUS should preach this Gospel, and that ney might not be judged at the last day by the word, which they have re-cted; which word to all its observers is everlasting life. After which Ser-n retiring to Bethany he abōde there all night.

9. On the morrow returning to Jerusalem, on the way being hungry he pas-by a figtree, where expecting fruit he found none, and cursed the fig-e, which by the next day was dried up and withered. Vpon occasion of ch preternaturall event, JESUS discoursed of the power of faith and its ver to produce miracles; but upon this occasion others, the Disciples of SUS in after ages have pleased themselves with phansies and imperfect cants, that cursed this tree in mistery and secret intendment, it having n the tree, in the eating whose fruit *Adam* prevaricating the Divine law de an inlet to sin, which brought in death, and the sadnesses of JESUS on. But JESUS having entred the city came into the temple and ched the Gospell, and the chief Priests and scribes questioned his com- *Isidor. ad Theo-*
ion, and by what authority he did those things; but JESUS promising *pomp. l. 1. ep. 51*
nswer them, if they would declare their opinions concerning *Johns* ptisme, which they durst not for fear of displeasing the people or wing dirt in their own faces, was acquitted of his obligation by their ining the proposition.

10. ut there he reproved the Pharisees and rulers by the Parable of two sons; first whereof said to his Father, he would not obey, but repented and his command, the second gave good words but did nothing: meaning, persons of the greatest improbability were more heartily converted n they, whose outside seemed to have appropiated religion to the labels their frontlets. He added a parable of the vineyard let out to husband-n, who killed the servants sent to demand the fruits, and at last, the son himself, that they might invade the inheritance; but made a sad commi-on to all such, who should either stumble at this stone, or on whom stone should fall. After which, and some other reprehensions, which vailed in parable that it might not be expounded to be calumny or mation, although such sharp sermons had been spoken in the peoples ng, but yet so transparently, that themselves might see their own ini-in those modest and just representments, the Pharisees would fain have l him, but they durst not for the people, but resolved if they can, to gle him in his talk; and therefore send out spies who should pretend y and veneration of his person, who with a goodly insinuating preface, JESUS regarded no mans person, but spake the word of GOD with simplicity and justice, desired to know, if it were lawfull to pay tri-o Cesar or not? A Question, which was of great dispute, because of the ous sect of the Galileans, who denied it, and of the affections of the e, who loved their money, and their liberty, and the priviledges of nation; and now in all probability he shall fall under the sure of the people or of Cesar. But JESUS called to see y, and finding it to be superscribed with Cesars image; with in-rable wisdom he brake their snare, and established an Evange-

licall

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licall propoſition for ever, ſaying, *Give to Ceſar the things, that are Ceſars, to GOD the things, that are GODS.*

11. Having ſo excellently and ſo much to their wonder anſwered the P riſees, the ſadduces bring their great objection to him againſt the re rection, by putting caſe of a woman married to ſeven huſbands, and wh wife ſhould ſhe be in the reſurrection? thinking that to be an impoſſi ſtate, which engages upon ſuch ſeeming incongruities, that a man ſhould at once be wife to ſeven men. But JESUS firſt anſw ed their objection, telling them, that in the reſurrection all thoſe lations, whoſe foundation is in the imperfections and paſſions of fleſh blood, and duties here below, ſhall ceaſe in that ſtate, which is ſo ſp tuall, that it is like to the condition of Angels, amongſt whom there is difference of ſex, no cognations, no genealogies, or derivation fr one another; and then by a new argument proves the reſurrection, one of GODS appellatives, who did then delight to be called, *The G of Abraham Iſaack and Jacob*: for ſince that *GOD is not the GOD of dead, but of the living*, unto him even theſe men are alive; and if then either they now exerciſe acts of life, and therefore ſhall be re red to their bodies, that their actions may be compleat, and they not rem in a ſtate of imperfection to all eternity; or if they be alive and yet co from operation, they ſhall be much rather raiſed up to a condition wh ſhall actuate and make perfect their preſent capacities and diſpoſitio leaſt a power and inclination ſhould for ever be in the root, and never up to fruit or herbage, and ſo be an eternall vanity, like an old bud or eternall childe.

12. After this, the Phariſees being well pleaſed, not that JESUS ſpake excellently, but that the Phariſees were confuted, came to him, aski which was the great commandment, and ſome other things, more ou curioſity then pious deſires of ſatisfaction. But at laſt, JESUS was plea to aſk them concerning CHRIST, *whoſe ſon he was*? They anſwered, *ſon of David*, but he replying, *how then doth David call him Lord, LORD ſaid unto my LORD, ſit thou on my right hand, &c.* T had nothing to anſwer; but JESUS then gave his Diſciples caut againſt the pride, the hypocriſie, and the oppreſſion of the Scri and Phariſees, commended the poor widdows oblation of her mites into the treaſury, it being a great love in a little print, it *was all her living*. All this was ſpoken in the temple, the goo ſtones of which when the Apoſtles beheld with wonder, they be white and firm, twenty cubits length, twelve in breadth, eight depth as *Joſephus* reports, JESUS propheſies the deſtruction of place: concerning which prediction, when the Apoſtles being with hi the mount of olives aſked him privately, concerning the time, and ſ ‘ſignes of ſo ſad event, he diſcourſed largely of his coming to judgem ‘againſt that city, and interweaved predictions of the univerſall jud ‘ment of all the world; of which this though very ſad was but a ſh ‘adumbration; adding precepts of watchfullneſſe, and ſtanding in p ‘paration with hearts filled with grace, our lamps alwaies ſhini ‘that when the Bridegroom ſhall come we may be ready to enter ‘which was intended in the parable of the five wiſe virgins: and conclud

Lib. 14. *Antiq. cap.* 14.

is Sermon with a narrative of his passion, foretelling that within two dayes e should be crucified. Part III.

JESUS descended from the mount, and came to Bethany, and turning 13.
ito the house of Simon the leper, Mary Magdalen having been repro-
ed by Judas for spending ointment upon JESUS feet, it being so unac-
ustomed and large a profusion, thought now to speak her love once more,
nd trouble no body, and therefore she poured ointment on his sa-
ed head, believing that being a pompousnesse of a more accustomed
stivity would be indulged to the expressions of her affection; but now
l the Disciples murmured, wondering at the prodigiousnesse of the wo-
ans religion, great enough to consume a province in the overflowings of
r thankfullnesse and duty. But JESUS now also entertained the sincerity
her miraculous love, adding this Prophesie, that where the Gospel
ould be preached, there also a record of this act should be kept, as
perpetuall monument of her piety, and an attestation of his divinity,
o could foretell future contingencies; Christianity receiving the great-
argument from that, which Saint Peter calls, *the surer word of Prophecy*,
aning it to be greater then the testimony of miracles, not easie to be
emblem by impure spirits, and whose efficacy should descend to all ages;
this prophesie shall for ever be fulfilling, and being every day verified
s every day preach the Divinity of Christs person and of his institution.
Two dayes before the Passeover the scribes and Pharisees called a coun- 14.
to contrive crafty wayes of destroying JESUS, they not daring to do
y open violence; Of which meeting when Judas Iscariot had notice
those assemblies were publike and notorious) he ran from Bethany and
red himself to betray his Master to them, if they would give him a con-
rable reward. They agreed for thirty pieces of silver; of what value each
e was, is uncertain, but their own nation hath given a rule, that when a
e of silver is named in the Pentateuch, it signifies *a sicle*; if it be na-
in the Prophets, it signifies *a pound*; if in the other writings of the Elias Levita Jud. in Tisbi. Arias Montanus in diction. Syro-Chaldaico.
estament, it signifies *a talent*; this therefore being alledged out of the
het Jeremy * by one of the Evangelists, it is probable, the price at
h Judas sold his LORD was thirty pound weight of silver; a goodly
for the SAVIOUR of the world to be prized at, by his undiscerning
unworthy Countreymen.

* Matth. 27. ubi citatur Jeremias pro Zecharia, per errorem illapsum in Codices. Nam tempore S. Augustini in non nullis Codicibus [Zecharias] legebatur; ant; hodie in Syriac. T. sed forassis ex traditione hoc descendit a Jeremia dictum, sicut multa alia in vet. Testam. non descripta. & in N. T. repetita; quod eo magis in est credibile quia proverbialiter dictum apud Judaeos, spiritum Jeremiae residisse in Zecharia.

e next day was the first day of unleavened bread, on which it was ne- 15.
y they should kill the Passeover; therefore JESUS sent Peter and John
e city to a certain man, whom they should finde carrying a pitcher of
r to his house; him they should follow, and there prepare the Passeover.
went and found the man in the same circumstances, and prepared for
S and his family, who at the even came to celebrate the Passeover. It
e house of John firnamed Mark, which had alwaies been open to this
d family, where he was pleased to finish his last supper, and the myste-
esse of the vespers of his passion. Alexand. Mon. apud Metaphrasten die 11. Junii vide Adrichom. in descript. Jerusalem.

en evening was come, Jesus stood with his Disciples & eat the Paschal 16.
after which he girt himself with a towel, & taking a basin wash'd the feet
Disciples, not onely by the ceremony, but in his discourses instructing
n the doctrine of humility, which the Master by his so great conde-
n to his Disciples had made sacred, and imprinted the lesson in lasting
ers, by making it symbolicall. But Peter was unwilling to be washed
Lord until he was told he must renounce his part in him, unlesse he

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were washed, which option being given to *Peter*, he cryed out, *now feet onely, but my hands and my head.* But JESUS said, the ablution of feet was sufficient for the purification of the whole man; relating to custome of those countries, who used to go to supper immediately f the baths, who therefore were sufficiently clean save onely on t feet, by reason of the dust contracted in their passage from baths to the dining-roomes; from which when by the hospitable ster of the house they were caused to be cleansed, they needed more ablution and by it JESUS passing from the letter to the s meant, that the body of sin was washed in the baths of baptisme; and terwards, if we remained in the same state of purity, it was onely nece to purge away the filth contracted in our passage from the Font to the tar; and then we are clean all over, when the Baptismall state is unalte and the little adherencies of imperfection and passions are also w ed off.

17 But after the manducation of the Paschal lambe, it was the custom the nation to sit down to a second supper, in which they eat herbs unleavened bread; the *Major Domo* first dipping his morsell, and t the family; after which, the Father brake bread into pieces, distributed a part to every of the Guests, and first drinking him gave to the rest the chalice filled with wine according to the age dignity of the person; Adding to each distribution a form of bened on proper to the mystery, which was Eucharisticall and commemora of their deliverance from Egypt: this supper JESUS being to celebr changed the forms of benediction, turned the ceremony into mystery, gave his body and blood in Sacrament and religious configuration instituting the venerable Sacrament which from the time of its instit on is called *the Lords supper*, which rite JESUS commanded the Apostle perpetuate in commemoration of him their Lord, untill his second ming and this was the first delegation of a perpetuall ministery, w JESUS made to his Apostles, in which they were to be succeeded to, i generations of the Church.

18. But JESUS being troubled in spirit told his Apostles, that on them should betray him; which prediction he made that they might no scandalized at the sadnesse of objection of the passion, but be confirme their belief seeing so great demonstration of his wisdom and spiri Prophesie. The Disciples were all troubled at this sad arrest and look one on another, doubting of whom he spake; but they beckned to the loved Disciple, leaning on JESUS breast, that he might ask: for they knew their own innocency and infirmity were desirous to satisfie their cu sity, and to be rid of their indetermination and their fear. But JE being asked gave them a signe, and a sop to Judas, commanding him t what he list speedily; for JESUS was extremely streightned till he drunk the chalice off, and accomplished his mysterious and afflictive tisme. After Judas received the sop, the Devil entred into him, and J went forth immediately, it being now night.

19. When he was gone out, JESUS began his farewell Sermon, rarely ' of sadnesse and joyes, and studded with mysteries as with Emeraulds, ' courfing of the glorification of GOD in his son, and of those glo ' which the Father had prepared for him; of his suddain depart

and his migration to a place, whither they could not come yet, but afterwards they should, meaning, first to death, and then to glory, commanding them to loue one another, and foretelling to *Peter* (who made confident protests, that he would dye with his Master) that *before the cock should crow twice, he should deny him thrice:* But least he should afflict them with too sad representments of his present condition, he comforts them with the comforts of faith, with the intendments of his departure to prepare places in heaven for them, whither they might come by him, who is *the way, the truth and the life*, adding a promise in order to their present support, and future felicities, that *if they should ask of GOD any thing in his name, they should receive it*, and upon condition they would love him, and keep his commandments he would pray for the holy Ghost to come upon them, to supply his room, to furnish them with proportionable comforts, to enable them with great gifts, to lead them into all truth, and to abide with them for ever; then arming them against future persecutions, giving them divers holy precepts, discoursing of his emanation from the Father, and of the necessity of his departure, he gave them his blessing and prayed for them, and then, having sung a hymne, which was part of the great Alleluiah beginning at the 114 psalme, [*When Israel came out of Egypt*] and ending at the 118 inclusively, went forth with his Disciples over the brook Cedron unto the mount of olives to a village called Gethsemani, where there was a garden, into which he entered to pray together with his Disciples.

But taking *Peter*, *James* and *John* apart with him about a stones cast from the rest, *he began to be exceeding sorrowfull* and sad *even unto death.* For now he saw the ingredients of his bitter draught, powring into the chalice, and the sight was full of horror and amazement; he therefore fell on his face and prayed, *O my Father, if it be possible let this cup passe from me.* In this prayer he fell into so sad an agony, that the paines inflicted by his Fathers wrath, and made active by his own apprehension were so great, that a sweat distilled from his sacred body as it fell and conglobated as drops of blood; and God who heard his prayer, and would not answer him in kind, sent an Angel to comfort him in the passe, which he was pleased not to take away. But knowing that the drinking this cup was the great end of his coming into the world he laid aside all his own interests, and devested himselfe of the affections of flesh and blood, willing his Fathers will; and because his Father commanded, he in a instance of sense and passion was desirous to suffer all our paines. But as when two seas meet, the billows contest in ungentle embraces and make a great noises, till having wearied themselves into smaller waves and dissolved drops they run quietly into one stream: so did the spirit and nature of JESUS assault each other with disagreeing interests, and distinguishing agitations, till the earnestnesse of the contention was diminished by the illustrations of the spirit, and the prevailings of grace, which the sooner got the victory, because they were not to contest with an unsanctified or a rebellious nature, but a body of affections which had no strong desires, but of its own preservation; and therfore JESUS *went thrice*, and prayed the same prayer, that *if it were possible* the cup might passe from him, and thrice made an act of resignation; and in the intervalls he came and found his Apostles asleep, gently chiding their incuriousnesse,

26.

Quidam ex Hegesippo notant ex irroratione Sanguinis Christi natam arborem. sic Philippus Bosquius et alii. Sed hæ sunt meræ nugæ.

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and warning them to *watch and pray*, that they *enter not into temptation*; till the time that the traytour came with a multitude armed with swords and staves from the Priests and Elders of the people to apprehend him.

21. *Judas* gave them the opportunity of the night, that was all the advantage they had by him, because they durst not seize him by day for fear of the people, but he signified the person of his Master to the souldiers by a kisse, and an addresse of seeming civility. But when they came towards him, *IESUS said, Whom seek ye? they said, IESUS of Nazareth. He said, I am he.* But there was a Divinity upon him, that they could not seize him at first; but like a wave climbing of a Rock is beat back and scattered into members, till falling down it creeps with gentle waftings and kisses the feet of the stony mountain, and so encircles it: So the souldiers coming at first with a rude attempt, were twice repelled by the glory of his person, till they falling at his feet were at last admitted to the seizure of his body, having by those involuntary prostrations confessed his power greater then theirs, and that the lustre and influence of a GOD are greater then the violences and rudenesses of Souldiers. And still they like weak eyes durst not behold the glory of this Sunne, till a cloud like a dark veil did interrupt the emissions of his glories; they could not seize upon him, till they had thrown a veil upon his holy face; which although it was a custome of the Easterlings, and of the Roman Empire * generally, yet in this case was violence and necessity, because a certain impetuosity and vigorousnesse of spirit, and divinity issuing from his holy face made them to take sanctuary in darknesse, and to throw a veil over him in that dead time of a sad and dismal night. But *Peter*, a stout * Galilean, bold and zealous attempted a rescue, and smote a servant of the high Priest and cut off his ear; but JESUS rebuked the intemperance of his passion, and commanded him to put up his sword, saying, all *they that strike with the sword, shall perish with the sword*, so putting a bridle upon the illegal inflictions and expresses of anger or revenge from an incompetent authority. But JESUS touched *Malchus* ear and cured it.

S. Hieron. in c. 9. Matt.
**I Lictor, obnube caput Liberatoris Urbis hujus. Livi.*
** Ὅστις θράσους ἄκρα Σίμων. Nonn.*

22. When JESUS had yeelded himself into their power, and was now led away by the chief Priest, Captains of the Temple, Elders of the people, and Souldiers, who all came in combination and covenant to surprize him, his Disciples fled, and *Iohn* the Evangelist, who with grief and an over-running phansie had forgot to lay aside his upper garment, which in festivals they are used to put on, began to make escape, but being arrested by his linen upon his bare body, was forced to leave that behinde him, that himself might escape his Masters danger; for now was verified the prophetical saying, *I will smite the Shepherd and the sheep shall be scattered.* But *Peter* followed afarre off; and the greatnesse of *Iohns* love, when hee had mastered the first inconsiderations of his fear, made him to returne a while after into the High Priests Hall.

23. JESUS was first led to *Annas*, who was the Prince of the Sanhedrim, and had cognisance of Prophets and publick doctrines; who therefore enquired of JESUS, concerning his Disciples and his Discipline; but

but he answered that his doctrine had been publike or popular, that he never taught in conventicles: and therfore referred him to the testimony of all the people : for which free answer, a servant standing by, smote him on the face, and JESUS meekely asked him, what evil he had done? But *Annas* without the seventy assessours could judge nothing, and therefore sent him bound to *Caiaphas*, who was high Priest that yeer, President of the rites of the temple, as the other high Priest was of the great Councell. Thither *Peter* came, and had admission by the meanes of another Disciple supposed to be *John*, who having sold his possessions in Galilee to *Caiaphas*, came and dwelt neere mount Sion, but was by intervention of that bargain made known to the high Priest, and brought *Peter* into the house; where when *Peter* was challenged three times by the servants, to be a Galilean and of JESUS family, he denied and forswore it, till JESUS looking back reminded him of his prediction, and the foulenesse of the crime, and the cock crew; for it was now the second cocke crowing after ten of the clocke in the fourth watch; and *Peter* went out, and wept bitterly, that he might cleanse his soul, washing off the foul stains, he had contracted in his shamefull perjury and denying of his LORD. And it is reported of the same holy person, that ever after, when he heard the cock crow he wept, remembring the old instrument of his conversion, and his own unworthinesse for which he never ceased to do actions of sorrow and sharp repentance. *Arsenius in vitis pp.*

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24. On the morning the councell was to assemble; and whilest JESUS was detained in expectation of it, the servants mocked him, and did all actions of affront, and ignoble despight to his sacred head : and because the Question was, whether he were a Prophet, they covered his eyes and smote him in derision, calling on him to prophesie who smote him. But in the morning, when the high Priests and rulers of the people were assembled, they sought false witnesse against JESUS, but found none to purpose; they raild boldly and could prove nothing, they accused vehemently, and the allegations were of such things as were no crimes, and the greatest article, which the united diligence of all their malice could pretend was that he said he would destroy the temple, and in three dayes build it up again; but JESUS neither answered this nor to any other of their vainer allegations; for the witnesses destroyed each others testimony by their disagreeing; till at last, *Caiaphas*, who to verifie his Prophesie and to satisfie his ambition, and to baite his envy was furiously determined JESUS should die, adjures him by the living GOD to say whether he were the CHRIST, the son of the living GOD. JESUS knew his designe to be an inquisition of death, not of piety or curiosity, yet because his hour was now come, openly affirmed it without any expedient to elude the high Priests malice, or to decline the Question.

25. When *Caiaphas* heard the saying, he accused JESUS of Blasphemy, and pretended an apprehension so tragicall, that he overacted his wonder and fained-detestation, for he rent his garments (which was the interjection of the Country, and custome of the nation, but forbidden to the high

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Priest;) and called presently to sentence, and as it was agreed before hand, they all condemned him as guilty of death, and as far as they had power, inflicted it; for they beat him with their fists, smote him with the palmes of their hands, spit upon him, and abused him beyond the license of enraged tyrants. When Judas heard that they had passed the finall and decretory sentence of death upon his LORD, he who thought not, it would have gone so far, repented him to have been an instrument of so damnable a machination, and came and brought the silver, which they gave him for hire, threw it in amongst them, and said *I have sinned in betraying the innocent blood.* But they incurious of those hell torments *Judas* felt within him, because their own fires burnt not yet, dismissed him, and upon consultation bought with the money *a field to bury strangers in.* And *Judas went and hanged himself*, and the judgement was made more notorious and eminent by an unusuall accident at such deaths, for he so swelled, that he burst, and his bowels gushed out. But the Greek scholiast and some others report out of *Papias* Saint *Johns* Schollar, that *Judas* felt from the figtree, b on which he hanged, before he was quite dead, and survived his attempt somewhile, being so sad a spectacle of deformity, and pain and a prodigious tumour, that his plague was deplorable, and highly miserable, till at last he burst in the very substance of his trunk as being extended beyond the possibilities and capacities of nature.

a *Euthym. in 26 Matt. Cedren. in Compend. Oecumen. in c. 1. Act.*

b *Juvencus hist. Evang. l. 4. Beda de locis Sanct. c. 4.*

But the high Priests had given JESUS over to the secular power, and carried him to Pilate to be put to death by his sentence and military power, but coming thither they would not enter into the judgement hall because of the feast, but *Pilate* met them, and willing to decline the businesse bid them judge them according to their own law; They replyed, it was not lawfull for them to put any man to death, c meaning during the seven dayes of unleavened bread (as appears in the instance of *Herod*, who detained *Peter* in prison, intending after *Easter* to bring him out to the people); and their malice was restlesse, till the sentence they had passed were put in execution, others thinking that all the right of inflicting capitall punishments was taken from the nation by the Romans; and *Josephus* writes, that when *Ananias* their high Priest had by a Councell of the Jews condemned Saint *James* the brother of our LORD, and put him to death without the consent of the Roman Prefident he was deprived of his Priesthood. But because Pilate who either by common right, or at that time was the Judge of capitall inflictions was averse from intermedling in the condemnation of an innocent person, they attempted him with excellent craft; for knowing that Pilate was a great servant of the Roman greatnesse, and a hater of the sect of the Galileans, the high Priest accused JESUS, that he was of that sect, that he denied paying tribute to *Cesar*, that he called himself King. Concerning which when Pilate interrogated JESUS he answered that his Kingdom was not of this world; and Pilate thought he had nothing to do with the other, he came forth again and gave testimony, that he found nothing worthy of death in JESUS. But hearing that he was a Galilean and of *Herods* jurisdiction, Pilate sent him to *Herod*, who was at Jerusalem at the feast, and *Herod* was glad, because he had heard much of him, and since his return from Rome had desired to see him: but could not by reason of his own avocations, and the ambulatory life of CHRIST; and now he hope

c S. *Aug. tract. 114. in Johan. Cyrill. in Johan. l. 12. c. 6. Chrysost. homil. 12. in Johan. Ambros. serm. de Calend. Januar. l. 20. Antiq. c. 8.*

to see a miracle done by him, of whom he had heard so many. But the event of this was, that JESUS did there no miracle, *Herods* souldiers set him at naught and mocked him, and that day *Herod* was reconciled to *Pilate*, and JESUS was sent back arayed in a white and splendid garment; which though possibly might be intended for derision yet was a symbole of innocence, condemned persons usually being arayed in blacks; and when *Pilate* had again examined him, JESUS meek as a lamb, and as a sheep before the shearers opened not his mouth, in so much that *Pilate* wondred; perceiving the greatest innocence of the man by not offering to excuse or lessen any thing; though *Pilate* had power to release him or crucify him, yet his contemp of death was in just proportion to his innocence, which also *Pilate* concealed not, for he published JESUS'S innocence by *Herods* and his own sentence; to the great regret of the Rulers, who like ravening wolves thirsted for a draught of blood and to devour the morning prey. *Joseph. l. 16. c. 14. idem in vita sua.*

But *Pilate* hoped to prevail upon the Rulers, by making it a favour from them to JESUS, and an indulgence from him to the nation to set him free; for oftentimes even malice it self is driven out by the Devil of self love, and so we may be acknowledged the authors of a safety we are content to rescue a man, even from our own selves. *Pilate* therefore offered that according to the custome of the nation JESUS should be released for the honour of the present festivall, and as a donative to the people; but the spirit of malice was here the more prevalent, and they desired that *Barabbas* a murderer, a Thief, and a seditious person should be exchanged for him. Then *Pilate* casting about all wayes to acquit JESUS of punishment, and himself of guilt, offered to scourge him and let him go, hoping that a lesser draught of blood might stop the furies and rabidness of their passion, without their bursting with a river of his best and vitall liquour. But these leeches would not so let go; they cry out, crucifie him; and to engage him finally they told him, if he did let this man go, he was no friend to *Cæsar*. 27.

But *Pilate* called for water, and washed his hands, to demonstrate his own unwillingness, and to reject and transmit the guilt upon them, who took it on them as greedily as they sucked the blood; they cryed out, *his blood be on us, and our children.* As *Pilate* was going to give sentence his wife being troubled in her dreams, sent with the earnestness and passion of a woman, that he should *have nothing to do with that just person*; but he was engaged; *Cæsar* and JESUS, GOD and the King did seem to have different interests, or at least he was threatned into that opinion, and *Pilate* though he was satisfied, it was but calumny and malice, yet he was loath to venture upon his answer at Rome in case the high Priest should have accused him; for no man knows whether the interest, or the mistake of his Judge may cast the sentence; and whoever is accused strongly is never thought intirely innocent, and therefore not onely against the Divine laws, but against the Roman too, he condemned an innocent person upon objections notoriously malicious; he adjudged him to a death, which was onely due to publike theves and homicides, (crimes with which he was not charg'd) upon a pretence of blasphemy, of which he stood accused but not convicted, and for which by the Jewish law he should have been stoned if found guilty: And this he did put into present execution against the Tiberian law, which 28.

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about twelve yeers before decreed in favour of condemned persons, that after sentence execution should be deferred ten dayes.

Sueton in Tiberio c. 75. Dio Rom hist. l. 57. Sub Tiberio & Druso Coss. corruptus a. et codex epist. Sidonii qui ait, nunc ex vetere S. C. Tiberiano triginta dierum vitam post sententiam habit.

29.

l. in servorum. D. de pœnis. l. leyia D. de accus.

And now was the holy Lamb to bleed, first therefore *Pilates* souldiers arayed him in a kingly robe, put a reed in his hand for a sceptre, plat a crown of thorns and put it on his head, they bow the knee and mock him, they smite him with his phantastick sceptre, and instead of tribute pay him with blowes and spittings upon his holy head; and when they had empty'ed the whole stock of poisonous contempt, they devest him of the robes of mockery, and put him on his own: they lead him to a pillar and binde him fast, and scourge him with whips, a punishment that slaves onely did use to suffer (free persons being in certain cases beaten with rods and clubs) that they might adde a new scorne to his afflictions, and make his sorrows like their own guilt, vast and mountainous. After which *Barabbas* being set free, *Pilate* delivered JESUS to be crucified.

The souldiers therefore having framed a crosse sad and heavy, laid it upon JESUS shoulders, (who like *Isaack* bore the wood, with which he was to be sacrificed himself) and they drive him out to crucifixion, who was scarce able to stand under that intollerable load; and when he fainted, they compell *Simon* a Cyrenian to help him. A great and a mixt multitude followed JESUS to *Golgotha*, the charnell house of the city and the place of execution. But the women wept with bitter exclamations, and their sadnesse was encreased by the sad predictions JESUS then made of

31.

Golgotha locus est capitis, Calvaria quondam Lingua paterna prior, sic illum nomine dixit. Hic hominum primum suscepimus esse sepultum. Hic medium terræ est a Tertul. lib. 2. contra Marcion. Origen. tract. 35. in Matth. Basil. in Levit. c. 5. Athan. de pass. & cruce, & fere omnes pp. unico excepto Hieronymo, in epist. ad Ephe. c. 5. & in c. 27. Matt. a S. Aug. serm. 71. de tempore.

'their future misery, saying, *ye daughters of Jerusalem weep not for me, but 'weep for your selves, and for your children, for the time shall come that men shall 'say, Blessed are the barren that never bare, and the paps that never gave suck, 'for they shall call on the hils to cover them, and on the mountains to fall 'upon them,* that by a sudden ruine, they may escape the lingring calamities of famine and fear, and the horrour of a thousand deaths.

When JESUS was come to Golgotha, a place in the mount of Calvary (where according to the tradition of the * Ancients *Adam* was buried, and where [a] *Abraham* made an altar for the sacrifice of his son) by the piety of his Disciples, and (it is probable) of those good women, which did use to minister to him, there was provided wine mingled with myrrhe, which among the Levantines is an excellent & pleasant [b] mixture, & such as the piety and indulgence of the nations used to administer to condemned persons. But JESUS, who by voluntary susception did choose to suffer our pains, refused that refreshment, which the piety of the women presented to him; The souldiers having stripd him, naild him to the crosse with four nailes, and divided his mantle into four parts, giving to each souldier a part, but for his coat, because it would be spoiled, if parted, it being weaved without seam, they cast lots for it.

a Plin. nat hist. l. 14 c. 13.
Athenæus l. 11. 30. Si calidam potas, ardenti myrrha Falerno Convenit, & melior fit sapor inde mero. Martial. l. 14.

32.

Proconsulis tabella; sententia est, quæ semel lecta, neq; augeri litera una, neq; minui potest; sed utcunq; recitat, ita provinciæ instrumento refertur. Apulei l. 1. Floridor.

Now *Pilate* had caused a title containing the cause of his death to be superscribed on a table in Latine, Greek, and Hebrew, *JESUS of Nazareth, King of the Jewes*, But the Pharisees would have it altered, and that *he said he was King of the Jewes*: but *Pilate* out of wilfulnesse, or to do despight to the nation, or in honour to JESUS whom he knew to be a just person, or being overruled by divine providence, refused to alter it; *and there were crucified with JESUS two theeves, JESUS being in the midst*, according to the Prophecy; *he was reckoned with the transgressours.* Then JESUS prayed for his persecutors; *Father forgive them for they know*

not

not, what they doe. But while JESUS was full of pain and charity, and was praying and dying for his Enemies, the Rulers of the Jewes mocked him; upbraiding him with the good works he did, and the expresses of his power; saying, *he saved others, himself he cannot save*; others saying, *let him come down from the Crosse, if he be the King of the Jews and we will beleeve in him*; and others according as their malice was determined by fansy and occasion added weight and scorn to his pains, and of the two malefactors that were crucified with him, one reviled him, saying, *If thou be the CHRIST, save thy self and us.* And thus far the Devill prevailed undoing himself in riddle, provoking men to do despight to CHRIST, and to heighten his passion out of hatred to him, and yet doing and promoting that, which was the ruin of all his own kingdom and potent mischieses; like the * Jew who in indignation against Mercury, threw stones at his image, and yet was by his superiour judged idolatrous, that being the manner of doing honour to the Idol among the gentiles. But then CHRIST who had upon the Crosse prayed for his enemies, and was heard of GOD in all that he desired, felt now the beginnings of successe. For the other theef whom the present pains and circumstances of JESUS passion had softened and made believing, reproved his fellow for not fearing GOD, confessed that this death hapned to them deservedly, but to JESUS causelessely: and then prayed to JESUS, *LORD remember me, when thou comest into thy kingdom.* Which combination of pious acts, and miraculous conversion JESUS entertained with a speedy promise of glory, promising that upon that very day he should be with him in Paradise.

* R. Manasses, vide Dyonis. Vossium in anno. ad Rab. & Maimon.

Now there were standing by the Crosse the mother of Jesus and her sister, and Mary Magdalen and John: and JESUS being upon his deathbed, although he had no temporall estate to bestow, yet he would make provision for his Mother, who being a widow, and now childless was likely to be exposed to necessity and want; and therefore he did arrogate *John* the beloved Disciple into *Maries* kindred, making him to be her adopted son, and her to be his Mother by fiction of Law. *Woman behold thy son*; and *Man behold thy Mother.* And from that time forward John took her home to his own house, which he had neer mount Sion, after he had sold his inheritance in Galilee to the high Priest. 33.

While these things were doing, the whole frame of nature seemed to be dissolved and out of order, while their LORD and Creatour suffered: For the sun was so darkned, that the stars appeared, and the Eclipse was prodigious in the manner aswell as in degree, because the Moon was not then in conjunction, but full; and it was noted by Phlegon the freed man of the Emperour Hadrian, by Lucian out of the acts of the Galls, and Dionysius while he was yet a heathen; excellent schollars all, great historians and Philosophers, who also noted the day of the week and hour of the day, agreeing with the circumstances of the crosse: For the sun hid his head from beholding such a prodigy of sin and sadnes, and provided a veil for the nakednes of JESUS, that the women might be present, and himself die, with modesty. 34.

Origen. contr. Celf. l. 2. Tertul. Apolog. Lucian in actis sui Mart. Anguit. ep. 80 ad Hesychium. Suidas in vita Dionis. aig eum dixisse; Aut Deus patitur, aut patient compatitur: & hac de causa Athenienses erexisse aram; ἀγνώστῳ θεῷ aiunt quidam.

The eclipse and the Passion began at the sixt houre and endured till the ninth, about which time JESUS being tormented with the unsufferable load of his Fathers wrath, due for our sins, and wearied with pains and heavinesse, cryed out, *My God, My God why hast thou forsaken me?* and, as it is thought, repeated the whole two and twentieth Psalme, which is an admirable 5.

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admirable narrative of the passion, full of prayer and sadness, and description of his pains at first, and of Eucharist and joy and prophecy at the last. But these first words, which it is certain and recorded that he spake, was in a language of it self, or else by reason of distance not understood, for they thought he had called for *Elias* to take him down from the Crosse: Then JESUS being in the agonies of a high Feaver, said, *I thirst, and one ran and filled a spunge with vinegar wrapping it with hyssope and put it on a reed*, that he might drink. The vinegar and the * spunge were in executions of condemned persons set to stop the too violent issues of blood, and to prolong the death; but were exhibited to him in scorn; mingled with gall, to make the mixture more horrid and ungentle. But JESUS tasted it onely, and refused the draught; and now knowing that the Prophesies were fulfilled, his Fathers wrath appeased, and his torments satisfactory, he said, *it is finished*, and crying *with a loud voice, Father into thy hands I commend my spirit, he bowed his head and yeelded up his spirit* into the hands of GOD; and dyed, hastning to his Fathers glories. Thus did this glorious Sun set in a sad and clouded West, running speedily to shine in the other World.

* Plin. nat hist. c 31 c 11 Veteres Spongiæ conglutinant vulnera Tertul. de spect c 25. poterit & de misericordia moveri defixus in morsus unorum, & spongias retiari orum.

36. Then was the vail of the Temple, which separated the secret Mosaick rites from the eyes of the people, *rent in the midst from the top to the bottome*, and the Angels, presidents of the Temple called to each other to depart from their seats; and so great an Earthquake happened, that the rocks did rend, the mountains trembled, the graves opened, and the bodies of dead persons arose walking from their cœmeteries to the holy City, and appeared unto many; and so great apprehensions and amazements happened to them all that stood by, that they departed, smiting their breasts with sorrow and fear; and the Centurion, that ministred at the execution, said; *Certainly this was the Son of GOD*; and he became a Disciple, renouncing his military imployment, and dyed a Martyr.

S. Hierom. ep. 150. q. 8.

Apud Metaph. die 16. Octob.

37. But because the next day was the Jews Sabbath, and a Paschal Festival besides, the Jews hastened that the bodies should be taken from the Crosse, and therefore sent to *Pilate* to hasten their death by breaking their legs, that before Sun-set they might be taken away, according to the commandment, and be buried. The souldiers therefore came, and brake the legs of the two theeves; but espying, and wondring that JESUS was already dead they brake not his legs; for the Scripture foretold, that a bone of him should not be broken; but a souldier with his lance pierced his side, and immediately there streamed out two rivulets, of Water, and Blood; but the holy Virgin Mother, whose soul during this whole Passion was pierced with a sword, and sharper sorrows, though she was supported by the comforts of faith, and those holy predictions of his resurrection, and future glories, which *Mary* had laid up in store against this great day of expence; now that she saw her holy Sonne had suffered all, that our necessities, and their malice could require or inflict; caused certain ministers, with whom she joyned, to take her dead Son from the Crosse, whose body when she once got free from the nails, she kissed and embraced with entertainments of the neerest vicinity that could be expressed by a person, that was holy and sad, and a Mother weeping for her dead son.

Philo de leg. special. Deutr. 21.

38. But she was highly satisfied with her own meditations, that now that great mystery determined by Divine Predestination before the beginning of all ages was fulfilled in her Son; and the Passion, that must needs be,

was

was accomplished; she therefore first bathes his cold body with her warm tears, and makes clean the surface of the wounds and delivering a winding napkin to *Joseph* of Arimathea, gave to him in charge to enwrappe the body and embalm it, to compose it to the grave, and do it all the rites of funerall having first exhorted him to a publike confession of what he was privately till now; and he obeyed the counsell of so excellent a person, and ventred upon the displeasure of the Jewish rulers, and went confidently to *Pilate*, and begged the body of JESUS. And *Pilate* gave him the power of it. *Metaphr. August.* 15.

39. *Joseph* therefore takes the body, binds his face with a napkin, washes the body, anoints it with ointment, enwrappes it in a composition of myrrhe and aloes, and puts it into a new tomb which he for himself had hewen out of a rock (it not being lawfull among the Jewes to interre a condemned person in the common cœmetries) for all these circumstances were in the Jewes manner of burying; but when the sun was set the chiefe Priests and Pharisees went to *Pilate*, telling him that JESUS, whilest he was living, foretold his own resurrection upon the third day; and least his disciples should come and steal the body, and say he was risen from the dead, desired that the sepulchre might be secured against the danger of any such imposture. *Pilate* gave them leave to do their pleasure, even to the satisfaction of their smallest scruples. They therefore sealed the grave, rolled a great stone at the mouth of it, and as an ancient tradition sayes, bound it about with labels of iron and set a watch of souldiers, as if they had intended to have made it surer then the decrees of fate, or the never failing laws of nature. *Beda de locis sanctis cap.* 2. *Niceph. l.* 1. *c.* 32.

Ad. Sect.

Ad. Sect. 15.

Considerations of some preparatory accidents before the entrance of JESUS *into his Passion.*

HE that hath observed the story of the life of JESUS cannot but see it all the way to be strewed with thorns and sharp pointed stones, and although by the kisses of his feet they became precious and salutary, yet they procured to him sorrow and disease; it was *meat and drink to him to do his Fathers will*, but it was bread of affliction, and rivers of tears to drink; and for these he thirsted like the earth after the cool stream; for so great was his perfection, so exact the conformity of his will, so absolute the subordination of his interiour faculties to the infinite love of GOD, which sat regent in the court of his will and understanding, that in this election of accidents he never considered the taste, but the goodnesse, never distinguished sweet from bitter; but duty and piety alwayes prepared his table. And therefore now knowing that his time determined by the Father was nigh, he hastened up to Jerusalem, *he went before his Disciples*, saith S. *Mark*, and they followed him trembling and amazed; and yet before that even then when his brethren observed he had a designe of publication of himself, he suffered them *to go before him*, and *went up as it were in secret*. For so we are invited to Martyrdom, and suffering in a Christian cause by so great an example: the holy JESUS is gone before us, and it were *a holy contention* to strive whose zeal were forwardest in the designes of humiliation and self-denial; but it were also well, if in doing our selves secular advantage, and promoting our worldly interest we should follow him, who was ever more distant from receiving honours then from receiving a painful death. Those affections which dwell in sadnesse, and are married to grief and lye at the foot of the Crosse, and trace the sad steps of JESUS, have the wisdom of recollection, the tempers of sobriety, and are the best imitations of JESUS, and securities against the levity of a dispersed and a vain spirit. This was intimated by many of the Disciples of JESUS in the dayes of the Spirit, and when they had *tasted of the good word of GOD, and the powers of the world to come*; for then we finde many ambitious of Martyrdom and that have laid stratagems and designes, by unusual deaths to get a crown. The soul of S. *Laurence* was so scorched with so ardent desires of dying for his LORD, that he accounted the coals of his Gridiron but as a Julip or the aspersion of cold water to refresh

freſh his ſoul; they were chill as the Alpine ſnowes in reſpect of the heats of his Diviner flames; and if theſe leſſer ſtarres ſhine ſo brightly, and burn ſo warmly, what heat of love may we ſuppoſe to have been in the Sun of Righteouſneſſe? If they went faſt toward the crown of Martyrdom, yet we know that the holy JESUS *went before* them all; no wonder that *he cometh forth as a bridegroom from his chamber, and rejoyceth as a gyant to run his courſe.*

When the Diſciples had overtaken JESUS, he begins to them a ſad Homily upon the old text of ſuffering, which he had well nigh for a year together preached upon; but becauſe it was an unpleaſing leſſon, ſo contradictory to thoſe intereſts upon the hopes of which they had entertained themſelves, and ſpent all their deſires, they could by no means underſtand them: for an underſtanding prepoſſeſſed with a fancy or an unhandſome principle, conſtrues all other notions to the ſenſe of the firſt; & whatſoever contradicts it, we think it an objection, & that we are bound to anſwer it. But now that it concerned CHRIST to ſpeak ſo plainly, that his Diſciples by what was to happen within five or ſix dayes might not be ſcandalized, or beleeve it happened to JESUS without his knowledge and voluntary entertainment, he tells them of his ſufferings to be accompliſhed in this journey to Jeruſalem; and here the Diſciples ſhewed themſelves to be but Men, full of paſſion, and indiſcreet affection; and the bold Galilean S. *Peter*, took the boldneſſe to dehort his Maſter from ſo great an infelicity; and met with a reprehenſion ſo great, that neither the Scribes nor the Phariſees, nor *Herod* himſelf ever met with its parallel; JESUS called him *Satan*, meaning, that no greater contradiction can be offered to the deſignes of GOD, and his holy Son, then to diſſwade us from ſuffering; and if we underſtood how great are the advantages of a ſuffering condition, we ſhould think all our daggers gilt, and our pavements ſtrewed with Roſes, and our halters ſilken, and the rack an inſtrument of pleaſure, and be moſt impatient of thoſe temptations, which ſeduce us into eaſe, and divorce us from the Croſſe, as being oppoſite to our greateſt hopes and moſt perfect deſires. But ſtill this humour of S. *Peters* imperfection abides amongſt us, he that breaks off the yoke of obedience, and unties the bands of Diſcipline, and preaches a cheap Religion, and preſents Heaven in the midſt of flowres, and ſtrewes Carpets ſofter then the Aſian luxury in the way, and ſets the ſongs of Sion to the tunes of Perſian and lighter aires, and offers great liberty of living, and bondage under affection and ſins, and reconciles eternity with the preſent enjoyment, he ſhall have his ſchooles filled with Diſciples; but he that preaches the Croſſe and the ſeverities of Chriſtianity, and the ſtrictneſſes of a holy life, ſhall have the lot of his bleſſed LORD, he ſhall be thought ill of, and deſerted. 2.

Our bleſſed LORD five dayes before his Paſſion, ſent his Diſciples to a village to borrow an Aſſe, that he might ride in triumph to Jeruſalem; he had none of his own, but yet he who was ſo deer to GOD could not want what was to ſupply his needs. It may be, GOD hath laid up our portion in the repoſitories of other Men; and means to furniſh us from their tables, to feed us from their granaries, and that their wardrobe ſhall clothe us; for it is all one to him to make a fiſh bring us money, or a Crow to bring us meat, or the ſtable of our neighbour to furniſh our needs of beaſts; if he brings it to thy need as thou wanteſt it, thou haſt all the good 3.

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in the use of the Creature, which the owners can receive. And the Horse which is lent me in charity does me as much ease, and the bread which is given me in almes feeds me as well as the other part of it, which the good Man that gave me a portion reserved for his own eating, could do to him. And if we would give GOD leave to mak provisions for us in the wayes of his own chooſing, and not estimate our wants by our manner of receiving, being contented that GOD by any of his own wayes wil minister it to us, we should find our cares eased, and our content increased, and our thankfulness engaged, and all our moderate desires contented by the satisfaction of our needs. For if GOD is pleased to feed me by my neighbours charity, there is no other difference, but that GOD makes me an occasion of his ghostly good, as he is made the occasion of my temporal; and if we think it disparagement, we may remember that GOD conveyes more good to him by me, then to me by him; and it is a proud impatience to refuse, or be angry with GODS provisions, because he hath not observed my circumstances, and ceremonies of election.

4. And now begins that great triumph, in which the holy JESUS was pleased to exalt his office, and to abase his person. He rode like a poor Man upon an Asse, a beast of burden, and the lowest value, and yet it was not his own; and in that equipage he received the acclamations due to a mighty Prince, to the Son of the eternal King; telling us, that the smalness of fortune, and the rudeness of exteriour habiliments, and a rough wall, are sometimes the outsides of a great glory; and that when GOD means to glorifie or do honour to a person, he needs no help from secular advantages; he hides great riches in renunciation of the World, and makes great honour break forth from the clouds of humility, and victory to arise from yeelding, and the modesty of departing from our interest; and peace to be the reward of him that suffers all the hostilities of Men and Devils; for JESUS in this great humility of his, gives a great probation that he was the *Messias*, and the King of Sion, because no other King entred into those gates, riding upon an Asse, and received the honour of *Hosannah* in that unlikelyhood and contradiction of unequal circumstances.

5. The blessed JESUS had never but two dayes of triumph in his life; the one was his transfiguration upon mount Tabor, the other, this his riding into the holy City. But that it may appear how little were his joyes and present exteriour complacencies; in the day of his transfiguration *Moses* and *Elias* appeared to him, telling him, what great things he was to suffer: And in this day of his riding to Jerusalem he wet the Palms with a dew sweeter then the moistures upon mount Hermon, or the drops of Mannah: for to allay the little warmth of a springing joy he let down a showre of tears, weeping over undone Jerusalem in the day of his triumph, leaving it disputable, whether he felt more joy or sorrow in the acts of love; for he triumphed to consider, that the redemption of the World was so neer; and wept bitterly that Men would not be redeemed: His joy was great to consider, that himself was to suffer so great sadness for our good; and his sorrow was very great to consider, that we would not entertain that good, that he brought and laid before us by his Passion. He was in figure as his servant S. *Pathnutius* was afterwards in letter and true story, *crucified upon palms*, which indeed was the Embleme of a victory; but yet, such as had leaves sharp, poinant, and vexatious. However, he entred into Jerusalem dressed

Palma est victorum, palmæ tu affixus es ergo lætus obi, quoniam non nisi victor obis.

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in gayeties, which yet he placed under his feet; but with such pomps and solemnities, each family according to its proportion was accustomed to bring the Paschal Lamb to be slain for the Passeover; and it was not an undecent ceremony, that the Lamb slain from the beginning of the world should be brought to his slaughter with the acknowledgements of a religious solemnity, because now that real good was to be exhibited to the world, which those little Paschal Lambs did but signifie, and represent in shadow; and that was the true cause of all the little joy he had.

6. And if we consider what followed, it might seem also to be a designe to heighten the dolorousnesse of his person; for to descend from the greatest of worldly honours, from the adoration of a GOD, and the acclamations to a King, to the death of a slave, and the torments of a Crosse, and the dishonours of a condemned criminall, were so great stoopings and vast changes, that they gave height and sense and excellency to each other. This then seemd an excellent glory, but indeed was but an art and instrument of grief; for such is the nature of all our felicities, they end in sadnesse and encrease the sting of sorrows, and adde moment to them, and cause impatience and uncomfortable remembrances; but the griefs of a Christian, whether they be instances of repentance, or parts of persecution, or exercises of patience, end in joy and endlesse comfort. Thus JESUS like a rainbow half made of the glories of light, and half of the moisture of a cloud, half triumph and half sorrow, entred into that town where he had done much good to others, and to himself received nothing but affronts; yet his tenderneſſe encreased upon him, and that very journey, which was CHRISTS last solemn visit for their recovery, he doubled all the instruments of his mercy and their conversion; he rode in triumph, the children sang *Hosannah* to him, he cured many diseased persons, he wept for them, and pitied them, and sighed out the intimations of a prayer, and did penance for their ingratitude, and staid all day there, looking about him towards evening, and no Man would invite him home, but he was forced to go to Bethany, where he was sure of an hospitable entertainment. I think no Christian that reads this, but will be full of indignation at the whole City, who for malice or for fear durst not receive their Saviour into their houses, and yet we do worse; for now that he is become our LORD with mightier demonstrations of his eternal power, we suffer him to look round about upon us for moneths and yeers together, and possibly never entertain him till our house is ready to rush upon our heads, and we are going to unusual and stranger habitations. And yet in the midst of a populous and mutinous City this great King had some good subjects, persons that threw away their own garments, and laid them at the feet of our LORD, that being devested of their own, they might be reinvested with a robe of his righteousnesse, bearing that till it were changed into a stole of glory; the very ceremony of their reception of the LORD became symbolical to them, and expressive of all our duties.

7. But I consider, that the blessed JESUS had affections not lesse then infinite towards all mankinde; and he who wept upon Jerusalem, who had one so great despight to him, and within five dayes were to fill up the measure of their iniquities, and do an act, which all ages of the world could never repeat in the same instance, did also in the number of his tears reckon

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Part III.

our sins as sad considerations and incentives of his sorrow. And it would well become us to consider, what great evil we do, when our actions are such as for which our blessed LORD did weep. He who was seated in the bosom of felicity, yet he moistened his fresh Lawrells upon the day of his triumph with tears of love, and bitter allay. His day of triumph was a day of sorrow, and if we would weep for our own sins, that instance of sorrow would be a day of triumph and jubilee.

8. From hence the holy JESUS went to Bethany, where he had another manner of reception then at the holy city. There he supped; for his goodly day of triumph had been with him a fasting day. And *Mary Magdalen*, who had spent one box of Nard pistick upon our LORDS feet as a sacrifice of Eucharist for her conversion, now bestowed another in thankfullnesse for the restitution of her brother *Lazarus* to life, and consigned her LORD unto his buriall; and here she met with an evil interpreter; *Judas*, an Apostle, one of the LORDS own family pretended it had been a better religion to have given it to the poor; but it was malice, and the spirit either of envy or avarice in him that passed that sentence; for he that sees a pious action well done, and seeks to undervalue it, by telling how it might have been better, reproves nothing but his own spirit. For a man may do very well, and GOD would accept it, though to say, he might have done better is to say onely, that action was not the most perfect and absolute in its kinde; but to be angry at a religious person and without any other pretence, but that he might have done better, is spirituall envy; for a pious person would have nourished up that infant action by love and praise, till it had grown to the most perfect and intelligent piety; but the event of that man gave the interpretation of his present purpose; and however, it could be no other then a rash judgement of the action, and intention, of a religious, thankfull, and holy person. But she found her LORD, who was her Beneficiary in this, become her Patron and her Advocate. And hereafter when we shall finde the Devil the great accuser of GODS saints, object against the piety and religion of holy persons; a cup of cold water shall be accepted unto reward and a good intention heightned to the value of an exteriour expression; and a piece of gumme to the equality of a holocaust, and an action done with great zeal and an intense love to be acquitted from all its adherent imperfections, CHRIST receiving them into himself, and being like the Altar of incense hallowing the very smoake, and raising it into a flame, and entertaining it into the embraces of the firmament and the bosom of heaven. CHRIST himself who is the Judge of our actions is also the entertainer and object of our charity and duty, and the advocate of our persons.

9. *Judas* who declamed against the woman, made tacite reflexions upon his LORD for suffering it; and indeed every obloquy against any of CHRISTS servants is looked on as an arrow shot into the heart of CHRIST himself; and now a persecution being begun against the LORD within his own family, another was raised against him from without. For the chief priests took crafty counsel against JESUS, and called a consistory to contrive how they might destroy him: and here was the greatest representment of the goodnesse of GOD and the ingratitude of man that could be practised or understood. How often had JESUS poured forth tears for them, how many sleeplesse nights had he awaked to do them advantage? How many

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dayes had he spent in Homilies and admirable visitations of mercy and charity in casting out Devils, in curing their sick, in correcting their delinquencies, in reducing them to the wayes of security and peace, and that we may use the greatest expressions in the World, that is, his own, *in gathering them as a Hen gathereth her chickens under her wings*, to give them a strength, and warmth, and life, and ghostly nourishment? And the chief Priests together with their faction use all arts and watch all opportunities to get CHRIST, not that they might possesse him, but to destroy him, little considering that they extinguish their own eyes, and destroy that spring of life, which was intended to them for a blisseful immortality. Part III.

10. And here it was that the Devil shewed his promptnesse to furnish every evil intended person with apt instruments to act the very worst of his intentions; the Devil knew their purposes and the aptnesse and proclivity of *Judas*, and by bringing these together he served their present designe, and his own great intendment. The Devil never fails to promote every evil purpose; and except where GODS restraining grace does intervene and interrupt the opportunity by interposition of different and crosse accidents to serve other ends of providence; no man easily is fond of wickednesse, but he shall receive enough to ruine him. Indeed *Nero* and *Julian*, both witty Men and powerful, desired to have been Magicians, and could not; and although possibly the Devill would have corresponded with them, who yet were already his own in all degrees of security, yet GOD permitted not *that*, lest they might have understood new wayes of doing despight to Martyrs and afflicted Christians. And it concernes us, not to tempt GOD, or invite a forward enemy; for as we are sure the Devil is ready to promote all vitious desires, and bring them out to execution; so we are not sure that GOD will not permit him; and he that desires to be undone, and cares not to be prevented by GODS restraining grace shall finde his ruine in the folly of his own desires, and become wretched by his own election. *Judas* hearing of this congregation of the Priests went and offered to betray his LORD, and made a covenant, the price of which was thirty pieces of silver, and he returned.

11. It is not intimated in the history of the life of JESUS, that *Judas* had any malice against the person of CHRIST: For when afterwards he saw the matter was to end in the death of his LORD, he repented; but a base and unworthy spirit of covetousnesse possessed him; and the resques of indignation for missing the price of the ointment which the holy *Magdalene* had poured upon his feet, burnt in his bowels with a secret dark melancholy fire, and made an eruption into an act, which all ages of the World could never parallel; they appointed him for hire thirty pieces, and some say that every piece did in value equal ten ordinary current Denars, and so *Judas* was satisfied by receiving the worth of the three hundred pence, at which he valued the Nard Pistick. But hereafter let no Christian be ashamed to be despised and undervalued; for he will hardly meet so great a reproach as to have so disproportioned a price set upon his life, as was upon the holy JESUS. Saint *Mary Magdalene* thought it not good enough to aneal his sacred feet; *Judas* thought it a sufficient price for his head; for covetousnesse aimes at base and low purchases, whilest holy

Part III.

love is great and comprehensive as the bosome of heaven, and aims at no thing that is lesse then infinity. The love of GOD is a holy fountain, lym pid and pure, sweet and salutary, lasting and eternall. The love of money i a vertiginous pool sucking all into it to destroy it. It is troubled and une ven, giddy and unsafe, serving no end but its own, and that also in a rest lesse and uneasy motion. The love of GOD spends it self upon him to receive again the reflexions of grace and benediction; the love of money spends all its desires upon it self to purchase nothing but unsatisfying in struments of exchange, or supernumerary provisions, and ends in dissatis faction, and emptinesse of spirit, and a bitter curse. S. *Mary Magdalen* wa defended by her LORD against calumny and rewarded with an honourabl mention to all ages of the Church, besides the *unction from above*, which sh shortly after received to consigne her to crowns and sceptres: bu *Judas* was described in the Scripture the book of life with the blac character of death, he was disgraced to eternall ages and presently afte acted his own tragedy with a sad and ignoble death.

12. Now all things being fitted, our blessed LORD sends two disciples to pre pare the passeover, that he might fulfil the law of *Moses* and passe from thenc to institutions Evangelicall, and then fulfill his sufferings. CHRIST gav them a signe to guide them to the house; a man bearing a pitcher of water by which some that delight in mysticall significations say was typified th Sacrament of Baptisme: meaning, that although by occasion of the Pascha solemnity the holy Eucharist was first instituted, yet it was afterwards t be applyed to practise according to the sense of this accident; onely bap tized persons were apt suscipients of the other more perfective rite, a the taking nutriment supposes persons born into the world, and within th common conditions of humane nature. But in the letter it was an instanc of the Divine omniscience who could pronounce concerning accidents a distance, as if they were present; and yet also like the provision of the col to ride on, it was an instance of providence, and security of all GODS son for their portion of temporalls; JESUS had not a Lamb of his own; an possibly no money in the bags to buy one; and yet Providence was hi Guide, and the charity of a good man was his *Proveditore*, and he foun excellent conveniences in the entertainments of a hospitable good man as if he had dwelt in *Ahabs* Ivory house and had had the riches of *Solomon* and the meat of his houshold.

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The Prayer.

O *Holy King of Sion, eternal* JESUS, *who with great humility and infinite love didſt enter into the holy city, riding upon an aſſe, that thou mighteſt verify the predictions of the Prophets, and give example of meekneſſe and of the gentle and paternal government, which the Eternall Father laid upon thy ſhoulders; be pleaſed deereſt* LORD *to enter into my ſoul with triumph, trampling over all thine enemies, and give me grace to entertain thee with joy and adoration, with abjection of my own deſires, with lopping off all my ſuperfluous branches of a temporall condition, and ſpending them in the offices of charity and religion, and deveſting my ſelf of all my deſires, laying them at thy holy feet, that I may bear the yoke and burden of the* LORD *with alacrity, with love, and the wonders of a ſatisfied and triumphant ſpirit.* LORD *enter in and take poſſeſſion, and thou to whoſe honour the very ſtones would give teſtimony, make my ſtony heart an inſtrument of thy praiſes; let me ſtrew thy way with flowers of vertue and the holy Roſary of Chriſtian graces, and by thy aid and example let us alſo triumph over all our infirmities and hoſtilities, and then lay our victories at thy feet, and at laſt follow thee into thy heavenly Jeruſalem with palms in our hands, and joy in our hearts, and eternall acclamations on our lips, rejoycing in thee, and ſinging Halelujahs in a happy eternity, to thee O holy King of Sion, eternall* JESUS. Amen.

2.

O *Bleſſed and Dear* LORD *who wert pleaſed to permit thy ſelf to be ſold to the aſſemblies of evil perſons for a vile price by one of thy own ſervants, for whom thou hadſt done ſo great favours, and hadſt deſigned a crown and throne to him, and he turned himſelf into a ſooty coal and entred into the portion of evil angels; teach us to value thee above all the joyes of men, to prize thee at an eſtimate beyond all the wealth of nature, to buy wiſdome, and not to ſell it, to part with all, that we may enjoy thee, and let no temptation abuſe our underſtandings; no loſſe vex us into impatience; no fruſtration of hope fill us with indignation; no preſſure of calamitous accidents make us angry at thee the fountain of love and bleſſing; no covetouſneſſe tranſport us into the ſuburbs of hell and the regions of ſin; but make us to love thee as well as ever any creature loved thee, that we may never burn in any fires but of a holy love, nor ſink in any inundation, but what proceeds from penitentiall ſhowrs, and ſuffer no violence, but of implacable deſires to live with thee, and when thou calleſt us to ſuffer with thee, and for thee.* LORD *let me never be betrayed by my ſelf, or any violent accident and importunate temptation; let me never be ſold for the vile price of temporal gain or tranſient pleaſure, or a pleaſant dream; but ſince thou haſt bought me with a price, even then, when thou wert ſold by ſelf, let me never be ſeparated from thy poſſeſſion. I am thine, bought with a price,* LORD *ſave me, and in the day, when thou bindeſt up thy jewels, remember* LORD *that I coſt thee as dear as any, and therefore caſt me not into the portion of Judas; but let me walk and dwell and bathe in the field of thy blood, and paſſe from hence pure and ſanctified into the ſociety of the elect Apoſtles, receiving my part with them, and my lot in the communications of thy inheritance; O gracious* LORD *and Deereſt* SAVIOUR JESUS. Amen.

Considerations upon the washing of the Disciples feet by JESVS, *and his sermon of humility.*

1. THE holy JESUS went now to eat his last Paschall supper, and to finish the work of his legation, and to fulfill that part of the law of *Moses* in every of its smallest and most minute particularities, in which also the actions were significant of spiritual duties; which we may transferre from the letter to the spirit in our own instances, that as JESUS eat the Paschall Lamb with a staffe in his hand, with his loins girt, with sandals on his feet, in great haste, with unleavened bread and with bitter herbs: so we also should do all our services according to the signification of these symboles, leaning upon the crosse of JESUS for a staffe, and bearing the rod of his government, with loins girt with Angelicall chastity, with shoes on our feet, that so we may guard and have custody over our affections, and *be shod with the preparation of the Gospell of peace*, eating in haste as becomes persons hungring and thirsting after righteousnesse, doing the work of the LORD zealously and fervently, without the leaven of malice and secular interest, with bitter herbs of self-denyall and mortification of our sensuall and inordinate desires. The sense and mystery of the whole act with all its circumstances is, that we obey all the sanctions of the Divine law, and that every part of our religion be pure and peaceable, chast and obedient, confident in GOD and diffident in our selves, frequent and zealous, humble and resigned, just and charitable, and there will not easily be wanting any just circumstance to hallow and consecrate the action.

2. When the holy JESUS had finished his last Mosaick rite he descends to give example of the first fruit of evangelicall graces: he rises from supper, layes aside his garment like a servant, and with all the circumstances of an humble ministery washes the feet of his Disciples, beginning at the first, S. *Peter*, until he came to *Judas* the Traytor, that we might in one scheme see a rare conjunction of charity and humility, of self deniall and indifferency, represented by a person glorious and great, their LORD and Master, sad and troubled; and he chose to wash their * feet rather then their head, that he might have the opportunity of a more humble posture and a more apt signification of his charity. Thus GOD layes every thing aside, that he may serve his servants; heaven stoops to earth, and one abysse calls upon another, and the miseries of man, which were next to infinite are excelled by a mercy equall to the immensity of GOD. And this washing of their feet, which was an accustomed civility and entertainment of honoured strangers at the beginning of their meal, CHRIST deferred to the end of the Paschall supper, that it might be the preparatory to the second, which he intended should be festivall to all the world. S. *Peter* was troubled that the hands of his LORD should wash his servants feet, those hands which had opened the eyes of the blinde, and cured lepers, and healed all diseases, and when lift up

Δοκεῖτον ἐν πρόσ-
τε μετανεύμενος
ἄλλον ἀπ' ἄλλε
Ἀρχόμενος Σίμω-
νος, ἵνα ἰδίοτο
φοβῆσ. *Nonn.*

* Idcirco pedes potius quam manus & caput: quia in lavandis pedibus, & affectuosior est gestus humilitatis, & propinquior significatio charitatis, qua nos lavat sanguine suo a peccatis nostris. Rupert

to heaven were omnipotent, and could restore life to dead and buried persons; he counted it a great indecency for him to suffer it; but it was no more then was necessary, for they had but lately been earnest in dispute for precedency: and it was of it self so apt to swell into tumour and inconvenience, that it was not to be cured, but by some prodigy of example, and miracle of humility, which the holy JESUS offered to them in this expresse calling them to learn some great lesson; a lesson which GOD descended from heaven to earth, from riches to poverty, from essentiall innocence to the disreputation of a sinner, from a Master to a servant to learn us, that is, that we should esteem our selves but just as we are, low, sinfull, miserable, needy and unworthy. It seems it is a great thing, that man should come to have just and equall thoughts of himself, that GOD used such powerfull arts to transmit this lesson, and engrave it in the spirits of men; and if the receipt fails, we are eternally lost in the mists of vanity, and enter into the condition of those Angels, whom pride transformed and spoiled into the condition of Devils, and upon consideration of this great example *Guericus* a good man cryed out, *Thou hast overcome, O LORD, thou hast overcome my pride; this example hath mastered me*, I deliver my self up into thy hands, never to receive liberty or exaltation but in the condition of thy humblest servant

Quomodo non humiliabitur homo sub tam humili Deo? S. Bernard.

3. And to this purpose S. *Bernard* hath an affectionate and devout consideration, saying that some of the Angels as soon as they were created had an ambition to become like GOD, and to aspire into the throne, which GOD had appointed to the holy JESUS in eternall ages: when GOD created man presently the Devil rubbed his lepronsie upon him, and he would needs be like GOD too, and Satan promised him, that he should; As the evill Angels would have been like to GOD in power and majesty, so man would have been like him in knowledge, and have imitated the wisdom of the eternall Father. But man had the fate of *Gehezi*, he would needs have the talent and garments of *Lucifer*, and he had also his plague; he lost paradise for his pride; and now what might befit the Son of GOD to do, seeing man so lost, and GOD so zealous of his honour? I see (saith he) that by occasion of me the Father looses his Creatures, for they have all aspired to be like me, and are fallen into the greatest infelicities. Behold I will go towards Man in such a forme, that whosoever from henceforth would become like me shall be so, and be a gainer by it. And for this cause the Son of GOD came from heaven, and made himself a poor humble person, and by all the actions of his life commented upon the present discourse: *Learn of me, for I am meek and humble of heart*: Blessed be that mercy and bounty, which moved Almighty GOD to condescend to that so great appetite we had of being like him, for now we may be like unto GOD, but it must it be by humility, of which he hath given us an example powerfull as miracles, and great, as our own pride and misery.

Matth. 11. 29.

4. And indeed our blessed LORD knowing that examples are like maps and perfect schemes, in which the whole continent may at once be represented to the eye to all the purposes of art and benefit, did in the latter end of his life draw up the dispersions and larger harvest of his precepts, binding them in the bundle of great examples, and casting them into

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actions, as into ſummes totall; for ſo this act of waſhing the feet of *his own Miniſters*, and *then dying for them*, and *for all his enemies* did preach the three great ſummes of Evangelicall perfection with an admirable energy and abbreviature; *humility*, and *charity*, and *ſufferings*, being to Chriſtianity as the *body*, and the *ſoul*, and the *ſpirit* are to the whole man. For no man brings a ſad funerall into the theatre to make his ſpectators merry, nor can well preach chaſtity in the impurity of the Bordelli, or perſwade temperance, when himſelf is full of wine and luxury, and enters into the baths to boil his undigeſted meat, that he may return to his ſecond ſupper, and breaths forth impure belchings together with his homily; a poor hermit, or a ſeverely living Philoſopher, into whoſe life his own precepts have deſcended, and his doctrine is mingled with his ſoul, mingles alſo effect and vertue with homilies, and incorporates his doctrine in the hearts of his Diſciples. And this the holy JESUS did in his own perſon, bearing the burden firſt upon his own ſhoulders, that we may with better alacrity undergoe what our bleſſed LORD beares with us and for us. But that we may the better underſtand, what our bleſſed LORD deſigned to us in this lecture, let us conſider the proper acts of humility, which integrate the vertue.

Turgidus hic epulis atq; albo ventre lavatur
Gutture ſulphureas lente exhalante Mephites.
Perſ. ſat. 3.

5. 1. The firſt is, *CHRISTS humble man thinks meanly of himſelf*; and there is great reaſon every man ſhould; for his body is but rottenneſſe and infirmity covered with a fair mantle, *a dunghill overcaſt with ſnow*, and if we conſider ſadly, that from trees and plants come oil, balſame, wine, ſpices, and aromatick odors, and that from the ſinks of our body no ſuch ſweet or ſalutary emanations are obſerved, may at leſt think it unreaſonable to boaſt our beauty, which is nothing but a cleer and well coloured ſkinne, which every thing in the world can ſpoil; nor our ſtrength which an ague tames into the infirmities of a childe, and in which we are excelled by a bull; nor any thing of our body which is nothing but an unruly ſervant of the ſoul, marked with characters of want and dependance, and begging help from all the elements, and upon a little diſturbance growing troubleſome to it ſelf by its own impurities. And yet there is no reaſon in reſpect of the ſoul for any man to exalt himſelf above his Brother; becauſe all reaſonable ſouls are equall; and that one is wiſe, and another is fooliſh, or leſſe learned, is by accident and extrinſick cauſes; GOD at firſt makes all alike, but an indiſpoſed body, or an inopportune education or evil cuſtomes ſuperinduce variety and difference; And if GOD diſcerns a man from his Brother by diſtinction of gifts, it alters not the caſe; ſtill the man hath nothing of himſelf that can call him excellent; it is as if a wall, upon which the ſunne reflects ſhould boaſt it ſelf againſt another that ſtands in the ſhadow; greater glory is to be paid to GOD for the diſcerning gifts; but to take any of it to our ſelves, and riſe higher then our Brother or advance our own opinion, is as if a man ſhould be proud of being in debt, and think it the greater excellency, that he is charged with heavier and more ſevere accounts.

6. Auferantur omnia figmenta verborum ceſſent ſimulati geſtus, verum humilem patientia oſtendit, S. Hier.

This act conſiſts not in declamations and formes of Satyre againſt our ſelves, ſaying; I am a miſerable ſinfull creature, I am proud, or covetous, or ignorant. For many men ſay ſo that are not willing

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to be thought so; neither is humility a vertue made up of wearing old clothes, or doing servile and mean imployments by voluntary undertaking, or of sullen gestures, or demisse behaviour, and artifice of lowly expressions: for these may become snares to invite and catch at honour, and then they are collaterall designes of pride, and direct actions of hypocrisie; but it consists in a true understanding of our own condition, and a separating our own *nothing* from the good we have received; and giving to GOD all the glory; and taking to our selves all the shame and dishonour, due to our sinfull condition. He that thinks himself truely miserable, and vilified by sin, hates it perfectly; and he, that knows himself to be nothing, cannot be exalted in himself; and whatsoever is besides these two extrems of *a naturall nothing* and *a superadded sin* must be those good things we have received, which because they derive from GOD must make all their returns thither. But this act is of greater difficulty in persons pious, full of gifts and eminent in graces, who being fellow-workers together with GOD, sometimes grow tacitely and without notice given to confide in themselves, and with some freer phansie ascribe too much of the good action to their own choice and diligence, and take up their crowns, which ly at the foot of the throne, and set them upon their own heads. For a sinner to desire to be esteemed a sinner, is no more humility, then it is for the son of a plowman to confesse his Father; but indeed it is hard for a man to be cried up for a Saint, to walk upon the spire of glory, and to have no adherence or impure mixtures of vanity grow upon the outside of his heart. All men have not such heads to walk in great heights without giddinesse and unsettled eyes: Lucifer and many Angels walking upon the battlements of heaven grew top-heavy and fell into the state of devils; and the Father of the Christian Hermits S. *Anthony* was frequently attempted by the Devil, and sollicited to vanity, the Devil usually making phantastick noises to be heard before him, *Make room for the Saint and servant of God*: But the good man knew Christs voice to be a low *base* of humility, and that it was the noise of hell, that invited to complacencies and vanity; and therefore took the example of the Apostles, who in the midst of the greatest reputation and spirituall advancements were dead unto the world, and seemed to live in the state of separation. For the true stating our own Question and knowing our selves must needs represent us set in the midst of infinite imperfections, loaden with sins, choaked with the noises of a polluted conscience, persons fond of trifles, neglecting objects fit for wise men, full of ingratitude, and all such things, which in every man else we look upon as scars and deformities, and which we use to single out, and take one alone as sufficient to disgrace and disrepute all the excellencies of our Neighbour; but if we would esteem them with the same severity in our selves and remember with how many of such objections our little felicities are covered, it would make us charitable in our censures, compassionate and gentle to others, apt to excuse, and as ready to support their weaknesses, and in all accidents and chances to our selves to be content and thankfull, as knowing the worst of poverty and inconvenience to be a mercy and a splendid fortune in respect of our demerits. I have read that when the Duke of *Candia* had voluntarily entred into the incommodities of a religious poverty and retirement, he was one day spied and pitied by a lord of Italy, who out

S. Hier. in vita S. Antho.

'of tenderneſſe wiſhed him to be more careful and nutritive of his perſon. 'The good Duke anſwered, Sir, Be not troubled, and think not that I 'am ill provided of conveniencies, for I ſend a Harbinger before, who makes 'my lodgings ready, and takes care that I be royally entertain'd. The Lord 'aſked him who was his Harbinger? he anſwered, The knowledge of my 'ſelf, and the conſideration of what I deſerve for my ſins, which is, eternal 'torments; and when with this knowledge I arrrive at my lodging, how un-'provided ſoever I finde it, me thinks it is ever better then I deſerve. The ſum of this meditation conſiſts in believing, and conſidering, and reducing to practice thoſe thoughts, that we are nothing of our ſelves, that we have nothing of our own, that we have received more then ever we can diſcharge, that we have added innumerable ſins, and that we can call nothing our owne, but ſuch things which we are aſhamed to owne, and ſuch things which are apt to ruine us. If we do nothing contrary to the purpoſe and hearty perſwaſion of ſuch thoughts, then we think meanly of our ſelves; and in order to it, we may make uſe of this advice, to let no 'day paſſe without ſome ſad recollection and memory of ſomewhat, which 'may put us to confuſion and mean opinion of our ſelves; either call to 'mind the worſt of our ſins, or the undiſcreeteſt of our actions, or the greateſt 'of our ſhame, or the uncivilleſt of our affronts, any thing to make us deſcend 'lower, and kiſſe the foot of the mountain; and this conſideration applyed alſo to every tumour of ſpirit aſſoon as it riſes, may poſſibly allay it.

7. Amare neſciri & pro nihilo reputari. Gerſon

2. *Chriſts humble man bears contumelies evenly and ſweetly, and deſires not to be honoured by others.* He chooſes to do thoſe things that deſerve honour and a fair name, but then eates not of thoſe fruits himſelf, but tranſmits them to the uſe of others and the glories of GOD. This is a certain conſequence of the other, for he that truly diſeſteems himſelf is content that others ſhould do ſo too; and he, who with ſome regret and impatience hears himſelf ſcorned or undervalued, hath not acquired the grace of humility; which *Serapion* in *Caſſian* noted to a young perſon, who perpetually accuſed himſelf with the greateſt ſemblances of humility; but was impatient when *Serapion* reproved him. 'Did you hope that I would have 'praiſed your humility, and have reputed you for a Saint? it is a ſtrange per-'verſeneſſe to deſire others to eſteem highly of you for that, in which to 'your ſelf you ſeem moſt unworthy: He that enquires into the faults of his own actions, requiring them that ſaw it to tell him in what he did amiſſe, not to learn the fault, but to engage them to praiſe it, cozens himſelf into pride, and makes humility the inſtrument. And a Man would be aſhamed if he were told that he uſed ſtratagems for praiſe; but ſo glorious a thing is humility, that pride to hide her own ſhame puts on the others vizor, it being more to a proud Mans purpoſes to ſeem humble then to be ſo. And ſuch was the Cynick, whom *Lucian* derided becauſe that one ſearching his ſcrip in expectation to have found in it mouldy bread or old rags, he diſcovered a bale of dice, a box of perfumes, and the picture of his fair Miſtreſſe. *Cariſianus* walked in his Gown in the feaſt of Saturne, and when all Rome was let looſe in wantonneſſe, he put on the long robe of a Senatour, and a ſevere perſon, and yet nothing was more laſcivious then he. But the *Devil Pride* prevailes ſometimes upon the ſpirit of Luſt. Humility neither directly nor by conſequence ſeeks for praiſe, and ſuffers it not to reſt upon its own pavement, but reflects it all upon GOD, and receives all leſſening

Appetere de humilitate laudem humilitatis non eſt virtus ſed ſubverſio. quid n. perverſum magis aut indignius quam ut inde velis haberi melior, unde tibi videris deterior. S. Bernard. Eſt qui nequiter humiliat ſe, & interiora ejus ſunt plena dolo. *Eccclus.* 12. 11

Nil laſcivius eſt Cariſiano
In Saturnalibus ambulat togatus
Matt.

and

and instruments of affront and disgrace, that mingle not with sin or undecencies, more willingly then Panegyricks. When others have their desires, thou not thine, the sayings of another are esteemed, thine slighted; others ask and obtain, thou beggest and art refused; they are cried up, thou disgraced and hissed at; and while they are imployed thou art laid by, as fit for nothing; or an unworthy person commands thee, and rules thee like a tyrant; he reproves thee, suspects thee, reviles thee; canst thou bear this sweetly, and entertain the usage as thy just portion, and as an accident most fit and proper to thy person & condition? Doest thou not raise Theatres to thy self and take delight in the suppletories of thy own good opinion, and the flatteries of such, whom thou endeerest to thee, that their praising thee should heal the wounds of thine honour by an imaginary and phantastick restitution? He that is not content and patient in affronts hath not yet learned humility of the holy JESUS.

8. 3. As *Christs humble man is content in affronts and not greedy of praise, so when it is presented to him, he takes no contentment in it*; and if it be easie to want praise when it is denied, yet it is harder not to be delighted with it, when it is offered; but there is much reason that we should put restraints upon our selves, least if we be praised without desert we finde a greater judgement of GOD, or if we have done well and received praise for it, we loose all our reward, which GOD hath depositted for them, that receive not their good things in this life. For *as silver is tried in the melter, and gold in the Chrysoble; so is a man tryed by the mouth of him that praises him*; that is, he is either clarified from his drosse by looking upon the praise as a homily to teach, and an instrument to invite his duty, or else, if he be already pure, he is consolidated, strengthened in the sobriety of his spirit, and retires himself closer into the strengths and securities of humility. Nay this step of humility uses in very holy persons to be enlarged to a delight in affronts and disreputation in the world: *Now I begin to be Christs Disciple* (said *Ignatius* the Martyr, when in his journey to Rome he suffered perpetuall revilings and abuse) S. *Paul rejoyced in his infirmities and reproach*; and all the Apostles at Jerusalem went from the tribunall *rejoycing, that they were esteemed worthy to suffer shame for the name of Jesus*. This is an excellent condition and degree of humility. But *I choose* to adde one that is lesse, but in all persons necessary.

Tanta in consideratione tenipsum (David) ne aut de his in quibus laudatur & non sunt, majus Dei judicium inveniat, aut de his in quibus laudatur & sunt, competens præmium perdat. S. Gregor.

9. 4. *Christs humble Man is careful never to speak any thing that may redound to his own praise*, unlesse it be with a designe of charity or duty; that either GODS glory or the profit of his neighbour be concerned in it, but never speaking with a designe to be esteemed learned or honourable. S. *Arsenius* had been Tutour to three *Cæsars*, *Theodosius*, *Arcadius*, and *Honorius*; but afterwards when he became religious, no word escaped him that might represent and tell of his former greatnesse: and it is observed concerning S. *Ierome*, that although he was of noble extraction, yet in all his own writings there is not the smallest intimation of it. This I desire to be understood onely to the sense and purposes of humility, and that we have no designes of vanity and phancy in speaking learnedly or recounting our exteriour advantages; but if either the profit of our brother, or the glory of GOD, if either there be piety or charity in the designe, it is lawful to publish all those excellencies with which GOD hath distinguished us from others. The young Marquesse of Castilion being to do publick exercise in course

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his course of Philosophy, made it a case of conscience, whether he were bound to dispute his best, fearing lest vanity might transport him in the midst of those praises, which his collegiats might give him. It was an excellent consideration in the young Gentleman; but in actions civil and humane, since the danger is not so immediate; and a little complacency becoming the instrument of vertue and encouragement of studies may with like care be referred to GOD as the giver, and celebrate his praises; he might with more safety have done his utmost, it being in some sense a duty to encourage others, to give account of our graces and our labours, and all the appendant vanity may quickly be suppressed. A good name may give us opportunity of perswading others to their duty, especially in an age, in which Men choose their doctrines by the Men that preach them: and S. *Paul* used his liberty, when he was zealous for his Corinthian Disciples, but restrained himself, when it began to make reflexions upon his own spirit; but although a good name be necessary, and in order to such good ends, whither it may serve, it is lawful to desire it: yet a great name, and a pompous honour and secular greatness hath more danger in it to our selves then ordinarily it can have of benefit to others; and although a Man may use the greatest honours to the greatest purposes, yet ordinary persons may not safely desire them; because it will be found very hard to have such mysterious and abstracted considerations, as to separate all our proper interests from the publick end. To which I adde this consideration, That the contempt of honour, and the instant pursuit of humility is more effective of the ghostly benefit of others, then honours and great dignities can be, unless it be rarely and very accidentally.

10. If we need any new incentives to the practice of this grace, I can say no more, but that Humility is truth, and Pride is a lye; that the one glorifies GOD, the other dishonours him: Humility makes Men like Angels, Pride makes Angels to become Devils; that Pride is folly, Humility is the temper of a holy spirit and excellent wisdom; that Humility is the way to glory, Pride to ruine and confusion; Humility makes Saints on earth, Pride undoes them; Humility beatifies the Saints in Heaven, and the Elders throw their Crowns at the foot of the Throne; Pride disgraces a Man among all the societies of earth: GOD loves one, and Satan sollicites the cause of the other, and promotes his own interest in it most of all; and there is no one grace in which CHRIST propounded himself imitable so signally, as in this of Meekness and Humility; for the enforcing of which he undertook the condition of a servant and a life of poverty, and a death of disgrace; and washed the feet of his Disciples, and even of *Judas* himself, that his action might be turned into a Sermon to preach this duty, and to make it as eternal as his own story.

THE

The PRAYER.

O Holy and eternal JESUS, who wert pleased to lay aside the glories and incomprehensible Majesty, which clothed thy infinity from before the beginning of Creatures, and didst put on a cloud upon thy brightnesse, and wert invested with the impure and imperfect broken robe of humane nature, and didst abate those splendors which broke through the veile, commanding Devils not to publish thee, and Men not to proclaime thy excellencies, and the Apostles not to reveale those glories of thine, which they discovered encircling thee upon mount Tabor in thy transfiguration, and didst by perpetual Homilies and symbolical mysterious actions, as with deep characters, engrave humility into the spirits of thy Disciples, and the discipline of Christianity: teach us to approach near to these thy glories, which thou hast so covered with a cloud, that we might without amazement behold thy excellencies; make us to imitate thy gracious condescensions, take from us all vanity and phantastick complacencies in our own persons or actions; and when there arises a reputation consequent to the performance of any part of our duty, make us to reflect the glory upon thee, suffering nothing to adhere to our own spirits but shame at our own imperfection, and thankefulnesse to thee for all thy assistances; let us never seek the praise of Men from unhandsome actions, from flatteries, and unworthy discourses, nor entertaine the praise with delight, though it proceed from better principles; but fear and tremble lest we deserve punishment or loose a reward, which thou hast deposited for all them that seek thy glory, and despise their own, that they may imitate the example of their LORD. Thou O LORD, didst triumph over Sin and Death, subdue also my proud understanding, and my prouder affections, and bring me under thy yoke, that I may do thy work, and obey my Superiours, and be a servant of all my brethren in their necessities, and esteem my self inferiour to all Men by a deep sense of my own unworthinesse, and in all things may obey thy laws and conform to thy precedents, and enter into thine inheritance, O holy and eternal IESUS. Amen.

Discourse

Discourse XVIII.

Upon the institution and reception of the holy Sacrament of the LORDS Supper.

1. AS the sun among the stars, and Man among the sublunary creatures is the most eminent and noble, the Prince of the inferiours, and their measure, or their guide: so is this action among all the instances of religion, it is the most perfect and consummate, it is an union of mysteries, and a consolidation of duties, it joyns GOD and man, and confederates all the societies of men in mutuall complexions, and the entertainments of an excellent charity; it actually performs all that could be necessary for man, and it presents to man as great a thing as GOD could give: For it is impossible any thing should be greater then himself. And when GOD gave his Son to the world it could not be, but he should *give us all things else*; and therefore this blessed Sacrament is a consigning us to all felicities, because after a mysterious and ineffable manner we receive him, who is light and life, the fountain of grace, and the sanctifier of our secular comforts, and the authour of holiness and glory. But as it was at first, so it hath been ever since, *Christ came into the world and the world knew him not*: so Christ hath remained in the world by the communications of this Sacrament, and yet he is not rightly understood, and lesse truely valued. But Christ may say to us as once to the woman of Samaria, *Woman if thou didst know the gift of GOD, and who it is that speaks to thee, thou wouldst ask him.* So if we were so wise or so fortunate to know the excellency of this gift of the LORD, it would fill us full of wonder and adoration, joy and thankfullness, great hopes and actuall felicities, making us heires of glory by the great additions and present increment of grace.

2. *After supper JESUS took bread and blessed it*] and made it to be a heavenly gift; He gave them *bread* and told them, it was *his body*; that body which was broken for redemption of man, for the salvation of the world. 1.*Cor.*10.16. *S. Paul* calls it [bread] even after consecration; *The Bread, which we break, is it not the communication of the body of Christ?* so that by divine faith we are taught to expresse our belief of this mystery in these words; [The bread, when it is consecrated and made sacramentall is the body of our LORD; and the fraction and distribution of it is the communication of that body, which died for us upon the Crosse;] He that doubts of either of the parts of this proposition must either think, CHRIST was not able to verifie his word, and to make *bread* by his benediction to become

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to us to be *his body*, or that S. *Paul* did not well interpret and understand this mystery, when he called it *bread*. CHRIST reconciles them both, calling himself *the bread of life*; and if we be offended at it, because it is *alive* and therefore less apt to become *food*, we are invited to it because it is *bread*; and if the sacrament to others seem less mysterious, because it is *bread*, we are heightned in our faith and reverence because it is *life*; The bread of the Sacrament is the life of our soul, and the body of our LORD is now conveyed to us by being the bread of the Sacrament. And if we consider how ealie it is to faith, and how impossible it seemes to curiosity, we shall be taught confidence and modesty, a resigning our understanding to the voice of CHRIST and his Apostles, and yet expressing our own articles as CHRIST did, in indefinite significations. And possibly it may not well consist with our duty to be inquisitive into the secrets of the kingdom, which we see by plain event hath divided the Church, almost as much as the Sacrament hath united it, and which can onely serve the purposes of the school, and of evil men, to make Questions for that, and factions for these, but promote not the ends of a holy life, obedience or charity.

3. Some so observe the literall sense of the words, that they understand them also in a natural. Some so alter them by metaphors & preternatural significations, that they will not understand them at all in a proper. We see it, we feel it, we tast it, and we smel it to be bread; and by Philosophy we are lead into a beleef of that substance, whose accidents these are, as we are to believe that to be fire, which burns and flames & shines; but Christ also affirmed concerning it, *This is my body*; And if Faith can create an assent as strong, as its object is infallible, or can be as certain in its conclusion, as sense is certain in its apprehensions, we must at no hand doubt, but that it is CHRISTS body. Let the sense of that be what it will, so that we believe those words, And (whatsoever that sense is, which CHRIST intended) that we no more doubt in our faith, then we do in our sense, and then our Faith is not reproveable. It is *hard* to do so much violence to our *sense*, as not to think it *bread*: But it is more *unsafe* to do so much violence to our *Faith* as not to believe it to be *CHRISTS body*. But it would be considered, that no interest of religion, no saying of CHRIST, no reverence of opinion, no sacredness of the mystery is disavowed, if we believe both what *we hear* and what *we see*. He that believes it to be *bread*, and yet *verily* to be *CHRISTS body* is onely tyed also by implication to believe GODS omnipotence, that he who affirmed it can also verifie it. And they that are forward to believe the change of substance can intend no more, but that it be believed verily to be the body of our LORD. And if they think it impossible to reconcile its being bread, with the verity of being CHRISTS body, let them remember, that themselves are put to more difficulties, and to admit of more miracles, and to contradict more sciences, and to refuse the testimony of sense in affirming the special manner of Transubstantiation. And therefore it were safer to admit the words in their first sence, in which we shall no more be at war with reason, nor so much with sense and not at all with faith. And for persons of the contradictory perswasion, who to avoid the naturall sence affirm it onely to be figurative, since their designe is onely to make this sacrament to be CHRISTS body in the sense *of faith*, and not *of Philosophy*, they may remember that its being really present, does not hinder, but

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that all that reality may be spirituall; and if it be CHRISTS body, so it be not affirmed such, in a naturall sense and manner, it is still onely the object of faith and spirit; and if it be affirmd onely to be spirituall, there is then no danger to Faith in admitting the words of CHRISTS institution, *This is my Body.* I suppose it to be a mistake to think whatsoever is reall must be naturall, and it is no lesse to think spirituall to be onely figurative; that's too much, and this is too little; Philosophy and Faith may well be reconciled, and whatsoever objection can invade this union may be cured by modesty. And if we professe we understand not the manner of this mystery, we say no more, but that it is a mystery; and if it had been necessary we should have construed it into the most latent sense, CHRIST himself would have given a Clavis, and taught the Church to unlock so great a secret. CHRIST said, *this is my body, this is my blood*: S. *Paul* said, *the bread of blessing that we break, is the communication of the body of Christ, and the chalice which we blesse is the communication of the blood of CHRIST.* And, *we all are one body, because we eat of one bread.* One proposition aswell as the other, is the matter of faith; and the latter of them, is, also of sense; One is as literall as the other, and he that distinguishes in his belief, as he may place the impropriety upon which part he please, and either say it is improperly called *bread*, or improperly called *CHRISTS body*: so he can have nothing to secure his proposition from errour, or himself from boldnesse in decreeing concerning mysteries against the testimonies of sense, or beyond the modesty and simplicity of Christian Faith. Let us love and adore the abysse of divine wisdom and goodnesse, and entertain the Sacrament with just and holy receptions, and then we shall receive all those fruits of it, which an earnest disputer, or a peremptory dogmatizer, whether he happen right or wrong hath no warrant to expect upon the interest of his opinion.

1. Cor. 10. 16. 17.

Chrysost. notat Apostolum non dixisse panē esse μέλος τοῦ Χριστοῦ sed κοινωνίαν τοῦ σώματος Χριστοῦ, ut indicaret ita participari corpus Domini, ut fiant Unū Participans & res participata, sicut verbum & Dei Caro. ὁ μέτοχος partem aliquā sibi vendicat, ὁ κοινωνὸς totius particeps est.

4.

In the institution of this Sacrament Christ manifested first his Almighty Power; Secondly his infinite wisdom; and thirdly his unspeakeable charity. First, his power is manifest in making the symboles to be the instruments of conveying himself to the spirit of the receiver; he nourishes the soul with bread, and feeds the body with a sacrament; he makes the body spirituall by his graces there ministred: And makes the spirit to be united to his body by a participation of the Divine nature: In the Sacrament that body, which is reigning in heaven, is exposed upon *the table of blessing*; and his body which was broken for us is now broken again, and yet remains impassible. Every consecrated portion of bread and wine does exhibite CHIRST intirely to the faithfull receiver, and yet CHRIST remaines one, while he is wholly ministred in 10000 portions; so long as we call these mysterious, and make them intricate to exercise our faith, and to represent the wonder of the mystery, and to encrease our charity; our being inquisitive into the abysse can have no evil purposes. God hath instituted the rite in visible symbols to make the secret grace as presentiall and discerneable as it might, that by an instrument of sense our spirits might be accommodated as with an exteriour object to produce an internall act. But it is the prodigy of a miraculous power by instruments so easie to produce effects so glorious; this then is the object of *wonder* and *adoration.*

5. 2. And this effect of power does also remark the Divine wisdom, who hath ordained such symboles, which not onely like spittle and clay toward

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the curing blinde eyes proclaim an Almighty Power, but they are appofite and proper to fignifie a duty, and become to us like the word of life, and from bread they turn into a Homily. For therefore our wiſeſt Maſter hath appointed Bread and Wine, that we may be corporally united to him, that as the ſymbols becoming nutriment are turned into the ſubſtance of our bodies, ſo CHRIST being the food of our ſoules ſhould aſſimilate us, making us partakers of the Divine Nature. It alſo tels us, that from hence we derive life and holy motion; *for in him we live, and move, and have our being.* He is the ſtaffe of our life, and the light of our eyes, and the ſtrength of our ſpirit; He is the viand for our journey, and the antepaſt of Heaven; and becauſe this holy myſtery was intended to be a Sacrament of union, that leſſon is morally repreſented in the ſymbols; that as the ſalutary juice is expreſſed from many cluſters running into one Chalice, and the Bread is a maſſe made of many grains of Wheat; ſo we alſo (as the Apoſtle infers from hence, himſelf obſerving the analogy) ſhould *be one bread and one body, becauſe we partake of that one bread.* And it were to be wiſhed, that from hence alſo all Chriſtians would underſtand a ſignification of another duty, and that they would often communicate, as remembring that the ſoul may need a frequent miniſtration, as well as the body its daily portion. This conſideration of the *Divine Wiſdom* is apt to produce *reverence, humility, and ſubmiſſion of our underſtanding* to the immenſity of GODS unſearchable abyſſes.

3. But the ſtory of the *love of our deereſt LORD* is written in largeſt characters, who not onely was at that inſtant buſie in doing Man the greateſt good, even then, when Man was contriving his death and his diſhonour, but contrived to repreſent his bitter Paſſion to us without any circumſtances of horrour, in ſymboles of pleaſure and delight, that *we may taſte and ſee how gracious our LORD is* who would not tranſmit the record of his Paſſion to us in any thing that might trouble us; *no love can be greater* then that which is ſo beatifical, as to beſtow *the greateſt good*; and *no love can be better expreſſed* then that, which although it is productive of the greateſt bleſſings, yet is curious alſo *to obſerve the ſmalleſt circumſtances.* And not onely both theſe, but many other circumſtances and arguments of love concur in the holy Sacrament. 1. It is a tenderneſſe of affection that miniſters wholeſome phyſick with arts and inſtruments of pleaſure; and ſuch was the charity of our LORD, who brings health to us in a golden Chalice; life, not in the bitter drugs of Egypt, but in ſpirits and quinteſſences; giving us apples of Paradiſe, at the ſame time yeelding food, and health, and pleaſure. 2. Love deſires to do all good to its beloved object, and that is *the greateſt love* which gives us *the greateſt bleſſings*; and the Sacrament therefore is the argument of his greateſt love, for in it we receive the honey and the honeycomb, the Paſchal Lamb with his bitter herbs, CHRIST with all his griefs, and his Paſſion with all the ſalutary effects of it. 3. Love deſires to be remembred, and to have his object in perpetual repreſentment, and this Sacrament CHRIST deſigned to that purpoſe, that he, who is not preſent to our eyes, might alwayes be preſent to our ſpirits. 4. Love demands love again, and to deſire to be beloved, is of it ſelf a great argument of love. And GOD cannot give us a greater bleſſing then his love, which is himſelf with an excellency of relation to us ſupperadded; ſo what greater demonſtration of it can he make to us then to deſire us to love him with as much earneſt-

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earnestnesse and vehemency of desire, as if we were that to him, which he is essentially to us, the authour of our being and our blessing? 5. And yet to consummate this love and represent it to be the greatest and most excellent, the holy JESUS hath in this Sacrament designed, that we should be united in our spirits with him, incorporated to his body, partake of his Divine nature, and communicate in all his graces; and love hath no expression beyond this, that it desires to be united to its object. So that what *Moses* said to the Men of Israel; *What nation is so great, who hath GOD so nigh unto them, as the LORD our GOD is in all things, for which we call upon him*, We can enlarge in the meditation of this holy Sacrament; for now the LORD our GOD calls upon us, not onely to be nigh unto him, but to be all one with him, not onely as he was in the incarnation, flesh of our flesh, and bone of our bone; but also to communicate in spirit, in grace, in nature, in Divinity it self.

7. Upon the strength of the premises, we may sooner take an estimate of the graces, which are conveyed to us in reception and celebration of this holy Sacrament and sacrifice. For as it is a commemoration and representment of CHRISTS death, so it is a commemorative sacrifice; as we receive the symbols and the mystery, so it is a sacrament. In both capacities the benefit is next to infinite. 1. For whatsoever CHRIST did at the institution, the same he commanded the Church to do in remembrance and repeated rites; and himself also does the same thing in heaven for us, making perpetuall interceſſion for his Church, the body of his redeemed ones, by representing to his Father his Death and sacrifice; there he sits a high priest continually, and offers still the same one perfect sacrifice, that is, still represents it as having been once finished and consummate in order to perpetuall and never failing events; and this also his ministers do on earth, they offer up the same sacrifice to GOD, the sacrifice of the Crosse by prayers, and a commemorating rite, and representment according to his holy institution; and as all the effects of grace, and the titles of glory were purchased for us on the crosse, and the actuall mysteries of redemption, perfected on earth, but are applyed to us and made effectuall to single persons, and communities of men by CHRISTS interceſſion in heaven: so also they are promoted by acts of duty and religion here on earth, that we may be

2.Cor.6.1. *workers together with GOD* (as S. *Paul* expresses it) and in vertue of the eternall and all-sufficient sacrifice may offer up our prayers and our duty, and by representing that sacrifice may send up together with our prayers an instrument of their graciousnesse and acceptation. The funerals of a deceased friend are not onely performed at his first interring, but in the monethly minds and anniversary commemorations, and our grief returns upon the sight of a picture, or upon any instance which our dead friend desired us to preserve as his memoriall; we *celebrate* and *exhibite the Lords death* in sacrament and symbole; and this is that great expresse, which when the Church offers to GOD the Father, it obtains all those blessings, which that sacrifice purchased. Themistocles snatch'd up the son of King *Admetus* and held him between himself and death to mitigate the rage of the King, and prevailed accordingly. Our very holding up the son of GOD and representing him to his Father, is the doing an act of mediation, and advantage to our selves in the vertue and efficacy of the mediatour. As CHRIST is a Priest in heaven for ever and yet does not sacrifice himself a fresh, nor yet without

without a sacrifice could he be a Priest but by a daily ministration and intercession represents his sacrifice to GOD, and offers himself as sacrificed; so he does upon earth by the ministery of his servants; he is offered to GOD, that is, he is by prayers and the Sacrament represented or *offered up to GOD as sacrificed*, which in effect, is a celebration of his death, and the applying it to the present and future necessities of the Church, as we are capable, by a ministery like to his in Heaven. It followes then, that the celebration of this sacrifice be in its proportion an instrument of applying the proper sacrifice to all the purposes, which it first designed; it is ministerially and by application an instrument propitiatory, it is Eucharistical, it is an homage, and an act of adoration, and it is impetratory, and obtaines for us, and for the whole Church all the benefits of the sacrifice, which is now celebrated and applyed, that is, As this rite is the remembrance and ministerial celebration of CHRISTS sacrifice, so it is destined to do honour to GOD, to expresse the homage and duty of his servants, to acknowledge his supreme dominion, to give him thanks and worship, to beg pardon, blessings and supply to all our needs. And its profit is enlarged not onely to the persons celebrating, but to all to whom they designe it, according to the nature of sacrifices and prayers, and all such solemn actions of religion.

Ite calix benedictione solenni sacratus, ad totius hominis vitam salutemq; proficit: simul medicamentum et holocaustum, ad sanandas infirmitates, et purgandas iniquitates existens. S. Cyp. de cœna dom.

2. If we consider this, not as the act and ministery of Ecclesiasticall persons, but as the duty of the whole Church communicating, that is, as it is a Sacrament, so it is like the springs of Eden, from whence issue many Rivers; or the trees of celestial Jerusalem, bearing various kindes of fruit. 1. *Hee that eateth my flesh and drinketh my blood abides in mee, and I in him*; CHRIST in his *Temple* and his resting-place, and the worthy Communicant is *in sanctuary* and a *place of protection*; and every holy soul having feasted at his Table may say as Saint *Paul*, [a] *I live, yet not I, but CHRIST liveth in mee.* [b] *So that to live is CHRIST,* [c] *CHRIST is our life*, and he dwels in the body, and the Spirit, of every one that eats CHRISTS flesh and drinks his blood. Happy is that Man, that sits at the Table of Angels, that puts his hand into the dish with the King of all the Creatures, and feeds upon the eternal Sonne of GOD, joyning things below with things above, Heaven with Earth, Life with Death, *that Mortality might be swallowed up of life*, and sin be destroyed by the inhabitation of its greatest Conquerour. And now I need not enumerate any particulars, since the Spirit of GOD hath ascertained us, that CHRIST enters into our hearts, and takes possession, and abides there, that wee are made temples and celestiall mansions, that wee are all one with our Judge, and with our Redeemer, that our Creatour is bound unto his creature with bonds of charity, which nothing can dissolve, unlesse our own hands break them; that Man is united with GOD, and our weaknesse fortified by his strength, and our miseries wrapped up in the golden waves of glory. 2. Hence it followes that the Sacrament is an instrument reconciling us to GOD, and taking off the remanent guilt, and stain, and obligations of our sinnes. *This is the blood, that was shed for you for remission of sinnes. For there is no condemnation to them that are in CHRIST JESUS.* And such are all they, who worthily eat the flesh of CHRIST, receiving him, they more and more receive remission of sins, redemption,

John 6.56.

a *Gal.2.20.*
b *1 Phil.21.*
c *Col.3.4.*

sanctification, wisdom, and certain hopes of glory. For as the soul touching and united to the flesh of *Adam*, contracts the stain of original misery and imperfection; so much the rather shall the soul united to the flesh of CHRIST receive pardon and purity, and all those blessed emanations from our union with the second *Adam*. But this is not to be understood, as if the first beginnings of our pardon were in the holy Communion; for then a Man might come with his impurities along with him, and lay them on the holy Table to stain and pollute so bright a presence. No; First, Repentance must *prepare the wayes of the* LORD, and in this holy rite those words of our LORD are verified; *He that is justified let him be justified still*, that is, here he may receive the increase of grace; and as it growes, so sinne dyes, and we are reconciled by neerer unions and approximations to GOD.

9. Ἀθανασίας φάρμακον apud S. Ignat ep ad Ephes. Spes resurrectionis. Optat. Milevit. l. 6. contr. Parmen. & S. John 6. qui manducat carnem meam, habet vitam æternam, & resuscitabo eum in novissimo die. *Colos.* 3. 3. *S. Cyril. Alex. l. 4. in Ioh. c.* 14

3. The holy Sacrament is the pledge of glory and the earnest of immortality; for when we have received him, who hath *overcome Death, and henceforth dies no more*, hee becomes to us like the tree of life in Paradise; and the consecrated symboles are like the seeds of an eternal duration, springing up in us to eternal life, nourishing our spirits with grace, which is but the prologue and the infancy of glory, and differs from it, onely as a Childe from a Man. But GOD first raised up his Sonne to life, and by giving him to us hath also consigned us to the same state; for *our life is hid with CHRIST in GOD*; when we lay down and cast aside the impurer robes of flesh, they are then but preparing for glory; 'and if by the only touch of CHRIST, bodies were 'redintegrate and restored to natural perfections, how shall not we live 'for ever, who eat his flesh and drink his blood? It is the discourse of Saint *Cyril*; and let all the mysterious places of holy Scripture concerning the effects of CHRIST communicated in the blessed Sacrament be drawn together in one Scheme, we cannot but observe, that although they are so expressed, as that their meaning may seem intricate and involved, yet they cannot be drawn to any meaning at all, but it is as glorious in its sense as it is mysterious in the expression; and the more intricate they are, the greater is their purpose; no words being apt and proportionate to signifie this spirituall secret, and excellent effects of the Spirit. A veil is drawn before all these testimonies, because the people were not able to behold the glory, which they cover with their curtain, and *CHRIST dwelling in us, and giving us his flesh to eat and his blood to drink*, and *the hiding of our life with* GOD, and *the communication of the body of* CHRIST, and *CHRIST being our life*, are such secret glories, that as the fruition of them is the portion of the other world, so also is the full perception and understanding of them; for therefore GOD appears to us in a cloud, and his glories in a veil, that we understanding more of it by its concealement, then we can by its open face, which is too bright for our weak eyes, may with more piety also entertain the greatnesse by these indefinite and mysterious significations, then we can by plain and direct intuitions, which like the Sunne in a direct ray enlightens the object, but confounds the organ.

10. I should but in other words describe the same glories, if I should adde, that this holy Sacrament does enlighten the spirit of Man, and clarifie

clarifie it with spirituall discernings; and as he was to the two Disciples at Emmaus, so also to other faithful people, *CHRIST is known in the breaking of bread*; that it is a great defence against the hostilities of our ghostly enemies, this holy bread being like the cake in *Gideons* camp, overturning the tents of Midian; that it is the relief of our sorrowes, the antidote and preservative of soules, the viand of our journey, the guard and passe-port of our death, the * wine of Angels, that it is more healthfull then Rhubarb, more pleasant then Cassia, that the Betele and Lareca of the Indians, the Moly or Nepenthe of *Pliny*, the Lyrinon of the Persians, the Balsam of Judea, the Mannah of Israel, the Honey of *Jonathan*, are but weake expresions to tell us, that this is excellent above Art and Nature, and that nothing is good enough in Philosophy to become its embleme. All these must needs fall very short of those plaine words of CHRIST, *This is my body*; the other may become the extasies of piety, the transportation of joy and wonder, and are like the discourse of S. *Peter* upon Mount-Tabor: he was resolv'd to say some great thing, but he knew not what; but when we remember, that the body of our LORD, and his blood is communicated to us in the bread and the chalice of blessing, we must sit down and rest our selves, for this is the mountain of the LORD, and we can go no further.

Tanquam leones ignem spirantes recedamus ex illa mensa, Dæmonibus facti terribiles. S. Chrysost.

* Poculum quo inebriatur affectus fidelium. S. Ambr. ser. 15, in Psal. 118.

11. In the next place it will concern our enquiry to consider, how we are to prepare our selves; for at the gate of life a man may meet with death; and although this holy Sacrament be like Manna, in which the obedient find the relishes of obedience, the chaft of purity, the meek persons of content and humility; yet vitious and corrupted palates finde also the gusts of death and Colliquintida. The Sybarites invited their women to their solemn sacrifices a full year before the solemnity, that they might by previous dispositions and a long foresight attend with gravity and fairer order the celebration of the rites. And it was a reasonable answer of Pericles to one that askt him, why he being a Philosophicall and severe person came to a wedding trimmed and adorned like a Paranymph? *I come adorned to an adorned person*, trimmed, to a Bridegroom, and we also, if we come to the marriage of the Son, with the soul, (which marriage is celebrated in this sacred mystery) and have not on a wedding garment, shall be cast into outer darkness, the portion of undressed and unprepared souls.

Plutarch. sympos.

12. For from this Sacrament are excluded all unbaptized persons, and such who lie in a known sin, of which they have not purged themselves by the apt and proper instruments of repentance. For if the paschal lamb was not to be eaten, but by persons pure and clean according to the sanctifications of the Law; the son of GOD can lesse endure the impurities of the Spirit, than GOD could suffer the uncleannesses of the Law. S. *Paul* hath given us instruction in this. *First let a man examin himself, and so let him eat: for he, that eats and drinkes unworthily eats and drinkes damnation to himself not discerning the LORDS body*; that is; although in the Church of Corinth by reason of the present schisme the publike Discipline of the Church was neglected, and every man permitted to himself; yet even then no man was disobliged from his duty of private repentance, and holy preparations to the perception of

1 Cor. 11. 28.

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so great a mystery; that *the LORDS body* may be discerned from common nutriment. Now nothing can so unhallow and desecrate the rite as the remanent affection to a sin, or a crime unrepented of. And self examition is prescribed, not for it self, but in order to abolition of sin and death; for it self is a relative term and an imperfect duty, whose very nature is in order to something beyond it. And this was in the primitive Church understood to so much severity, that if a man had relapsed after one publike repentance into a foul crime he was never again readmitted to the holy Communion; and the Fathers of the Councell of *Eliberis* call it [a mocking and jesting at the Communion of our LORD to give it once again after a repentance and a relapse and a second or third postulation.] And indeed we use to make a sport of the greatest instruments of religion, when we come to them after an habituall vice, whose face we have, it may be, wetted with a tear, and breathed upon it with a sigh, and abstained from the worst of crimes for two or three dayes, and come to the Sacrament to be purged, and take our rise by going a little back from our sin, that afterwards we may leap into it with more violence, and enter into its utmost angle; this is dishonouring the body of our LORD, and deceiving our selves. CHRIST and *Belial* cannot cohabite; unless we have left all our sins, and have no fondnesse of affection towards them, unless we hate them, (which then we shall best know, when we leave them and with complacency entertain their contraries) then CHRIST hath washed our feet, and then he invites us to his holy Supper. Hands dipt in blood, or polluted with unlawfull gains, or stained with the spots of Flesh are most unfit to handle the holy body of our LORD, and minister nourishment to the soul. CHRIST loves not to enter into the mouth full of cursings, oaths, blasphemies, revilings or evil speakings, and a heart full of vain and vitious thoughts stinks like the lake of Sodom, he findes no rest there, and when he enters he is vexed with the unclean conversation of the impure inhabitants, and flies from thence with the wings of a Dove, that he may retire to pure and whiter habitations. Saint *Justin Martyr* reckoning the predispositions required of every faithfull soul for the entertainment of his LORD "sayes, that it is not lawfull for any to eat the Eucharist, but to him "that is washed in the laver of regeneration for the remission of sins, "that believes CHRISTS doctrine to be true, and that lives accord- "ing to the Discipline of the holy JESUS. And therefore Saint *Ambrose* refused to minister the holy Communion to the Emperour *Theodosius*, till by publike repentance he had reconciled himself to GOD, and the society of faithfull people, after the furious and cholerick rage and slaughter committed at Thessalonica; and as this act was like to cancellating and a circumvallation of the holy mysteries, and a proper duty for a Prelate, to whose dispensation the rites are committed, so it was an act of duty to the Emperour, whose soul Saint *Ambrose* had betrayed, unless he had represented, his indisposition to communicate, in expressions of authority and truth. For this holy Sacrament is a nourishment of spirituall life, and therefore cannot with effect be ministred to them, who are in the state of spirituall death; it is giving cordiall to a dead man. And although the outward rite be ministred, yet the

Concil. Eliber. c.3.

S. Basil l.2. de bapt. c.3 Legatur totum caput.

S. Ambros l.6. c.37. in Luc.9. Vbiq; mysterii ordo servatur ut prius per remissionem peccatorum vulneribus medicina tribuatur, postea alimonia mensæ cœlestis exuberet. Paulin. in vita S. Ambros.

Si dux quispiam, si consul ipse, si qui ademate ornatur indigne adeat, cohibe et coerce. Quod si ipse pellere non audes, mihi dicas, non permittam ista fieri, animam potius tradam meam, quam Dominicum alicui corpus indigne. S. Chrysost. hom. 83. in Matth.

the grace of the Sacrament is not communicated, and therefore it were well that they also abstained from the rite it self.

It is more generally thought by the Doctors of the Church, that our blessed LORD administred the Sacrament to *Judas*, although he knew he sold him to the Jews. * Some others deny it, and suppose *Judas* departed presently after the sop given him, before he communicated; however it was, CHRIST who was LORD of the Sacraments might dispense it as he pleased; but we must minister and receive it according to the rules he hath since described; but it becomes a precedent to the Church in all succeeding ages, although it might also have in it something extraordinary and apter to the first institution; for because the fact of *Judas* was secret, not yet made notorious, CHRIST chose rather to admit him into the rites of external communion, then to separate him with an open shame for a fault not yet made open. For our blessed LORD did not reveale the Man and his crime till the very time of ministration, if *Judas* did communicate. But if *Judas* did not communicate, and that our blessed LORD gave him the sop at the Paschal supper, or at the interval between it and the institution of his own, it is certain that *Judas* went out as soon as he was discovered, and left this part of discipline upon Record, that when a crime is made publick and notorious, the Governours of the Church according to their power are to deny to give the blessed Sacrament, till by repentance such persons be restored. In private sinnes, or sinnes not known by solemnities of Law, or evidence of fact, good and bad are entertained in publick communion, and it is not to be accounted a crime in them that minister it, because they cannot avoid it, or have not competent authority to separate persons, whom the publick act of the Church hath not separated; but if once a publick separation be made, they that come, and he that rejects them not, both, pollute the blood of the everlasting Covenant.

13. * Negatur a Clemente R. m. 5. const. c. 16 ab Hilario Can. 30. in Matth. Innocentio l. 3. de Myster. c. 13. a Ruperto, Hildebrand. Cenoman. & paucis aliis.

Nec a communione prohibere quemquam possumus nisi aut sponte confessum, aut in aliquo sive seculari sive Ecclesiastico Judicio nominatum a quo convictum S. Aug. l. 50. homil. hom. 50. S. Thomas 3 p. q. 81. a. 2.

The duty of preparation, that I here discourse of, is such a preparation as is a disposition to life; it is not a matter of convenience or advantage to repent of our sins before the Communion, but it is of absolute necessity, we perish, if we neglect it; for we eat damnation, and Satan enters into us, not CHRIST. And this preparation is not the act of a day, or a week; but it is a new state of life; no Man that is an habitual sinner must come to this feast, till he hath wholly changed his course of life. And then according as the actions of infirmity have made lesse or greater invasion upon his peace and health, so are the acts of repentance to be proportioned, in which the greatnesse of the prevarications, their neighbourhood to death, or their frequent repetition, and the conduct of a spiritual Man are to give us counsel and determination. When a ravening and hungry Wolfe is destitute of prey, he eats the turf, and loads his stomack with the glebe he treads on; but as soon as he findes better food, he vomits up his first load. Our secular and unusuall affections are loads of earth upon the Conscience, and when we approach to the Table of the LORD to eat the bread of the elect, and to drink the wine of Angels, we must reject such impure adhesions, that *holy persons* being nourished with *holy symboles*, may be sanctified and receive the eternal reward of *holinesse*.

14.

But as none must come hither but they that are in the state of

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grace, or charity and the love of GOD and their Neighbours; and that the abolition of the state of sin is the necessary preparation, and is the action of yeers, and was not accepted as sufficient till the expiration of divers yeers by the Primitive Discipline, and in some cases not till the approach of Death; so there is another preparation, which is of lesse necessity, which supposes the state of grace, and that, oil is burning in our lamps, but yet it is a preparation of ornament, a trimming up the soul, a dressing the spirit with degrees and instances of piety and progresses of perfection; and it consists in setting apart some portion of our time before the Communion, that it be spent in prayer, in meditations, in renewing the vowes of holy obedience, in examining our consciences, in mortifying our lesser irregularities, in devotions and actions of precise Religion, in acts of Faith, of Hope, of Charity, of zeal and holy desires, in acts of Eucharist or thanksgiving, of joy at the approach of so blessed opportunity, and all the acts of vertue whatsoever, which have indefinite relation to this and to other mysteries; but yet are specially to be exercised upon this occasion, because this is the most perfect of external rites, and the most mysterious instrument of sanctification and perfection. There is no time or degree to be determined in this preparation; but they, to whom *much is forgiven, will love much*, and they, who understand the excellence and holinesse of the mystery, the glory of the guest that comes to inhabit, and the undecency of the closet of their hearts by reason of the adherencies of impurity, the infinite benefit then design'd, and the increase of degrees by the excellence of these prævious acts of holinesse, will not be too inquisitive into the necessity of circumstances and measures, but do it heartily, and devoutly, and reverently, and as much as they can, ever esteeming it necessary, that the actions of so great solemnity should by some actions of piety attending like handmaids be distinguished from common imployments, and remarked for the principal and most solemn of religious actions. The Primitive Church gave the holy Sacrament to Infants [a] immediately after baptism, and by that act transmitted this proposition, that nothing was of absolute necessity, [b] but innocency and purity from sin, and a being in the state of grace; other actions of Religion are excellent addition to the dignity of the person, and honour of the mystery, but they were such of which Infants were not capable. The sum is this; after the greatest consociation of religious duties for preparation, no Man can be sufficiently worthy to communicate, let us take care, that we be not *unworthy* by bringing a guilt with us, or the remanent affection to a sin.

a Clem. Rom. l. 8. const. c. 20. Concil. Toler. 11. c. 11. S. Aug. ep. 23. ad Bonif. & ep. 107. & lib. 4. de Trin. c. 10.

b Habentem adhuc voluntarem peccandi gravari magis dico Eucharistiæ percepti one quam pr ificati: sed hoc de iis dico quos capitalia. & mortalia non gravant. Gennad. l. 3. de Eccles. dogmat. c. 53.

16.

When the happy hour is come, in which the LORD vouchsafes to enter into us, and dwel with us, and be united with his servants, we must then do the same acts over again with greater earnestnesse and intension; confesse the glories of GOD, and thy own unworthinesse, praise his mercy with extasie of thanksgiving and joy, make oblation of thy self, of all thy faculties and capacities, pray, and reade, and meditate, and worship; and that thou mayest more opportunely do all this, rise early to meet the Bridegroom, pray for special assistance, enter into the assembly of faithful people cheerfully, attend there diligently, demean thy self reverently, and *before any other meat or drink receive the body of thy Saviour* with pure hands, with holy intention, with a heart full of joy and faith, and hope, and wonder, and Eucharist. These things I therefore set down irregularly, and without method, because

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becauſe in theſe actions no ruk can be given to all perſons; and onely ſuch a love, and ſuch a religion in general is to be recommended, which will overrun the banks, and not eaſily ſtand confin'd within the margent of rules and artificial preſcriptions. Love and religion are boundleſſe, and all acts of grace relating to the preſent myſtery, are fit and proportion'd entertainments of our LORD. This onely remember, that we are by the myſtery of *one bread* confederated in one body, and the communion of Saints, and that the Sacrifice which we then commemorate was deſigned by our LORD for the benefit of all his Church; let us be ſure to draw all faithful people into the ſociety of the preſent bleſsing, joyning with the holy Man that Miniſters, in prayers and offerings of that myſtery for the benefit of all ſorts of Men, of CHRISTS Catholick Church: And it were alſo an excellent act of Chriſtian communion, and agreeable to the practiſe of the Church in all ages to make an oblation to GOD for the poor; that as we are fed by *Chriſts* body, ſo we alſo ſhould feed CHRISTS body, making ſuch returns as we can, a grain of Frankincenſe in exchange for a Province, an act of duty and Chriſtian charity, as Euchariſtical for the preſent grace, that all the body may rejoyce and glory in the ſalvation of the LORD.

17. After thou haſt received that pledge of immortality and antepaſt of glory, even the LORDS body in a myſtery, leave not thy SAVIOUR there alone, but attend him with holy thoughts and colloquies of prayer and Euchariſt. It was ſometime counted infamous for a Woman to entertain a ſecond love till the body of her dead Huſband was diſſolved into aſhes, and diſappeared in the form of a body. And it were well that ſo long as the conſecrated ſymboles remain within us according to common eſtimate, we ſhould keep the flame bright, and the perfume of an actual devotion burning, that our communion be not a tranſient act, but a permanent and laſting intercourſe with our LORD. But in this every man beſt knowes his own opportunities and neceſſities of diverſion; I onely commend earneſtly to practiſe, that every receiver ſhould make a recollection of himſelf, and the actions of the day, that he improve it to his beſt advantage, that he ſhew unto our LORD all the defects of his houſe, all his poverty and weakneſſes; and this let every man do by ſuch actions and devotions, which he can beſt attend, and himſelf by the advice of a ſpirituall man findes of beſt advantage. I would not make the practiſe of religion, eſpecially in ſuch irregular inſtances to be an art or a burden or a ſnare to ſcrupulous perſons: What S. *Paul* ſaid in the caſe of charity, I ſay alſo in this: *He that ſowes plentifully ſhall reap plentifully, and he that ſowes ſparingly ſhall gather* at the ſame rate; *let every man do as himſelf purpoſeth in his heart:* onely it were well in this ſacrament of love we had ſome correſpondency, and proportionable returns of charity, and religious affections.

Male olim actũ eſt cũ ſacrificia compotationibus finierant.

Ἀπὸ τίνος γε ἐδόκει τὸ μεθύειν ἀνομάσθαι, ὅτε μάτην τὸ θύειν ἔδοξε; *Philo.*

18. Some religious perſons have moved a Queſtion, whether it were better to communicate often or ſeldom? as thinking it more reverence to thoſe holy myſteries to come but ſeldom, while others ſay, it is greater religion or charity to come frequently; But I ſuppoſe this queſtion does not differ much from a diſpute, whether is better to pray often or to pray ſeldom? For whatſoever is commonly pretended againſt a frequent communion may in proportion object againſt a ſolemn prayer; remanent affection to a ſin, enmity with neighbours, ſecular avocations to the height of care and trouble: for theſe either are great undecencies in order to a holy

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prayer, or else are direct irregularities, and unhallow the prayer. And the celebration of the holy Sacrament is in it self, and its own formality a sacred, solemn, and rituall prayer; in which we invocate GOD by the merits of CHRIST, expressing that adjuration not onely in words but in actuall representment, & commemoration of his passion: And if the necessities of the Church were well considered we should finde that a daily sacrifice of prayer and a daily prayer of sacrifice were no more but what her condition requires, and I would to GOD the governers of Churches would take care, that the necessities of Kings and kingdoms, of Churches, and states, were represented to GOD by the most solemn and efficacions intercessions; and CHRIST hath taught us none greater than the praying in the vertue and celebration of his sacrifice. And this is the Counsel, that the Church received from *Ignatius*: *Hasten frequently to approach to the Eucharist, the glory of GOD. For when this is daily celebrated we break the powers of Satan, who turns all his actions into hostilities and darts of fire.* But this concerns the ministers of religion, who living in communities and colledges must make religion the businesse of their lives, and support kingdoms, and serve the interest of kings by the prayer of a daily sacrifice. And yet in this ministery the Clergy may serve their own necessary affaires, if the ministration be divided into courses, as it was by the Oeconomy and wisdom of Solomon, for the Temple.

19. * *vel Gennadius, c. 54. de Eccles. dogmat.*

But concerning the communion of secular and lay persons, the consideration is something different. * S. *Austin* gave this answer to it: *To receive the Sacrament every day I neither praise nor reprove*; at least let them receive it every LORDS day. And this he spake to Husbandmen and merchants. At the first commencement of Christianity, while the fervors Apostolicall, and the calentures of infant Christendom did last, the whole assembly of faithfull people communicated every day: and this lasted in Rome and Spaine untill the time of S. *Jerome*, concerning which diligence he gives the same censure, which I now recited from S. *Austin*; for it suffered inconvenience by reason of a declining piety, and the intervening of secular interests. But then it came to once a week; and yet that was not every where strictly observed; but that it be received once every fortnight S. *Jerome* counsels very strongly to *Eustochium* a holy virgin; *let the virgins confesse their sins twice every moneth, or oftner, and being fortified with the communion of the LORDS body, let them manfully fight against the Devils forces and attempts.* A while after, it came to once a moneth, then once a yeer, then it fell from that too, till all the Christians in the West were commanded to communicate every Easter by the decree of a great * Councell above 500 years since; but the Church of England finding that too little, hath commanded all her children to receive thrice every yeer at least, intending that they should come oftner, but of this she demands an account; for it hath fared with this Sacrament as with other actions of religion, which have descended from flames to still fires, from fires to sparks, from sparks to embers, from embers to smoke, from smoke to nothing; and although the publike declension of piety is such, that in this present conjuncture of things it is impossible men should be reduced to a daily communion, yet that they are to communicate frequently is so a duty, that as no excuse but impossibility can make the omission innocent; so the losse and consequent want is infinite and invaluable.

Epist. 80. ad Eucinum.

Itaq; sicut nobis licet vel ieiunare semper, vel semper orare, & diem Dominicum accepto corpore Domini, indesinenter celebrare gaudentibus, &c. *Idem.*

* *Concil. Later.*

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For the holy Communion being a remembrance and sacramentall repetition of CHRISTS passion, and the application of his sacrifice to us, and the whole Catholike Church; as they, who seldom communicate, delight not to remember the passion of our LORD, and sin against his very purpose, and one of the designes of institution; so he cares not to receive the benefits of sacrifice, who so neglects their application, and reducing them 'to actuall profit, and reception; Whence came the sanctimony of the pri- 'mitive Christians, whence came their strict observation of the divine Com- 'mandments, whence was it that they persevered in holy actions with hope, 'and an unweary diligence? from whence did their despising worldly 'things come, and living with common possession, and the distributions 'of an universall charity? whence came these and many other excellencies 'but from a constant prayer, and a daily Eucharist? They who every day 'represented the death of CHRIST, every day were ready to die for Christ; It was the discourse of an ancient and excellent person. And if we consider, this Sacrament is intended to unite the spirits and affections of the world, and that it is diffusive and powerful to this purpose [*for we are one body* (saith S. *Paul*) *because we partake of one bread*:] posibly we may have reason to say, that the wars of Kingdoms, the animosity of Families, the infinite multitude of Law-suits, the personal hatreds, and the universal want of charity, which hath made the world miserable and wicked, may in a great degree be attributed to the neglect of this great symbole and instrument of charity. The Chalice of the Sacrament is called by Saint *Paul*, *The cup of blessing*; and if children need every day to beg blessing of their parents, if we also thirst not after this cup of blessing, blessing may be far from us. It is called the communication of the blood of CHRIST; and it is not imaginable that Man should love Heaven, or felicity, or his LORD, that desires not perpetually to bathe in that salutary stream, the blood of the holy JESUS, the immaculate Lamb of GOD.

20. *Thom. Aquin. in Job. 6. lect. 6.*

But I finde, that the religious fears of Men are pretended a colour to excuse this irreligion. Men are wicked, and not prepared, and busie, and full of cares, and affairs of the world; and cannot come with due preparation, and therefore better not come at all: Nay, Men are not ashamed to say, they are at enmity with certain persons and therefore cannot come. Concerning those persons, who are unprepared, because they are in a state of sin or uncharitableness, it is true, they must not come; but this is so far from excusing their not coming, that they encrease their sin and secure misery to themselves because they do not *lay aside every weight, and the sinne that does so easily beset them*, that they may come to the marriage Supper. It is as if we should excuse our selves from the duties of charity, by saying we are uncharitable; from giving almes, by saying we are covetous; from chastity, by saying, we are lascivious. To such Men it is just that they graze with the Goats, because they refuse to wash their hands, that they may come to the supper of the Lamb. 2. Concerning those that pretend cares and incumbrances of the world] if their affairs make sin and impure affections to stick upon them, they are in the first consideration; but if their office be necessary, just, or charitable, they imitate *Martha* and choose the lesse perfect part, when they neglect the offices of Religion for duties Oeconomical. 3. But the other sort have more pretence and

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fairer vertue in their outside. They suppose like the Persian Princes, the seldomer such mysterious rites are seen, the more reverence we shall have, and they the more majesty: and they are fearfull lest the frequent attrectation of them should make us lesse to value the great earnests of our redemption and immortality. It is a pious consideration, but not becoming them; for it cannot be, that the Sacrament be undervalued by frequent reception without the great unworthinesse of the persons, so turning GODS grace into lightnesse and loathing manna: nay it cannot be without an unworthy communication; for he that receives worthily, encreases in the love of GOD and religion; and the fires of the altar are apt to kindle our sparks into a flame; and when CHRIST our LORD enters into us, and we grow weary of him, or lesse fond of his frequent entrance, and perpetuall cohabitation, it is an infallible signe we have let his enemy in, or are preparing for it. For this is the difference between secular and spiritual objects. Nothing of this world hath any pleasure in it long beyond the hope of it; for the possession and enjoyment is found so empty, that we grow weary of it; but whatsoever is spiritual, and in order to GOD, is lesse before we have it, but in the fruition it swels our desires, and enlarges the appetite, and makes us more receptive and forward in the entertainment; and therefore those acts of religion that set us forward in time, and backward in affection, do declare that we have not well done our duty, but have communicated unworthily. So that the mending of our fault will answer the objection. Communicate with more devotion, and repent with greater contrition, and walk with more caution, and pray more earnestly, and meditate diligently, and receive with reverence and godly fear, and we shall finde our affections encrease together with the spiritual emolument.

22. And if after all diligence it be still feared, that a man is not well prepar'd, I must say that it is a scruple, that is, a trouble beyond a doubt, and without reason, next to superstition, and the dreams of religion. And it is nourished by imagining, that no duty is accepted, if it be lesse than perfection, and that GOD is buisied in heaven, not onely to destroy the wicked, and to dash in pieces vessels of dishonour, but to break a bruised reed in pieces, and to cast the smoking flax into the flames of hel. In opposition to which we must know that nothing makes us unprepared but an evil conscience, a state of sin, or a deadly act; but the lesser infirmities of our life, against which we daily strive, and for which we never have any kindnesse or affections, are not spots in these feasts of charity, but instruments of humility, and stronger invitations to come to those rites, which are ordained for corrobatives against infirmities of the soul, and for the growth of the spirit in the strengths of GOD. For those other acts of preparation, which precede and accompany the duty, the better and more religiously they are done, they are indeed of more advantage, and honourary to the Sacrament; yet he that comes in the state of grace, though he takes the opportunity upon a suddain offer, sins not; and in such indefinite duties, whose degrees are not described it is good councell to do our best, but it is ill to make them instruments of scruple, as if it were essentially necessary to do that in the greatest height, which is onely intended for advantage and the fairer accommodation of the mystery. But these very acts if they be esteemed necessary preparations to the Sacrament are the greatest arguments in the world, that it is best to communicate often, because the doing of that, which must suppose the exercise

Tempestivum accessum sola Conscientiæ integritas facit. S. Chrysost.

ercise of so many graces, must needs promote the interest of religion and dispose strongly to habitual graces by our frequent and solemn repetition of the acts. It is necessary that every communicant be first examined concerning the state of his soul, by himself or his superiour, and that very scrutiny is in admirable order towards the reformation of such irregularities which time and temptation, negligence and incuriousnesse, infirmity or malice hath brought into the secret regions of our will and understanding. Now although this examination be therefore enjoyned, that no man should approach to the holy Table in the state of ruine and reprobation, and that therefore it is an act not of direct preparation, but an enquiry, whether we be prepared or no, yet this very examination will finde so many little irregularities, and so many great imperfections, that it will appear the more necessary, to repair the breaches and lesser ruines by such acts of piety and religion; because every communication is intended to be a neerer approach to GOD, a further step in grace, a progresse towards glory, and an instrument of perfection; and therefore upon the stock of our spiritual interests, for the purchase of a greater hope, and the advantages of a growing charity, ought to be frequently received. I end with the words of a pious and learned person: *It is a vain fear and an imprudent reverence, that procrastinates and deferres going to the* LORD, *that calls them*; they deny to go to the fire pretending they are cold, and refuse physick because they need it. *Johan. Gerson in Magnificat.*

The PRAYER.

O Blessed and Eternall Jesus, who gavest thy self a sacrifice for our sins, thy body for our spirituall food, thy blood to nourish our spirits, and to quench the flames of hell and lust, who didst so love us, who were thine enemies, that thou desiredst to reconcile us to thee, and becamest all one with us, that we may live the same life, think the same thoughts, love the same love, and be partakers of thy resurrection and immortality: Open every window of my soul that I may be full of light, and may see the excellency of thy love, the merits of thy sacrifice, the bitternesse of thy passion, the glories and vertues of the mysterious sacrament. LORD let me ever hunger and thirst after this instrument of righteousnesse, let me have no gust or relish of the unsatisfying delights of things below, but let my soul dwell in thee, let me for ever receive thee spiritually, and very frequently communicate with thee sacramentally, and imitate thy vertues piously, and strictly, and dwell in the treasures of thy house eternally. LORD, thou hast prepared a table for me, against them that trouble me; let that holy Sacrament of the Eucharist be to me defence and shield, a nourishment and medicine, life and health, a means of sanctification and spirituall growth, that I receiving the body of my Dearest LORD may be one with his mystical body, and of the same spirit united with indissoluble bonds of a strong faith, and a holy hope, and a never failing charity, that from this veile I may passe into the visions of eternall clarity, from eating thy body to beholding thy face in the glories of thy everlasting kingdom, O blessed and eternall Jesus. Amen.

Consider-

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Considerations of the accidents happening on the Vespers of the passion.

WHen JESUS had supped and sang a hymn, and prayed and exhorted, and comforted his Disciples with a farewell sermon, in which he repeated such of his former precepts, which were now appositе to the present condition, and reinforced them with proper and pertinent arguments, he went over the brook Cedron, and entred into a garden, and into the prologue of his Passion, choosing that place for his agony and satisfactory pains, in which the first scene of humane misery was represented, and where he might best attend the offices of devotion preparatory to his death. Besides this he therefore departed from the house, that he might give opportunity to his Enemies surprise, and yet not incommodate the good man, by whose hospitality they had eaten the paschall lamb; so that he went like a lamb to the slaughter, to the garden as to a prison, as if by an agreement with his persecutors he had expected their arrest, and stayed there to prevent their further enquiry. For so great was his desire to pay our ransome that himself did assist by a forward patience, and active opportunity towards the persecution, teaching us that by an active zeal and a ready spirit we assist the designes of GODS glory though in our own sufferings and secular infelicities.

Etenim in horto tanquam in carcere S. Chrys. Ut laborem minuat Judæis se quærentibus. Theophyl.

2. When he entred the garden, he left his Disciples at the entrance of it, calling with him onely *Peter*, *James*, and *John*; he withdrew himself from the rest about a stones cast, and began to be exceeding heavy. He was not sad till he had called them, (for his sorrow began when he pleased) which sorrow he also chose to represent to those three, who had seen his transfiguration, the earnest of his future glory, that they might see of how great glory for our sakes he disrobed himself, and that they also might by the confronting those contradictory accidents observe, that GOD uses to dispence his comforts, the irradiations and emissions of his glory, to be preparatives to those sorrows, with which our life must be allayed and seasoned; that none should refuse to partake of the sufferings of CHRIST, if either they have already felt his comforts or hope hereafter to wear his crown. And it is not ill observed, that S. *Peter* being the chief of the Apostles and Doctor of the Circumcision, S. *John* being a Virgin, and S. *James* the first of the Apostles, that was martyred, were admitted to CHRISTS greatest retirements, and mysterious secrecies as being persons of so singular and eminent dispositions, to whom according to the pious opinion of the Church, especiall coronets are prepared in heaven, besides the great

great crown of righteousneſſe, which in common ſhall beautifie the heads of all the ſaints; meaning this, that *Doctors*, *Virgins* and *Martyrs* ſhall receive even for their very ſtate of life, and accidental graces more eminent degrees of accidental glory, who like the ſun reflecting upon a lympid fountain receives its rays doubled without any increment of its proper and naturall light. 3.

JESUS began to be exceeding ſorrowfull, to be ſore amazed and ſad even to death. And becauſe he was now to ſuffer the pains of our ſins, there began his paſſion, whence our ſins ſpring. From an evill *heart* and a prevaricating *ſpirit* all our ſins ariſe: and *in the ſpirit* of CHRIST began his ſorrow, where he truly felt the full value and demerit of ſinne, which we thinke not worthy of a teare or a hearty ſigh; but he groaned and fell under the burden. But therefore he took upon him this ſadneſſe, that our imperfect ſorrow and contrition might be heightned in his example, and accepted in its union and confederacy with his. And JESUS ſtill deſigned a further mercy for us, for he ſanctified the paſſion of feare, and hallowed naturall ſadneſſes, that we might not thinke, the infelicities of our nature, and the calamities of our temporall condition to become criminall, ſo long as they make us not omit a duty, or diſpoſe us to the election of a crime, or force us to ſwallow a temptation, nor yet to exceed the value of their impulſive cauſe. He that grieves for the loſſe of friends, and yet had rather looſe all the friends he hath, then looſe the love of GOD, hath the ſorrow of our LORD for his precedent. And he that feares death, and trembles at its approximation, and yet had rather dye again, then ſin once, hath not ſinned in his feare, CHRIST hath allowed it, and the neceſſitous condition of his nature are his excuſe. But it were highly to be wiſhed, that in the midſt of our careſſes and levities of ſociety, in our feſtivities, and triumphall merriments, when we laugh at folly, and rejoyce in ſinne, we would remember, that for thoſe very merriments our bleſſed LORD felt a bitter ſorrow; and not one vain and ſinfull laughter, but coſt the holy JESUS a ſharp pang and throe of paſſion. 4.

Now that the holy JESUS began to taſt the bitter cup, he betook him to his great antidote, which himſelf the great Phyſician of our ſoules preſcribed to all the world to cure their calamities, and to make them paſſe from miſeries into vertue, that ſo they may arrive at glory; he prayes to his heavenly Father, he kneels down, and not barely ſo, but falls flat upon the earth, and would in humility and fervent adoration have deſcended low as the centre, he prayes with an intenſion great as his ſorrow, and yet with a dereliction ſo great, and a conformity to the divine will ſo ready, as if it had been the moſt indifferent thing in the world for him to be delivered to death or from it; for though his nature did decline death as that which hath a naturall horror and contradiction to the preſent intereſt of its preſervation, yet when he looked upon it, as his Heavenly Father had put it into the order of redemption of the World, it was that baptiſme, which he was ſtreightned till he had accompliſhed. And now there is not in the World any condition of prayer, which is eſſentiall to the duties, or any circumſtances of advantage to its

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its performance, but were concentred in this one instance; Humility of spirit, lowlinesse of deportment, importunity of desire, a fervent spirit, a lawfull matter, resignation to the will of GOD, great love, the love of a son to his Father, (which appellative was the form of his addresse) perseverance, (he went thrice, and prayed the same prayer,) it was not long, and it was so retired, as to have the advantages of a sufficient solitude and opportune recollection, for he was withdrawn from the most of his Disciples, and yet not so alone as to loose the benefit of communion, for *Peter* and the two *Boanerges* were neer him; CHRIST in this prayer, which was the most fervent, that he ever made on earth, intending to transmit to all the world a precedent of devotion to be transcribed, and imitated; that we should cast all our cares, and empty them in the bosome of GOD, being content to receive such a portion of our trouble back again, which he assignes us for our spirituall emolument.

5. The holy JESUS having in a few words poured out torrents of innocent desires, was pleased still to interrupt his prayer, that he might visit his charge, that little flock, which was presently after to be scattered: he was carefull of them in the midst of his agonies; they in his sufferings were fast asleep. He awakens them, gives them command to watch and pray, that is, to be vigilant in the custody of their senses, and observant of all accidents, and to pray that they may be strengthened against al incursions of enemies and temptations; and then returns to prayer, and so a third time: his devotion still increasing with his sorrow, and when his prayer was full, and his sorrow come to a great measure, after the third, GOD sent his Angel to comfort him, and by that act of grace then onely expressed, hath taught us to continue our devotions so long as our needs last: it may be GOD will not send a comforter till the third time, that is, after a long expectation, and a patient sufferance, and a lasting hope. In the interim GOD supports us with a secret hand, and in his own time will refresh the spirit with the visitations of his Angels, with the emissions of comfort from the Spirit, the Comforter. And know this also that the holy Angel, and the LORD of all the Angels stands by every holy person, when he prayes, and although he drawes before his glories the curtain of a cloud, yet in every instant he takes care we shall not perish, and in a just season dissolves the cloud, and makes it to distill in holy dew, and drops, sweet as Manna, pleasant as Nard, and wholesome as the breath of heaven. And such was the consolation which the holy JESUS received by the ministery of the Angel, representing to CHRIST the LORD of the Angels, how necessary it was that he should dye for the glory of GOD that in his passion his justice, wisdome, goodnesse, power and mercy should shine, that unlesse he died all the world should perish; but his blood should obtain their pardon; and that it should open the gates of heaven, repair the ruine of Angels, establish a holy Church, be productive of innumerable adoptive children to his Father, whom himself should make heirs of glory; and that his passion should soon passe away, his Father hearing and granting his prayer, that the cup should passe speedily, though indeed it should passe through him, that it should be attended and followed with a glorious resurrection, with eternall rest and glory of his humanity, with the exaltation of his Name, with a supreme dominion over all the world, and that his Father should make him King of kings, and Prince of the

Καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο. *Luke* 22. 44. *Extensius orabat, sic latinus interpres reddit: Alii plures reddunt per intensius.*

Confortatus est, sed tali confortatione quæ dolorem non minuit, sed magis auxit: confortatus enim est ex fructus magnitudine, non subtractâ doloris a ritudine. Beda in Luc. 22.

Catholike church. These or whatsoever other comforts the Angel ministred, were such considerations which the holy JESUS knew, and the Angel knew not but by communication from that GOD, to whose assumed humanity the angel spake, yet he was pleased to receive comfort from his servant, just as GOD receives glory from his creatures, and as he rejoyces in his own works, even because he is good and gracious, and is pleased so to do; and because himself had caused a voluntary sadnesse to be interposed between the habituall knowledge and the actuall consideration of these discourses; and we feel a pleasure when a friendly hand layes upon our wound the plaister, which our selves have made; and applyes such instruments and considerations of comfort, which we have in notion and an ineffective habite, but cannot reduce them to act, because no man is so apt to be his own comforter; which GOD hath therefore permitted, that our needs should be the occasion of a mutuall charity.

Cum militaris solamen mittitur
Te solatur civis cœlestium,
Res miranda! solus dans gaudium
Rex, a cive sumit solatium.
Hondemius Anglus.

6.

It was a great season for the Angels coming because it was a great necessity, which was incumbent upon our LORD; for his sadnesse, and his agony was so great, mingled and compounded of sorrow and zeal, fear and desire, innocent nature and perfect grace, that he sweat drops as great as if the blood had started through little undiscerned fontinells, and outrun the streams and rivers of his Crosse; *Euthymius*, and *Theophylact* say, that the Evangelists use this, as a tragicall expression of the greatest agony, and an unusuall sweat, it being usuall to call the tears of the greatest sorrow, tears of blood; but from the beginning of the Church it hath been more generally apprehended literally, and that some blood mingled with the serous substance issued from his veines in so great abundance, that they moystened the ground, and bedecked his garment, which stood like a new firmament studded with stars, portending an approching storm; Now *he came from Bozrah with his garments red and bloody*; and this agony verified concerning the holy JESUS those words of *David*; [*I am poured out like water, my bones are dispersed, my heart in the midst of my body is like melting wax*] saith *Justin Martyr*. a *Venerable Bede* saith, that the descending of these drops of blood upon the earth besides the generall purpose, had also a particular relation to the present infirmities of the Apostles, that our blessed LORD obtained of his Father by the merits of those holy drops, mercies, and speciall support for them; and that effusion redeemed them from the present participation of death. And S. *Austin* meditates that the body of our LORD all overspread with drops of bloody sweat did prefigure the future state of Martyrs, and that his body mysticall should be clad in red garment variegated with the symboles of *labour* and *passion*, *sweat* and *blood*: by which himself was pleased to purify his Church, and present her to GOD holy and spotlesse; what collaterall designes and secondary significations might be designed by this mysterious sweat I know not; certainly it was a sad beginning of a most dolorous passion; and such effects, which have so violent, permanent and sudden effects upon the body, which is not of a nature symbolicall to interiour and immateriall causes, are proclaimed by such marks to be high and violent; we have read of some persons, that the grief and fear of one night hath put a cover of snow upon their

a *in c. 24. Mat.*
b *in 22. Lucæ.*

Justin Mart. Dial. Tryph. Athanas. l. 6 de beat. filii Dei. Aug. l. 6. c. 5. de consec. Evang. Hieron. l. de trad. Hebr. Iren. l. 4. c. 31 contr. hæres. Idem aiunt Dionysius Alex Avmonius, Epiphan. & alii.

a *lib. 6 in luc-*

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their heads, as if the labours of thirty yeers had been extracted, and the quinteſſence dranke off in the paſſion of that night; but if nature had been capable of a greater or more prodigious impreſſe of paſſion then a bloody ſweat, it muſt needs have happened in this agony of the holy JESUS, in which he undertook a grief great enough to make up the imperfect contrition of all the Saints, and to ſatisfie for the impenitencies of all the world.

7. By this time the Traytour Judas was arrived at Gethſemani, and being in the voiſinage of the garden; JESUS riſes from his prayers and firſt calls his Diſciples from their ſleep, and by an [a] *Irony* ſeemes to give them leave to ſleep on, but reproves their drowſineſſe, when danger is ſo neer, and bids them henceforth take their reſt, meaning, if they could for danger, which now was indeed come to the garden doors; but the holy JESUS, that it might appear, he undertook the paſſion with choice and a free election, not onely refuſed to fly, but called his Apoſtles to riſe, that they might meet his murderers, who came to him with ſwords and ſtaves, as if they were to ſurpriſe a Prince of armed outlawes, whom without force they could not reduce. So alſo might Butchers do well to go armed, when they are pleaſed to be afraid of lambs, by calling them Lions. *Judas* onely diſcovered his Maſters retirements, and betrayed him to the opportunities of an armed band, for he could not accuſe his Maſter of any word or private action, that might render him obnoxious to ſuſpicion or the Law. For ſuch are the rewards of innocence and prudence, that the one ſecures againſt ſin, the other againſt ſuſpicion and appearencies.

8. The holy JESUS had accuſtomed to receive every of his Diſciples after abſence with entertainment of a Kiſſe which was the endeerment of perſons, and the expreſſion of the orientall civility, and *Judas* was confident that his LORD would not reject him, whoſe feet he had waſhed at the time, when he foretold this event, and therefore had agreed to ſignifie him by this * ſigne; and did ſo, beginning war with a kiſſe, and breaking the peace of his LORD by the ſymbole of kindneſſe; which becauſe JESUS entertained with much evenneſſe and charitable expreſſions, calling him [*friend*] he gave evidence, that if he retained civilities to his greateſt enemies in the very acts of hoſtility, he hath banquets and crowns and ſcepters for his friends, that adore him with the kiſſes of charity, and love him with the ſincerity of an affectionate ſpirit. But our bleſſed LORD beſides his eſſentiall ſweetneſſe, and ſerenity of ſpirit, underſtood well, how great benefits himſelf and all the world were to receive by occaſion of that act of *Judas*; And our greateſt enemy does by accident to holy perſons, the offices of their deareſt Friends; telling us our faults, without a cloak to cover their deformities, but out of malice laying open the circumſtances of aggravation, doing us affronts, from whence we have an inſtrument of our patience, and reſtraining us from ſcandalous crimes leaſt we become *a ſcorn and reproof to them that hate us.* And it is none of GODS leaſt mercies, that he permits enmities amongſt men, that animoſities and peeviſhneſſe may reprove more ſharply, and correct with more ſeverity and ſimplicity then the gentle hand of Friends, who are apter to binde our wounds up, then to diſcover them, and make them ſmart; but they are to us an excellent probation, how

* ſignum ſacrilegum! O placitum fugiendum! ubi ab oſculo incipitur bellum, et per pacis indicium, Pacis rumpitur Sacramentum. Auguſt. ſerm. 12.
Si honoras O dulcis Domine Inimicum amici nomine, Quales erunt amoris carmine Quite canunt, et modulamine. Hondem. de paſſione.

how friends may best do the offices of friends, if they would take the plainnesse of Enemies in accusing, and still mingle it with the tendernesse and good affections of friends. But our blessed Lord called *Judas* [Friend;] as being the instrument of bringing him to glory, and all the world to pardon, if they would.

JESUS himself begins the enquiry, and leads them into their errand, and tels them he was JESUS of Nazareth whom they sought. But this also, which was an answer so gentle had in it a strength greater then the Eastern winde, or the voice of thunder; for GOD was in that still voice, and it struck them down to the ground; * And yet they, and so do we still persist to persecute our LORD, and to provoke the eternal GOD, who can with the breath of his mouth, with a word or a signe, or a thought reduce us into nothing, or into a worse condition, even an eternall duration of torments, and cohabitation with a never ending misery. And if we cannot bear a soft answer of the mercifull GOD, how shall we dare to provoke the wrath of the Almighty Judge? But in this instance there was a rare mixture of effects, as there was in CHRIST of natures: The voice of a man, and the power of GOD. For it is observed by the Doctors of the primitive ages, that from the nativity of our LORD to the day of his death, the Divinity & humanity did so communicate in effects, that no great action passed, but it was like the sun shining through a cloud, or a beauty with a thin vail drawn over it, they gave illustration and testimony to each other. The holy JESUS was born a tender and a crying infant, but is adored by the *Magi* as a King; by the Angels as their God. He is circumcised as a man, but a name is given him to signifie him to be the Saviour of the world. He flies into Egypt like a distressed childe under the conduct of his helples parents, but as soon as he enters the Countrey, the Idols fall down and confesse his true Divinity. He is presented in the Temple as the Son of man, but by *Simeon* and *Anna* he is celebrated with divine prayses for the *Messias*, the SON of GOD. He is baptized in Jordan as a sinner, but the holy Ghost descending upon him proclaimed him to be the welbeloved of GOD. He is hungry in the Desert as a man; but sustained his body without meat and drink for fourty dayes together by the power of his Divinity: there he is tempted of Satan as a weak man, and the angels of light minister unto him as their supreme LORD. And now a little before his death, when he was to take upon him all the affronts, miseries and exinanitions of the most miserable, he receives testimonies from above, which are most wonderfull: For he was transfigured upon Mount Tabor, entred triumphantly into Jerusalem, had the acclamations of the people; when he was dying he darkened the sun, when he was dead he opened the sepulchres, when he was fast nailed to the Crosse he made the earth to tremble, now when he suffers himself to be apprehended by a guard of Souldiers, he strikes them all to the ground onely by replying to their answer, that the words of the Prophet might be verified; *therefore my people shall know my name, therefore they shall know in that day, that I am he that doth speak, behold it is I.* *Isay.52.6.*

9.

* Πάντες ἐπ' ἀλλήλοις μαχόμενοι ασπιδώτας Αὐτόματοι πίπτουσι ἐπ' εὐρίλωτο κονίη, Ἕρμιος, ὑσμινίης δὲ τύχες λείπουσι φονῆς. *Nonn.* *S. Cyrill.* *S. Athanas.* *S. Leo, &c.*

10.

The Souldiers and servants of the Jews having recovered from their fall, and risen by the permission of JESUS still persisted in their enquiry after him, who was present, ready, and desirous to be sacrificed; he therefore permitted himself to be taken, but not his Disciples, for he it was, that set them at their bounds; and he secured his Apostles to be witnesses of his suffering,

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and his glories, and this work was the redemption of the world in which no man could have an active share; he alone was to tread the winepresse; and time enough they should be called to a fellowship of sufferings. But JESUS went to them, and they bound him with cords, and so began our liberty and redemption from slavery and sin, and cursings, and death. But he was bound faster by bands of his own; his Fathers will, and mercy, pity of the world, prophesies and mysteries and love held him fast, and these cords were as strong as death; and the cords, which the Souldiers malice put upon his holy hands were but symboles and figures, his own compassion and affection were the moralls. But yet he vndertook this short restraint and condition of a prisoner, that all sorts of persecution and exteriour calamities might be hallowed by his susception, and these pungent sorrows should like bees sting him, and leave their sting behinde, that all the sweetnesse should remain for us. Some melancholy devotions have from uncertain stories added sad circumstances of the first violence done to our LORD; that they bound him with three cords and that with so much violence, that they caused blood to start from his tender hands; that they spit then also upon him with a violence and incivility like that which their Fathers had used towards *Hur* the Brother of *Aaron*, whom they choaked with impure spittings into his throat, because he refused to consent to the making a golden calf. These particulars are not transmitted by certain Records; certain it is they wanted no malice, and now no power, for the LORD had given himself into their hands.

Semovit a periculo discipulos, non ignorans ad se solum certamen illud, et opus salutis nostræ pertinere. Regnantis enim et non servientis naturæ opus est. S. Cyril.

Dominum omnium, mysteria, non arma tenuerunt. S Ambros. in Luca.

11. S. *Peter* seeing his Master thus ill used asked, *Master, shall we strike with the sword?* And before he had his answer cut off the ear of *Malchus*. Two swords there were in Christs family, and S. *Peter* bore one, either because he was to kill the Paschall Lamb, or according to the custom of the Countrey to secure them against beasts of prey, which in that region were frequent, and dangerous in the night. But now he used it in an unlawful war; he had no competent authority, it was against the ministers of his lawfull Prince, and against our Prince we must not draw our sword for *Christ* himself, himself having forbidden us; as his kingdom is not of this world, so neither were his defences secular; he could have called for many legions of Angels for his guard, if he had so pleased; and we read that one Angel slew 185000 armed men in one night; and therefore it was a vast power, which was at the command of our LORD; and he needs not such low auxiliaries as an army of rebels, or a navy of Pirates to defend his cause; he first lays the foundation of our happines in his sufferings, and hath ever since supported religion by patience and suffering, and in poverty and all the circumstances and conjunctures of improbable causes. Fighting for religion is certain to destroy charity, but not certain to support faith. S. *Peter* therefore may use his keys, but he is commanded to put up his sword, and he did so, and presently he and all his fellows fairly ran away; and yet that course was much the more Christian, for though it had in it much infirmity, yet it had no malice. In the mean time the Lord was pleased to touch the ear of *Malchus*, and he cured it; adding to the first instance of power in throwing them to the ground, an act of miraculous mercy, curing the wounds of an enemy made by a Friend. But neither did this pierce their callous and obdurate spirits; but they lead him in uncouth wayes, and through the brook Cedron, in which it is said the ruder souldiers plunged him, and passed upon him all the affronts, and rudenesses, which an insolent

De torrente in via bibit. *Psal.* 110. *ult.*

insolent and cruell multitude could think of, to signifie their contempt and their rage. And such is the nature of evil men, who when they are not softned by the instruments and arguments of grace are much hardned by them; such being the purpose of GOD, that either, grace shall cure sin, or accidentally increase it; that it shall either pardon it, or bring it to greater punishment: for so I have seen healthful medicines abused by the incapacities of a healthlesse body become fuel to a feaver, and encrease the distemperature from indisposition to a sharp disease, and from thence to the margent of the grave. But it was otherwise in *Saul*, whom JESUS threw to the ground with a more angry sound then these persecutors; but *Saul* rose a Saint, and they persisted Devils, and the grace of GOD distinguished the events.

THE PRAYER.

O Holy JESUS, make me by thy example to conform to the will of that eternal GOD, who is our Father, mercifull and gracious, that I may choose all those accidents, which his providence hath actually disposed to me, that I may know no desires but his commands, and his will, and that in all afflictions I may fly thither for mercy, pardon, and support, and may wait for deliverance in such times and manners, which the Father hath reserved in his own power, and graciously dispenses according to his infinite wisdom and compassion. Holy JESUS give me the gift and spirit of prayer, and do thou by thy gracious intercession supply my ignorances and passionate desires, and imperfect choices, procuring and giving to me such returns of favour, which may support my needs, and serve the ends of religion, and the spirit, which thy wisdom chooses, and thy passion hath purchased, and thy grace loves to bestow upon all thy saints and servants. Amen.

2.

Eternall GOD sweetest JESU, who didst receive Judas with the affection of a SAVIOUR, and sufferedst him to kisse thy cheek, with the serenity and tranquillity of GOD, and didst permit the souldiers to binde thee, with patience exemplary to all ages of Martyrs, and didst cure the wound of thy enemy with the charity of a parent, and the tenderness of an infinite pity, O Kisse me with the kisses of thy mouth, embrace me with the entertainments of a gracious LORD, and let my soul dwell and feast in thee, who art the repository of eternall sweetness and refreshments. Binde me O LORD with those bands which tyed thee fast, the chains of love; that such holy union may dissolve the cords of vanity, and confine the bold pretensions of usurping passions, and imprison all extravagancies of an impertinent spirit, and lead sin captive to the dominion of grace and sanctified reason, that I also may imitate all the parts of thy holy passion, and may by thy bands get my liberty, by thy kisse enkindle charity, by the touch of thy hand, and the breath of thy mouth have all my wounds cured and restored to the integrity of a holy penitent, and the purities of innocence, that I may love thee, and please thee, and live with thee for ever, O holy and sweetest JESU. Amen.

Ad. Sect. 15.

Considerations upon the accidents happening from the apprehension till the Crucifixion of JESUS.

1. THE house of *Annas* stood in the mount Sion, and in the way to the house of *Caiphas*, and thither he was led as to the first stage of their triumph for their surprise of a person so feared, and desired; and there a naughty person smote the holy JESUS upon the face for saying to *Annas*, that he had made his doctrine publike, and that all the people were able to give account of it; to whom the lambe of GOD shewed as much meeknesse and patience in his answer, as in his answer to *Annas* he had shewed prudence and modesty. For now that they had taken JESUS they wanted a crime to object against him, and therefore were desirous to snatch occasion from his discourses, to which they resolved to tempt him by questions and affronts; but his answer was generall and indefinite, safe and true, enough to acquit his doctrine from suspicions of secret designes, and yet secure against their present snares; for now himself, who alwaies had the innocence of Doves, was to joyn with it the prudence and warinesse of serpents; not to prevent death, (for that he was resolved upon) but that they might be destitute of all apparence of a just cause on his part. Here it was that *Judas* received his money, and here that holy face, which was designed to be that object in the beholding of which much of the celestiall glory doth consist, that face, which the Angels stare upon with wonder, like infants at a bright Sun-beam, was smitten extrajudicially by an incompetent person, with circumstances of despight, in the presence of a Judge, in a full assembly, and none reproved the insolency and the cruelty of the affront: for they resolved to use him as they use wolves and *Tigres*, withall things that may be destructive, violent and impious; and in this the injury was heightned, because the blow was said to be given by *Malchus* an Idumean slave, and therefore a contemptible person: but far more unworthy by his ingratitude; for so he repayed the H. Jesus for working a miracle and healing his ear. But so the Scripture was fulfilled; *He shall give his body to the smiters, and his cheeks to the nippers*, saith the Prophet *Isay*; *and they shall smite the cheek of the judge of Israel*, saith *Micah*.

Malchus Idumæis missus captivus ab oris
Episc. Cremon. l. 2. Christ.
Isay. 50. 6.
Micah. 5. 1.

And

And this very circumstance of the Passion, Lactantius *affirms to have been foretold by the *Erythræan Sibyll.* But no meeknesse or indifferency could engage our LORD, not to protest his innocency, and though following his steps we must walk in the regions of patience, and tranquillity, and admirable toleration of injuries; yet we may represent such defences of ourselves, which by not resisting the sentence may testifie that our suffering is undeserved: and if our innocency will not preserve our lives, it will advance our title to a better; and every good cause ill judged shall be brought to another tribunall to receive a just and unerring sentence.

* *Lib. 4. instit. cap. 18.* Ἐις ἀνόμων χειρας, ἡ ἀπίστων ὑστερον ἠξὶ δώσουσι τὸν θεὸν ἀναπόμαλα χάριν ἀνάγκης.

Annas having suffered this unworthy usage towards a person so excellent, sent him away to *Caiphas*, who had formerly in a full councell, resolved he should die, yet now *palliating the designe with the scheme of a tribunall, they seek* out for witnesses, and the witnesses are to seek for allegations; and when they find them, they are to seek for proof, and those prooses were to seek for unity and consent, and nothing was ready for their purposes, but they were forced to use the semblance of a judiciall processe, that because they were to make use of Pilates authority to put him to death they might persuade *Pilate* to accept of their examination and conviction without further enquiry. But such had been the excellency and exemplar piety and prudence of the life of JESUS, that if they pretended against him questions of their Law they were not capitall in a Roman court. If they affirmed, that he had moved the people to sedition and affected the kingdom, they saw that all the world would convince them of false testimony; At last, after many attempts they accused him for a figurative speech, a trope, which they could not understand; which if it had been spoken in a literall sense and had been acted too according to the letter, had been so far from a fault that it would have been a prodigy of power, and it had been easier to raise the temple of Jerusalem, then to raise the temple of his bodie. In the mean time, the Lamb of GOD left his cause to defend it self under the protection of his heavenly Father; not onely because himself was determined to die, but because if he had not, those premises could never have inferred it; but this silence of the holy JESUS fulfilled a Propheste, it made his enemies full of murmur and amazement, it made them to see that he despised the accusations, as certain and apparent calumnies; but that himself was fearlesse of the issue, and in the sense of morality and mysteries, taught us not to be too apt to excuse our selves, when the semblance of a fault lies upon us, unlesse by some other duty we are obliged to our defences; since he who was most innocent, was most silent; and it was expedient that as the first *Adam* increased his sin by a vain apology, the silence and sufferance of the second *Adam* should expiate and reconcile it.

2. *Victor in S. Marc.*

Taciturnitas Christi apologia Adæ absolvit. S. Hieron. in Marc. 3.

But *Caiphas* had a reserve, which he knew should do the businesse in that assembly; he adjured him by GOD to tell him, *if he were the CHRIST.* The holy JESUS being adjured by so sacred a name, would not now refuse an answer, least it might not consist with that honour which is due to it, and which he alwaies payed; and that he might neither despise the authority of the High priest nor upon so solemn occasion be

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wanting to that great truth, which he came down to earth to perſuade to the world. And when three ſuch circumſtances occurre, it is enough to open our mouths, though we let in death; and ſo did our LORD: confeſſed himſelf to be *the CHRIST the Son of the living GOD*; and this the High prieſt was pleaſed, as the deſigne was laid to call, blaſphemie, and there they voted him to die. Then it was, the *high Prieſt rent his clothes*; the veil of the temple was rent, when the Paſſion was finiſhed; the clothes of the Prieſts at the beginning of it; and as that ſignified the departing of the Synagogue and laying religion open; ſo did the rending the garments of *Caiphas*, prophetically ſignifie that the Prieſthood ſhould be rent from him, and from the nation: and thus the perſonated and theatricall admiration at JESUS, became the type of his own puniſhment, and conſigned the nation to deletion; and uſually GOD ſo diſpenſes his judgements, that when men perſonate the tragedies of others, they really act their own.

Conſcidit veſtimenta ſua oſtendens turpitudinem ſuam, & nuditatem animæ, & myſteriũ manifeſtas, conſcindendum eſſe ſacerdotium venus. Orig. Idem ait. S. Hieronym.

Whileſt theſe things were acting concerning the LORD, a ſad accident happened to his ſervant *Peter*; for being engaged in ſtrange and evill company in the midſt of danger, ſurprized with a Queſtion without time to deliberate an anſwer, to finde ſubterfuges or to fortifie himſelf, denied his LORD ſhamefully, with ſome boldneſſe at firſt, and this grew to a licentious confidence, and then to impudence, and denying with perjury, that he knew not his LORD, who yet was known to him as his own heart, and was deerer then his eyes, and for whom he profeſſed but a little before, he would die; but did not do ſo, till many yeers after. But thus he became to us a ſad example of humane infirmity; and if the Prince of the Apoſtles fell ſo foulely, it is full of pity, but not to be upbraided if we ſee the fall of leſſer ſtars; and yet that we may prevent ſo great a ruine we muſt not mingle with ſuch company, who will provoke or ſcorn us into ſin, and if we do, yet we muſt ſtand upon our guard that a ſuddain motion do not ſurprize us: or if we be arreſted, yet let us not enter further into our ſin, like wilde beaſts intricating themſelves by their impatience. For there are ſome, who being aſhamed and impatient to have been engaged, take ſanctuary in boldneſſe and a ſhameleſſe abetting it, ſo running into the darkneſſe of hell to hide their nakedneſſe; but he alſo by returning, and riſing inſtantly became to us a rare example of penitence, and his not lying long in the crime did facilitate this reſtitution. For the ſpirit of GOD being extinguiſhed by our works of darkneſſe, is like a taper, which if, aſſoon as the flame is blown out, it be brought to the fire, it ſucks light and without trouble is reenkindled; but if it cools into death and ſtiffeneſſe it requires a longer ſtay and trouble. The holy JESUS in the midſt of his own ſufferings forgat not his ſervants danger, but was pleaſed to look upon him, when the cock crew; and the cock was the preacher, and the look of JESUS was the grace that made the Sermon effectuall, and becauſe he was but newly fallen and his habituall love of his Maſter, though interrupted, yet had ſuffered no naturall abatement, he returned with the ſwiftneſſe of an eagle to the embraces and primitive affections of his LORD.

Ὃν τρόπον αἱ σειρὰι τοῖς σώμασιν ἐπονται, ἕως αἱ ἁμαρτίαι ταῖς ψυχαῖς ἀκολουθοῦσι. Agapet. Diac. Capit. admonit. 69. Leo ſerm. 9. de paſſ. Dom. & Euthym. in hunc locum.

3. By this time ſuppoſe ſentence given, *Caiphas* prejudging all the Sanhedrim; for he firſt declared JESUS to have ſpoken blaſphemy, and the fact

fact to be notorious, and then asked their votes, which who so then should have denied, must have contested the judgement of the high Priest, who by the favour of the Romans was advanced, (*Valerius Gratus*, who was President of Judea, having been his Patron) and his faction potent, and his malice great, and his heart set upon this businesse; all which inconvenience none of them durst have suffered, unlesse he had had the confidence greater then of an Apostle at that time. But this sentence was but like strong dispositions to an enraged feaver, he was onely declared apt and worthy for death; they had no power at that time to inflict it; but yet they let loose all the fury of mad-men and insolency of wounded smarting souldiers: and although from the time of his being in the house of *Annas* till the Councel met they had used him with studied indignities, yet now they renewed and doubled the unmercifulnesse, and their injustice, to so great a height, that their injuries must needs have been greater then his patience, if his patience had been lesse then infinite; for thus, Mans redemption grows up, as the load swels, which the holy JESUS bare for us; for these were our portion, and we having turned the flowres of Paradise into thistles, should for ever have felt their infelicity, had not JESUS paid the debt. But he bearing them upon his tender body with an even and excellent and dispassionate spirit, offered up these beginnings of sufferings to his Father to obtain pardon even for them, that injured him, and for all the World.

Iudas now seeing, that this matter went further then he intended it, repented of his fact; for although evil persons are in the progresse of their iniquity invited on by new arguments, and supported by confidence and a careless spirit; yet when iniquity is come to the height, or so great a proportion that it is apt to produce despair, or an intolerable condition, then the Devil suffers the Conscience to thaw and grow tender; but it is the tendernesse of a Bile, it is soreneſse rather and a new disease: and either it comes when the time of repentance is past, or leads to some act, which shall make the pardon to be impossible, and so it happened here. For *Iudas* either impatient of the shame, or of the sting, was thrust on to despair of pardon, with a violence as hasty and as great as were his needs. And despair is very often used like the bolts and bars of Hell gates, it seizes upon them that had entred into the suburbs of eternal death by an habitual sin, and it secures them against all retreat. And the Devil is forward enough to bring a Man to repentance, provided it be too late; and *Esau* wept bitterly and repented him: and the five foolish Virgins lift up their voice aloud when the gates were shut; and in Hell Men shall repent to all eternity. But I consider the very great folly and infelicity of *Iudas*; it was at midnight he received his money in the house of *Annas*, betimes in that morning he repented his bargain, he threw the money back again, but his sin stuck close, and it is thought to a sad eternity. Such is the purchase of treason, and the reward of covetousnesse; it is cheap in its offers, momentany in its possession, unsatisfying in the fruition, uncertain in the stay, sudden in its departure, horrid in the remembrance, and a ruine, a certain and miserable ruine is in the event. When *Iudas* came in that sad condition, and told his miserable story to them that set him on work, they let him go away unpitied, he had served their ends in betraying his LORD, and those that hire such servants use to leave them in the disaster, to shame, and to sorrow; and so did the Priests, but took the money, and refused to put it in-

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to the treasury, because it was the price of blood; but they made no scruple to take it from the treasury to buy that blood. Any thing seems lawful, that serves the ends of ambitious and bloody persons, and then they are scrupulous in their cases of conscience, when nothing of interest does intervene; for evil men make religion the servant of interest, and sometimes weak men think, that it is the fault of the religion, and suspect that all of it is a designe, because many great politicks make it so. The end of the tragedy was, that *Judas* dyed with an ignoble death, marked with the circumstances of a horrid judgement, and perished by the most infamous hands in the world, that is, by his own. Which if it be confronted against the excellent spirit of S. *Peter*, who did an act as contradictory to his honour and the grace of GOD as could be easily imagined, yet taking sanctuary in the armes of his LORD, he lodged in his heart for ever, and became an example to all the world of the excellency of the Divine mercy and the efficacy of a holy hope and a hearty, timely and operative repentance.

Inde sacerdotes pretium quod sanguinis esset illicitum fantes adyti: jam condere templi quod dare tum licitum, dum sanguis distraheretur Credebant—— Juvencus l. 4. hist. Evang. *Non potuit Judas peforemanu perire, & quamvis sceleratum occiderit, non debuit tamen. S. Aug de civit. Dei. l. 1 c. 17.

But now all things were ready for the purpose, the High Priest and all his Councell go along with the holy JESUS to the house of *Pilate*, hoping he would verify their sentence, and bring it to execution, that they might once be rid of their fears, and enjoy their sin, and their reputation quietly. S. *Basil* affirms, that the High priest caused the holy JESUS to be led with a cord about his neck, and in memory of that, the Priests for many ages wore a stole about theirs; but the Jewes did it according to the custome of the nation to signifie he was condemned to death; they desired *Pilate* that he would crucify him they having found him worthy. And when *Pilate* enquired into the particulars, they gave him a generall and indefinite answer; *If he were not guilty we would not have brought him unto thee*, they intended not to make *Pilate* Judge of the cause, but executer of their cruelty. But *Pilate* had not learned to be guided by an implicite faith of such persons, which he knew to be malicious and violent, and therefore still called for instances and arguments of their accusation: and that all the world might see with how great unworthinesse they prosecuted the *Messias*, They chiefly there accused him of such crimes upon which themselves condemned him not, and which they knew to be false; but yet likely to move *Pilate*, if he had been passionate or inconsiderate in his sentences. [He offered to make himself a King;] this discourse happened at the entry of the Prætorium; for the Jewes who made no conscience of killing the King of heaven, made a conscience of the externall customes and ceremonies of their law, which had in them no interiour sanctity, which were apt to separate them from the nations, and remark them with characters of religion and abstraction: it would defile them to go to a Roman Forum, where a capitall action was to be judged, and yet the effusion of the best blood in the world was not esteemed against their religion; so violent and blinde is the spirit of malice, which turns humanity into cruelty, wisdom into craft, diligence into subornation, and religion into superstition.

Ex Mystagog. Eccles. Author. com. in Marc. apud S. Hieron.

8. Two other articles they alleadged against him, but the first concerned not *Pilate*, and the second was involved in the third, and therefore he chose to examine him upon this onely of his being a King. To which the holy JESUS answered, that it is true, he was a King indeed, but not of this world; his throne is heaven, the Angels are his courtiers, and the whole creation are his subjects. His regiment is spirituall, his judicatories are the courts

of

of conſcience and Church tribunals, and at Dooneſday the clouds, the tribute which he demands are conformity to his Lawes, Faith, Hope, and Charity; no other gabels but the duties of a holy ſpirit, and the expreſſes of a religious worſhip and obedient will, and a conſenting underſtanding: and in all this, *Pilate* thought the intereſt of *Cæſar* was not invaded. For certain it is, the diſcipline of JESUS confirmed it much, and ſupported it by the ſtrongeſt pillars. And here *Pilate* ſaw how impertinent and malicious their accuſation was; and we who declaim againſt the unjuſt proceedings of the Jews againſt our deereſt LORD, ſhould do well to take care that we in accuſing any of our Brethren either with malicious purpoſe or with an uncharitable circumſtance do not commit the ſame fault, which in them we ſo hate and accuſe. Let no Man ſpeak any thing of his Neighbour, but what is true; and yet if a truth be heightned by the biting rhetorick of a ſatyrical ſpirit, extended and drawn forth in circumſtances and arts of aggravation, the truth becomes a load to the guilty perſon, is a prejudice to the ſentence of the Judge, and hath not ſo much as the excuſe of zeal, much leſſe the charity of Chriſtianity. Sufficient to every Man is the plain ſtory of his crime; and to excuſe as much of it as we can would better become us, who periſh, unleſſe we be excuſed for infinite irregularities. But if we adde this alſo, that we accuſe our Brethren before them, that may amend them and reform their errour, if we pitty their perſons & do not hate them, if we ſeek nothing of their diſgrace, and make not their ſhame publike, but when the publike is neceſſarily concerned, or the ſtate of the mans ſin requires it, then our accuſations are charitable; but if they be not, all ſuch accuſations are accepted by CHRIST with as much diſpleaſure in proportion to the degree of the malice, and the proper effect, as was this accuſation of his own perſon.

But Pilate having pronounced JESUS innocent, and perceiving he was a Galilean ſent him to *Herod* as being a more competent perſon to determine concerning one of his own juriſdiction. *Herod* was glad at the honour done to him, and the perſon brought him; being now deſirous to ſee ſome miracle done before him. But the holy JESUS ſpake not one word there, nor did any ſigne, ſo to reprove the ſottiſh careleſſeneſſe of *Herod* who living in the place of JESUS's abode, never had ſeen his perſon, or heard his Sermons. And if we neglect the opportunities of grace, & refuſe to hear the voice of *Chriſt* in the time of mercy and divine appointment, we may arrive at that ſtate of miſery in which *Chriſt* will refuſe to ſpeak one word of comfort to us; and the Homilies of the Goſpel ſhall be dead letters, & the ſpirit not at all refreſhed, nor the underſtanding inſtructed, nor the affections moved, nor the will determined; but becauſe we have, during all our time ſtopt our ears, in his time GOD will ſtop his mouth, and ſhut up the ſprings of grace, that we ſhall receive no refreſhment or inſtruction or pardon or felicity. JESUS ſuffered not himſelf to be moved at the pertinacious accuſations of the Jews, nor the deſires of the tyrant, but perſevered in ſilence, till *Herod* and his ſervants deſpiſed him and diſmiſſed him: For ſo it became our high Prieſt, who was to ſanctifie all our ſufferings, to conſecrate affronts and ſcorn, that we may learn to endure contempt, and to ſuffer our ſelves in a religious cauſe to be deſpiſed; & when it happens in any other, to remember that we have our deareſt *Lord* for a precedent of bearing it with admirable ſimplicity and æquanimity of deportment; and it is a mighty ſtock

of

Part III.

of self love, that dwells in our spirits, which makes us of all afflictions most impatient of this. But when JESUS endured this despight and suffered this to be added, that he was exposed in scorn to the boyes of the streets. For *Herod* caused him to be arayed in white, sent him out to be scorned by the people, and hooted at by idle persons, and so remitted him to *Pilate*. And since that accident to our LORD, the church hath not undecently chose to clothe her Priests with albs or white garments; and it is a symbolicall intimation and representment of that part of the passion and affront which *Herod* passed upon the holy JESUS; and this is so far from deserving a reproof, that it were to be wished all the children of the Church would imitate all those graces, which CHRIST exercised, when he wore that garment, which she hath taken up in ceremony and thankfull memory, that is, in all their actions and sufferings be so estranged from secular arts and mixtures of the world, so intent upon religion, and active in all its interests, so indifferent to all acts of providence, so equall in all chances, so patient of every accident, so charitable to enemies, and so undetermined by exteriour events, that nothing may draw us forth from the severities of our religion, or entice us from the retirements of a recollected and sober and patient spirit, or make us to depart from the courtesies of piety though for such adhesion and pursuit we be esteemed fools or ignorant or contemptible.

Θεὸς ἢ δὸς διὰ πάσης δίκης θεῶν, μὴ λαμπρὸς ὢν ταῖς χλαμύσιν, ὡς τῇ καρδίᾳ *Menan.*

12.

When *Pilate* had received the holy JESUS and found that *Herod* had sent him back uncondemned, he attempted to rescue him from their malice by making him a donative and a freedman at the petition of the people. But they preferred a murderer, and a rebell; *Barabbas* before him; for themselves being rebels against the King of heaven, loved to acquit persons criminall in the same kinde of sin, rather then their LORD against whom they took up all the armes, which they could receive from violence and perfect malice, [a] *desiring to have him crucified who raised the dead, and to have the other released who destroyed the living.* And when *Pilate* saw they were set upon it, he consented and delivered him first to be scourged, [b] which the souldiers executed with violence and unrelenting hands, opening his virginall body to nakednesse and tearing his tender flesh till the pavement was purpled with a shower of holy blood. It is reported in the Ecclesiasticall story, that when S. *Agnes* and S. *Barbara* holy virgins and Martyrs were stripd naked to execution, GOD pitying their great shame and trouble to have their nakednesse discovered made for them a veil of light, and sent them to a modest and defred death But the holy JESUS, who chose all sorts of shame and confusion, that by a fulnesse of suffering he might expiate his fathers anger, and that he might consecrate to our sufferance al kinde of affront and passion, endured even the shame of nakednesse at the time of his scourging, suffering himself to be devested of his robes, that wemight be clothed with that stole he put off; for therefore he took on himthe state of sinning *Adam*, and became naked, that we might first be clothed with righteousnesse and then with immortality.

[a] *S. Aug. trac. 15. in John.*

[b] Vinctus in his Dominus sterit ædibus, æque columnis Annexus tergum dedit ut servile flagellis Pertsat adhuc, templumq; gerit veneranda columna Nosq; decet curatis immunes vivere flagris. Prudent. *c Naz. in Chr. patien,* Centies in toto corpore sculptus amor.

11.

After they had scourged him without remorse, they *clothed him with purple, and crowned him with thorns*, and put a cane in his hand for a scepter, and bowed their knees before him, and saluted him with mockery, with a [Hail King of the Jews,] and they beat him and spit upon him, and then *Pilate* brought him forth, and shewed this sad spectacle to the people, hoping

this

this might move them to compassion who never loved to see a Man prosperous, and are alwaies troubled to see the same man in misery. But the earth, which was cursed for *Adams* sake, and was sowed with thornes and thistles produced the full harvest of them, and the second *Adam* gathered them all, and made garlands of them as ensignes of his victory, which he was now in pursuit of against sin, the grave and hell; and we also may make our thornes which are in themselves pungent and dolorous to be a crown, if we bear them patiently, and unite them to CHRISTS passion, and offer them to his honour, and bear them in his cause, and rejoyce in them for his sake; and indeed after such a grove of thornes growing upon the head of our LORD, to see one of CHRISTS members soft, delicate, and effeminate, is a great indecency, next to this of seeing the Jews use the KING of glory with the greatest reproach and infamy.

12. But nothing prevailing, nor the innocence of JESUS, nor his immunity from the sentence of *Herod*, nor the industry and diligence of *Pilate*, nor the misery, nor the sight of the afflicted lamb of GOD, at last (for so God decreed to permit it, and CHRIST to suffer it) *Pilate* gave sentence of death upon him, having first washed his hands, of which GOD served his end to declare the innocence of his Son, of which in this whole processe he was most curious, and suffered not the least probability to adhere to him; yet *Pilate* served no end of his, nor preserved any thing of his innocence. He that rails upon a Prince, and cryes, saving your honour, you are a Tyrant, and he that strikes a man upon the face and cryes him mercy, and undoes him and sayes it was in jest, does just like that person, that sins against GOD, and thinks to be excused by saying it was against his conscience; that is washing our hands, when they are stained in blood, as if a ceremony of purification were enough to cleanse a soul from the staines of a spiritual impurity. So some refuse not to take any oath in times of persecution, and say it obliges not, because it was forced, and done against their wills; as if the doing of it were washed off by protesting against it, whereas the protesting against it declares me criminall if I rather choose not death then that which I professe to be a sin. But all the persons, which cooperated in this death, were in this life consigned to a fearfull judgement after it. The Jewes took the blood (which *Pilate* seemed to wash off) upon themselves and their children, and the blood of this Paschal Lambe stuck upon their forehead and marked them, not to escape, but to fall under the sword of the destroying Angel, and they perished either by a more hasty death, or shortly after in the extirpation and miserable ruine of their nation; and *Pilate* who had a lesse share in the crime, yet had a black character of a secular judgement; for not long after, he was by *Viteilius* the President of *Syria* sent to Rome to answer to the crimes objected against him by the *Jewes*, whom to please he had done so much violence to his Conscience; and by Cesars sentence he was banished to Vienna, deprived of all his honours, where he lived ingloriously till by impatience of his calamity he killed himself with his own hand. And thus the blood of JESUS shed for the salvation of the world became to them a curse, and that which purifies the Saints stuck to them that shed it, and mingled it not with the tears of repentance, to be a leprousie loathsome and incurable. So, Manna turnes to wormes, and the wine of Angels to vineger

Ado in Chron.

Vineger and Lees, when it is received into impure vessels, or tasted by wanton palates; and the Sun himself produces Rats and Serpents, when it reflects upon the dirt of Nilus.

The Prayer.

O Holy and immaculate Lamb of GOD, who wert pleased to suffer shame and sorrow, to be brought before tribunals, to be accused maliciously, betrayed treacherously, condemned unjustly, and scourged most rudely, suffering the most severe and most unhandsome inflictions, which could be procured by potent, subtile, and extremest malice, and didst choose this out of love greater then the love of Mothers, more affectionate then the tears of joy and pity, dropt from the eyes of most passionate women; by these fontinels of blood issuing forth life and health and pardon upon all thine enemies; teach me to apprehend the baseness of sin in proportion to the greatest of those calamities, which my sin made it necessary for thee to suffer, that I may hate the cause of thy sufferings, and adore thy mercy, and imitate thy charity, and copy out thy patience and humility, and love thy person to the utmost extent and degrees of my affections. LORD, what am I, that the eternal Son of GOD should suffer one stripe for me? But thy love is infinite; and how great a misery is it to provoke by sin so great a mercy, and despise so miraculous a goodness, and to do fresh despight to the Sonne of GOD? But our sinnes are innumerable, and our infirmities are mighty. Deerest JESU pity me, for I am accused by my own conscience, and am found guilty, I am stripped naked of my innocence, and bound fast by lust, and tormented with stripes and wounds of enraged appetites. But let thy innocence excuse me, the robes of thy righteousnesse clothe me, thy bondage set me free, and thy stripes heal me, that thou being my Advocate, my Physician, my Patron and my LORD, I may be adopted into the union of thy merits, and partake of the efficacy of thy sufferings, and be crowned as thou art, having my sins changed to vertues, and my thornes to rayes of glory under thee our Head, in the participations of eternity, O holy and immaculate Lamb of GOD. Amen.

Discourse

Discourse 19.

Of Death, *and the due manner of preparation to it.*

THE holy Spirit of GOD hath in Scripture revealed to us but one way of preparing to death, and that is, by a holy life; and there is nothing in all the book of life concerning this exercise of addresse to death, but such advices, which suppose the dying person in a state of grace. S. *James* indeed counsels, that in sickness we should send for the Ministers Ecclesiastical, and that *they pray over us*, and that we *confesse our sins*, and *they shall be forgiven*, [that is,] those prayers are of great efficacy for the removing the sickness, and taking off that punishment of sin, and healing them in a certain degree, according to the efficacy of the ministery, and the dispositions or capacities of the sick person. But we must know, that oftentimes universal effects are attributed to partial causes; because by the analogy of Scripture we are taught, that all the body of holy actions and ministeries are to unite in production of the event, and that without that adunation one thing alone cannot operate; but because no one alone does the work, but by an united power, therefore indefinitely the effect is ascribed sometimes to one, sometimes to another; meaning, that one as much as the other, that is, altogether, are to work the pardon and the grace. But the doctrine of preparation to death we are cleerest taught in the Parable of the ten Virgins. Those, who were wise, stood waiting for the coming of the Bridegroom, their Lamps burning; onely when the LORD was at hand, and the notice of his coming published, they trimmed their Lamps, and they, so disposed, went forth and met him, and entred with him into his interiour and eternal joyes. They whose Lamps did not stand ready before hand, expecting the uncertain hour, were shut forth, and bound in darkness. [*Watch therefore*, so our LORD applyes and expounds the parable, *for ye know not the day nor the hour of the coming of the Son of man.*] When ever the arrest of death seizes us, unless before that notice we had oil in our vessels, that is, grace in our hearts, habitual grace (for nothing else can reside or dwel there, an act cannot inhabit or be in a vessel) it is too late to make preparation. But they who have it, may and must prepare, that is, they must stir the fire, trim the vessel, make it more actual in its exercise and productions, full of ornament, advantages and degrees, and that is all we know from Scripture concerning preparation.

1. *James.* 5. 14.

Matth. 25. 13.

Ἀλλ' ἰυκλεὰς τοι καὶ σαυτὸν χάρις βεβτά. *Eschyl. Agamem.*

2. Festinat decurrere velox Flosculus angustiæ, miseræque brevissima vitæ Portio.

And indeed since all our life we are dying, and this minute, in which I now write, death divides with me, and hath got the surer part, and more certain possession, it is but reasonable, that we should alwayes be doing the offices

offices of preparation. If to day we were not dying and passing on to our grave, then we might with more safety defer our work till the morrow; but as fuel in a furnace in every degree of its heat, and reception of the flame is converting into fire and ashes, and the disposing it to the last mutation is the same work with the last instant of its change: so is the age of every day a beginning of death, and the night composing us to sleep bids us go to our lesser rest; because that night, which is the end of the preceding day is but a lesser death; and whereas now we have dyed so many dayes, the last day of our life is but the dying so many more, and when that last day of dying will come, we know not. There is nothing then added but the circumstance of sickness, which also happens many times before; onely men are pleased to call that, *death*, which is the end of dying, when we cease to dye any more: and therefore to put off our preparation till that which we call death, is to put off the work of all our life, till the time comes, in which it is to cease and determine.

Τὸ γὰρ πλεῖν θεῶν
Ἄπαυστ' ἀπήμων
τὸν δι' αἰῶνος
χρόνον
Τὸ μόρσιμον γὰρ
τὸν τ' ἐλεύθεσθαι
μέλη
Καὶ τὰ πρὸς ἄλλης
διαπλέκουσι χρὸς. *Eschyl. Agam.*

Cras hoc fiet, idem cras fiet, quid quasi magnum
Nempe diem donas? sed cum lux altera venit
Jam cras hesternum consumpsimus, ecce aliud cras
Egerit hos annos, & semper paulum erit ultra. Pers. Sat. 5.

3.

But to accelerate our early indeavour (beside what hath been formerly considered upon the proper grounds of repentance) I here reinforce the consideration of Death in such circumstances, which are apt to engage us upon an early industry. 1. I consider that no man is sure, that he shall not dye suddenly, * and therefore if heaven be worth securing, it were fit that we should reckon every day the vespers of death, and therefore that according to the usuall rites of religion it be begun and spent with religious offices; and let us consider, that those many persons, who are remarked in history to have died suddenly, either were happy by an early piety, or miserable by a sudden death. And if uncertainty of condition be an abatement of felicity, and spoils the good we possesse, no man can be happy but he that hath lived well, that is, who hath secured his condition by an habituall and living piety. For since GOD hath not told us we shall not die suddenly, is it not certain he intended we should prepare for sudden death, as well as against death clothed in any other circumstances? *Fabius* sirnamed the Painter was choaked with a hair in a messe of milk, *Anacreon* with a raisin, Cardinall *Colonna* with figs crusted with ice, *Adrian* the fourth with a flye, *Drusus Pompeius* with a peare, *Domitius Afer Quintilians* Tutour with a full cuppe, * *Casimire* the second, King of Polonia with a little draught of wine, *Amurath* with a full goblet, *Tarquinius Priscus* with a fish-bone. For assoon as a man is born, that which in nature onely remains to him, is to die, and if we differ in the way or time of our abode, or the manner of our exit, yet we are even at last, and since it is not determined by a naturall cause, which way we shall goe, or at what age; a wise man will suppose himself alwayes upon his death-bed; and such suppositions is like making of his will, he is not the neerer death for doing it, but he is the readier for it when it comes.

* Quid quisq; vitet nunquam homini satis
Cautum est in horas.
Navita Bosporum
Pœnus pethorrescit, neq; ultra
Cæca timet aliunde fata.
Miles sagittas & celerem fugam
Parthi: catenas Parthus, & Italum
Robur sed improvisa lethi
Vis rapuit, rapietq; gentes. Hor. l. 2. od. 13
Cicero in Brut.

* Mart. Crom. l. 6. Volaterran. l. 4. c. 22.
Cui nasci contigit, mori restat; interval
lis distinguimur, exitu æquamur. Q. incil.
Dives ne prisco natus ab Inacho
Nil interest, an pauper, & infima
De gente sub Dio moreris,
Victima nil miseranti Orci.
Omnes eodem cogimur. Hor. l. 2. od. 3.

Βιότης μὲν γὰρ χρόνος ἐστὶ βραχὺς· κρυφθεὶς δ' ὕστερον ἡδὺς πεῖσαι θνητὸς τὸν παῖτα χρόνον

4. S. *Jerome* said well; *He deserves not the name of a Christian, who will live in that state of life, in which he will not die.* And indeed it is a great venture to be in an evil state of life; because every minute of it hath

hath a danger; and therefore a succession of actions, in every one of which he may as well perish as escape, is a boldnesse, that hath no mixture of wisdom or probable venture. How many persons have dyed in the midst of an act of sport, or at a merry meeting? *Grimoaldus* a Lombard King dyed with shooting of a Pigeon: *Thales* the Milesian in the Theatre; *Lucia* the sister of *Aurelius* the Emperour playing with her little son was wounded in her breast with a Needle and dyed: *Benno* Bishop of Adelburg, with great ceremo[illegible]nd joy consecrating S. *Michaels* Church, was crowded to death by the people; so was the Duke of Saxony at the inauguration of *Albert I.* The great Lawyer *Baldus* playing with a little Dog was bitten upon the lip, instantly grew mad and perished: *Charles* the eighth of France seeing certain Gentl[illegible]en playing at Tenniscourt, swooned and recovered not. *Henry II.* was killed running at Tilt: *Ludovicus Borgia* with riding the great Horse. And the old *Syracusan Archimedes* was slain by a rude Souldier, as he was making Diagrams in the sand, which was his greatest pleasure. How many Men have dyed laughing, or in the extasies of a great joy? * *Philippides* the Comedian, and *Dionysius* the Tyrant of Sicily, died with joy at the news of a victory. *Diagoras* of Rhodes *, and *Chilon* the Philosopher, expired in the embraces of their sons crowned with an Olympick Lawrel. *Polycrita Naxia* * being saluted the Saviouresse of her country; *Marcus Juventius* when the Senate decreed him honours; the Emperour * *Conrade* the second, when he triumphed after the conquest of Italy, had a joy bigger then their heart, and their phansie swell'd it, till they burst and dyed. Death can enter in at any door: *Philistion* of Nice dyed with excessive laughter, so did the Poet *Philemon*, being provoked to it onely by seeing an Asse eat figs. And the number of persons, who have been found suddenly dead in their beds, is so great, that as it engages many to a more certain and regular devotion for their compline, so it were well it were pursued to the utmost intention of GOD; that is, that all the parts of Religion should with zeal and assiduity be entertain'd and finished, that as it becomes wise Men, we never be surprized with that we are sure will some time or other happen. A great General in Italy at the sudden death of *Alfonsus* of Ferrara, and *Lodovico Corbinelli* at the sight of the sad accident upon *Henry II.* of France now mentioned, turned religious, and they did what GOD intended in those deaths. It concernes us to be curious of single actions, because even in those shorter periods wee may expire and finde our graves. But if the state of life be contradictory to our hopes of Heaven, it is like affronting of a Cannon before a beleaguer'd Town a moneth together; it is a contempt of safety, and a rendring all reason useless and unprofitable; but he onely is wise, who having made death familiar to him by expectation and daily apprehension, does at all instants go forth to meet it. The wise Virgins *went forth to meet the Bridegroom*, for they were ready. Excellent therefore is the counsel of the son of *Sirach*: *Use physick or ever thou be sick, before judgement examine thy self, and in the day of visitation thou shalt finde mercy. Humble thy self before thou be sick, and in the time of sins shew repentance; let nothing hinder thee to pay thy vows in due time, and defer not until death to be justified.*

Crantzius l.3. c.51.
Matthiol. in Dioscor.

**Plin.l.7.c.53*
** Cicer.1. Tuscul.*
** Plut. & Gel. de illust. mulie.*
** Cuspinian.*

Lotus nobiscum est, hilaris cœnavit, & idem
Inventus mane est mortuus Andragoras.
Mart.l.6.

Ecclus.18.19.

I consider that it often happens that in those few dayes of our last visitation, which many men designe for their preparation and repentance, GOD hath expressed by an exteriour accident, that those persons have deceived themselves and neglected their own salvation. S. *Gregory* reports of *Chrysaurius* a Gentleman in the Province of Valery, rich, vitious and witty, lascivious, covetous and proud, that being cast upon his deathbed he phansyed he saw evil spirits coming to arrest him and drag him to hell. He fell into great agony and trouble, shreeked out, called for his son, who was a very religious person, flattered him, as willing to have been rescued by any thing; but perceiving his danger increase and grown desperate, he called loud with repeated clamours, *Give me respite but till the morrow*, and with those words he died, there *being no place left for his repentance, though he sought it carefully with tears* and grones. The same was the case of a drunken Monke, whom Venerable *Bede* mentions. Upon his death-bed he seemed to see Hell opened and a place assigned him neer to *Caiphas* and those who crucified our deerest LORD. The religious persons that stood about his bed, called on him to repent of his sins, to implore the mercies of GOD, and to trust in CHRIST; but he answered with reason enough, *This is no time to change my life, the sentence is passed upon me, and it is too late.* And it is very considerable and sad, * which *Petrus Damianus* tels of *Gunizo*, a factious and ambitious person, to whom, it is said, *the Tempter* gave notice of his approaching death: but when any man preached repentance to him, out of a strange incuriousnesse, or the spirit of reprobation, he seemed like a dead and unconcerned person; in all other discourses he was awake and apt to answer. For GOD had shut up the gates of mercy, that no streams should issue forth to quench the flames of hell; or else had shut up the gates of reception and entertainment, that it should not enter; either GOD denyes to give them pardon when they call, or denyes to them a power to call; they either cannot pray, or GOD will not answer. Now since these stories are related by men learned, pious and eminent in their generations, and because they served no designe but the ends of piety, and have in them nothing dissonant from revelation or the frequent events of providence, we may upon their stock consider, that GODS judgements and visible marks being set upon a state of life, although they happen but seldom in the instances, yet they are of universal purpose and signification. Upon all murderers God hath not thrown a thunderbolt, nor broke all sacrilegious persons upon the wheel of an inconstant and ebbing estate, nor spoken to every oppressour from heaven in a voice of thunder, nor cut off all rebels in the first attempts of insurrection: But because he hath done so to some, we are to look upon those judgements as divine accents, and voices of GOD, threatning all the same crimes with the like events, and with the ruines of eternity: For though GOD does not alwayes make the same prologues to death, yet by these few accidents happening to single persons we are to understand his purposes concerning all in the same condition; it was not the person so much as the estate, which GOD then remarked with so visible characters of his displeasure.

Homil. 12. in Evan.

L. 5. c. 15. hist. Gent. Anglor.

* *Bibliath. ss. pp. tom. 3.*

6. *Matth. 25. 13. 24. 42. Mark. 13. 33. 2 Pet. 3. 11.*

And it seems to me a wonder, that since all the records of Scripture urging the uncertainty of the day of death, the horrour of the day of judgement, the severity of GOD, the dissolution of the world, the certainty of

of our account, still from all these premises the spirit of GOD makes no other inference, but that *we watch, and stand in a readinesse*, that *we live in all holy conversation and godlinesse*, and that there is no one word concerning any other manner of an essentially necessary preparation, none but this; yet that there are doctrines commenced, and rules prescribed, and offices set down, and suppletories invented by Curates of soules how to prepare a vicious person, and upon his death-bed to reconcile him to the hopes and promises of heaven; concerning which I desire that every person would but enquire, where any one promise is recorded in Scripture concerning such addresses, and what articles CHRIST hath drawn up between his Father and us concerning a preparation begun upon our death-bed; and if he shall finde none (as most certainly from the Genesis to the Revelation there is not a word concerning it, but very much against it) let him first build his hopes upon this proposition, that *a Holy life is the onely preparation to a happy death*, and then we can without danger proceed to some other considerations.

---tecum prius ergo volutà Hæc animo ante tubas, galeatum sero duelli Pœnitet--- *Juven. sat* 1. 7.

When a good man or a person, concerning whom it is not certain, he hath lived in habituall vices, comes to dye, there are but two generall wayes of entercourse with him; the one to keep him from new sinnes, the other to make some emendations of the old, the one to fortify him against especiall weakenesses, and proper temptations of that estate, and the other to trimme his lamp, that by excellent actions he may adorne his spirit, making up the omissions of his life, and supplying the imperfections of his estate, that his soule may returne into the hands of its Creatour as pure as it can, every degree of perfection being an advantage so great, as that the losse of every the least portion of it cannot be recompenced with all the good of this world: Concerning the first; the temptations proper to this estate are either weakenesse in faith, despaire or presumption; for whatsoever is besides these, as it is the common infelicity of all the severall states of life, so they are oftentimes arguments of an ill condition, of immortification of vitious habites, and that he comes not to this combate well prepared; such as are covetousnesse, unwillingnesse to make restitution; remanent affections to his former vices, an unresigned spirit, and the like.

8.

In the Ecclesiastical story we finde many dying persons mentioned, who have been very much afflicted with some doubts concerning an article of faith. S. *Gregory* in an epistle he writ to S. *Austin* instances in the temptation on which Eusebius suffered upon his death-bed; and although sometimes the Divill chooses an article, that is not proper to that state, knowing that every such doubt is well enough for his purpose, because of the incapacity of the person to suffer long disputes, and of the iealousy and suspicion of a dying and weake man, fearing least every thing should cozen him, yet it is commonly instanced in the article of the Resurrection or the state of separation or reunion. And it seemes to some persons incredible, that from a bed of sickenesse, a state of misery, a cloud of ignorance, a load of passions a man should enter into the conditionof a perfect understanding, great ioy, and an intellectuall life, a conversation with Angels, a fruition of GOD; the change is greater then his reason; and his faith being in conclusion, tottering like the Arke, and ready to fall, seemes a pillar as unsafe and unable to rely on, as a banke of turfe in an Earthquake. Against this, a generall remedy is prescribed by spiritual persons, that the sick man should apprehend all changes of persuasion, which hapned to him in his sickness, contradictory to those

De præconio S. Hieron.

Part III.

assents; which in his cleareſt uſe of reaſon he had, to be temptations and arts of the Devil; and he hath reaſon ſo to think, when he remembers how many comforts of the ſpirit of GOD, what joyes of religion, what ſupport, what aſſiſtances, what ſtrengths he had in the whole courſe of his former life upon the ſtock of faith, and intereſt of the doctrine of Chriſtianity. And ſince the disbelieving * the promiſes Evangelicall at that time can have no end of advantage, and that all wiſe men tell him, it may have an end to make him looſe the title to them, and do him infinite diſadvantage upon the ſtock of intereſt and prudence, he muſt reject ſuch fears, which cannot help him, but may ruin him. For all the works of grace, which he did upon the hopes of GOD, and the ſtock of the Divine revelations, (if he failes in his hold upon them) are all rendred unprofitable. And it is certain, if there be no ſuch thing as immortality and reſurrection, he ſhall looſe nothing for believing there is, but if there be, they are loſt to him for not believing it.

* *In hunc fere modum moribundus diſſeruit Socrates, apud Platonem in Phædon.*

Εἰ μὲν γὰρ μέλλοιμι ἀλυσθήσεσθαι ὅπως ἐγὼ λέγω, κινδυνεύω ἴσως καὶ αὐτὸς χρῆναι τὸν προδιδάσκειν· εἰ δὲ μὴ δεῖ πολλὰ διαλύσασθαι· ἀλλ' οὐ τάχιστα τὸν χρόνον τοῦτον τὸν περὶ τοῦ θανάτου ἄπιθι τοῖς παροῦσιν ἀπολογησόμενος· ἐμοὶ δὲ ἄγχιστα μοὶ αὐτὰ οὐ ξυνδιαλελεῖ (κακὸν γὰρ ἂν ἦν) ἀλλ' ὀλίγον ὕστερον ἀπολεῖται. *Non abs re erit ut Moribundus ſi non de articulis fidei differat & ſentiat de fiduciâ compertæ veritatis, at ſaltem, (quod de Socrate dixit Tertullianus) de induſtria conſultæ æquanimitatis.*

9. But this is alſo to be cured by proper arguments. And there is no Chriſtian man, but hath within him, and carries about him demonſtrations of the poſſibility and great inſtances of the credibility of thoſe great changes, which theſe tempted perſons have no reaſon to diſtruſt but becauſe they thinke them too great, and to good to be true. And here, not onely conſideration of the Divine power, and his eternall goodneſſe is a proper Antidote, but alſo the obſervation of what we have already received from GOD. To be raiſed from nothing to ſomething is a mutation not leſſe then infinite, and from that which we were in our firſt conception to paſſe into ſo perfect and curious bodies and to become diſcurſive, ſenſible, paſſionate, and reaſonable, and next to Angels is a greater change, then from this ſtate to paſſe into that excellency and perfection of it, which we expect as the melioration and improvement of the preſent; for this is but a mutation of degrees; that of ſubſtance; this is more ſenſible; becauſe we have perception in both ſtates, that is of greater diſtance, becauſe the firſt terme we were ſo removed from what we are, that we could not perceive what then we were; much leſſe deſire to be what we now perceive; and yet GOD did that for us unaſked, without any obligation on his part, or merit on ours; much rather then may we be confident of this alteration of accidents and degrees; becauſe GOD hath obliged himſelf by promiſe; he hath diſpoſed us to it by qualities actions and habites, which are to the ſtate of glory as infancy is to manhood, as elements are to excellent diſcourſes, as bloſſoms are to ripe fruits; and he that hath wrought miracles for us, preſerved us in dangers, done ſtrange acts of providence, ſent his Son to take our nature, made a Virgin to bear a Son, and GOD to become Man, and two natures to be one individuall perſon, and all in order to this end, of which we doubt, hath given us ſo many arguments

arguments of credibility, that if he had done any more, it would not have been left in our choice to believe or not believe; and then much of the excellency of our faith would have been lost. Adde to this, that we are not tempted to disbelieve the Roman story, or that *Virgils* Æneids were writ by him, or that wee our selves are descended of such parents; because these things are not onely transmitted to us by such testimony, which we have no reason to distrust, but because the tempter cannot serve any end upon us by producing such doubts in us; and therefore since we have greater testimony for every article of faith, and to believe it, is of so much concernment to us, we may well suspect it to be an artifice of the Devil to rob us of our reward; this proceeding of his being of the same nature with all his other temptations, which in our life time like fiery darts he threw into our face to despoil us of our glory and blot out the image of GOD imprinted on us.

2. If the Devil tempts the sick person to despair, he who is by GOD appointed to minister a word of comfort, must fortifie his spirit with consideration and representment of the divine goodnesse, manifest in all the expresses of nature and grace, of providence and revelation; that GOD never extinguishes the smoaking flax nor breaks the bruised reed; that a constant and a hearty endeavour is the sacrifice which GOD delights in; that in the firmament of Heaven there are little Starres, and they are most in number; and there are but few of the greatest magnitude; that there are *children and babes in* CHRIST as well as strong Men; and amongst these there are great difference; that the interruptions of the state of grace by intervening crimes if they were rescinded by repentance they were great danger in the interval, but served as increment of the Divine Glory, and arguments of care and diligence to us at the restitution. These and many more are then to bee urged when the sick person is in danger of being swallowed up with overmuch sorrow; and therefore to bee insisted on in all like cases as the Physician gives him Cordials, *that we may doe charity* to him and minister comfort, *not because they are alwayes necessary*, even in the midst of great sadnesses and discomforts. For wee are to secure his love to GOD, that he acknowledge the Divine Mercy, that he believes the article of remission of sinnes, that he be thankfull to GOD for the blessings which already he hath received, and that he lay all the load of his discomfort upon himself, and his own incapacities of mercy; and then the sadnesse may be very great, and his tears clamorous, and his heart broken all in pieces, and his humility lower then the earth, and his hope indiscernable, and yet no danger to his final condition: despair reflects upon GOD, and dishonours the infinity of his mercy, and if the sick person do but confesse that GOD is not at all wanting in his promises, but ever abounding in his mercies, and that it is want of the condition on his own part, that makes the misery, and that if he had done his duty GOD would save him; let him be assisted with perpetual prayers, with examples of lapsed and returning sinners, whom the Church celebrates for Saints, such as *Mary Magdalen*, *Mary* of Egypt, *Asta*, *Thasis*, *Pelagia*: let it be often inculcated to him, that as GODS mercy is of it self infinite, so its demonstration to us is not determined to any certain period, but hath such latitudes in it, and reservations,

10. Θαῤῥεῖν χρὴ φιλάνθρωπε, παρ' ἐλευθέρου ἔστιν ἁμάρτημα· Ἕλπιδας δὲ ζωῆτον, ἀνίλπιστος ἡ σωτηρία. *Theo.* Ἐν ἐλπίσι χρὴ τὰς σοφὰς ἔχειν βίον· Ἀνθρώπῳ δ' ἀτυχοῦντι σώζεται μόνη τὸ ἐλπίδ'. *Menand.*

which as they are apt to restrain too great boldnesse, so to become sanctuaries to disconsolate persons; let him be invited to throw himself upon GOD upon these grounds, that he who is our *Judge*, is also our *Advocate* and *Redeemer*, that he knowes and pities our infirmities, and that our very hoping in him does endear him, and he will deliver us the rather for our confidence, when it is balanced with reverence and humility; and then all these supernumerary fears are advantagous to more necessary graces, and do more secure his finall condition, then they can disturb it.

11. When Saint *Arsenius* was neer his death, he was observed to be very tremulous, sad, weeping and disconsolate. The standers by asked the reason of his fears, wondring that he having lived in great sanctity for many years, should not now rejoyce at the going forth of his prison. The good man confessed the fear, and withall said it was no other then he had alwayes born about with him in the dayes of his pilgrimage, and what he then thought a duty, they had no reason now to call either a fault or a misery. Great sorrowes, fears, and distrustings of a mans own condition are oftentimes but abatements of confidence or a remission of joyes and gayeties of spirit, they are but like salutary clouds, dark and fruitfull; and if the tempted person be strengthened in a love of GOD though he goe not further in his hopes then to believe a possibility of being saved, then to say, *GOD can save him, if he please*, and to pray that he will save him, his condition is a state of grace, it is like a root in the ground trod upon, humble and safe, not so fine as the state of flowers, yet that which will spring up in as glorious a resurrection, as that which looks fairer and pleases the sense, and is indeed a blessing, but not a duty.

12. But there is a state of Death-bed, which seems to have in it more Question, and to be of nicer consideration. A sick person after a vitious and base life; and if upon whatsoever he can do, you give him hopes of a pardon, where is your promise to warrant it? if you do not give him hopes do you not drive him to despaire and ascertaine his ruine to verify your proposition? To this I answer, that despaire is opposed to hope, and hope relies upon the Divine promises; and where there is no promise, there the despaire is not a sin, but a meere impossibility. The accursed spirits which are sealed up to the judgement of the last day cannot hope; and he that repents not, cannot hope for pardon; and therefore if all the state of death-bed can produce, be not the duty of repentance, which is required of necessity to pardon, it is not in such a person properly to be called *despair*, any more then it is blindnesse in a stone, that it cannot see: Such a man is not within the capacities of pardon, and therefore all those acts of exteriour repentance, and all his sorrow and resolution and tears of emendation, and other preparatives to interiour repentance are like oil poured into mortal wounds, they are the care of the Physician; and these are the cautions of the Church, and they are at no hand to be neglected. For if they do not alter the state, they may lessen the judgement, or procure a temporal blessing; and if the person recover, they are excellent beginnings of the state of grace, and if they be pursued in a happy opportunity, will grow up into glory.

13. But if it be demanded, whether in such cases the Curate be bound to give

give absolution? I can give no other answer but this, that if he lye under the censure of the Church the laws of the Church are to determine the particular, and I know no Church in the world, but uses to absolve death-bed penitents upon the instances of those actions of which their present condition is capable; though in the primitive ages in some cases they denyed it. But if the sick person be under no positive censure, and is bound onely by the guilt of habituall vice, if he desires the prayers of the Church, she is bound in charity to grant them; to pray for pardon to him, and all other graces in order to salvation; and if he absolves the penitent, towards GOD it hath no other efficacy but of a solemn prayer, and therefore it were better that all the charity of the office were done, and the solennity omitted, because in the earnest prayer she cooperates to his salvation as much as she can, and by omitting the solennity distinguishes evil livers from holy persons, and walks securely, whilest she refuses to declare him pardoned whom GOD hath not declared to be so: and possibly that form of absolution, which the Churches of the west now use, being indicative and declaratory of a present pardon, are for the very form sake not to be used to death-bed-penitents after a vitious life; because if any thing more be intended in the form then a prayer, the truth of the affirmation may be questioned, and an Ecclesiasticall person hath no authority to say to such a man, *I absolve thee*; but if no more be intended but a prayer, it is better to use a meer prayer, and common form of addresse then such words which may countenance unsecure confidences, evil purposes, and worse lives.

Pœnitentia quæ ab infirmo petitur, infirma est: pœnitentia quæ a moriente tantum petitur, time meo ne & ipsa moriatur. S Aug serm. de tempvide eund lib 50 homil. homil 41 14.

3. If the Devil tempts a sick person, who hath lived well, to presumption, and that he seems full of confidence and without trouble, the care that is then to be taken is to consider the disease, and to state the Question right. For at some instants and periods GOD visits the spirit of a man, and sends the immission of a bright ray into him, and some good men have been so used to apprehensions of the Divine mercy, that they have an habituall cheerfulnesse of spirit and hopes of salvation. S. *Jerome* reports that *Hilarion* in a death-bed agony felt some tremblings of heart, till reflecting upon his course of life he found comforts springing from thence by a proper emanation, and departed cheerfully: and *Hezekiah* represented to GOD in prayer the integrity of his life, and made it the instrument of his hope; and nothing of this is to be called *presumption*, provided it be in persons of eminent sanctity and great experience, old Disciples, and the more perfect Christians; but because such persons are but seldome and rare, if the same confidence be observed in persons of common imperfection and an ordinary life, it is to be corrected and allayed with consideration, of the Divine severity and justice, and with the strict requisites of a holy life, with the deceit of a mans own heart, with consideration and generall remembrances of secret sins, and that the most perfect state of life hath very great needs of mercy, and *if the righteous scarcely be saved where shall the ungodly and the sinner appear*? And the spirit of the man is to be promoted aud helped in the encrease of contrition, as being the proper deleterie to cure the extravagancies of a forward and intemperate spirit.

Egredere anima, quid times? septuaginta prope annis servisti Christo, & jam mori times? S. Hier. in vita Hillar.

Væ vitæ etiam laudabili, si sine misericordia discutias eam. S. Aug. l. 9. confess.

15.

But there is a presumption commenced upon opinion, relying either upon a perswasion of single predestination, or else (which is worse)

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upon imaginary securities, that heaven is to be purchased upon conditions easier then a dayes labour, and that an evil life may be reconciled to heaven by the intervening of little or single acts of piety or repentance. If either of them both have actually produced ill life, to which they are apt, or apt to be abused, the persons are miserable in their condition, and cannot be absolutely remedied by going about to cure the presumption; that was the cause of all, but now it is the least thing to be considered; his whole state is corrupted, and men will not by any discourses or spirituall arts used on their death-beds be put into *a state of grace*; because then is no time to change *the state*, and there is no mutation then, but by single actions; from good to better a dying man may proceed, but not from the state of reprobation to the life of grace; and yet it is good charity to unloose the bonds of *Satan*, whereby the man is bound and led captive at his will, to take off the presumption by destroying the cause, and then let the work of grace be set as forward as it can, and leave the event to GOD; for nothing else is left possible to be done. But if the sick man be of a good life, and yet have a degree of confidence beyond his vertue upon the phansy of predestination, it is not then a time to rescind his opinion by a direct opposition, but let him be drawn off from the consideration of it, by such discourses as are apt to make him humble and penitent; for they are the most apt instruments to secure the condition of the man, and attemper his spirit. These are the great temptations incident to the last scene of our lives; and are therefore more particularly suggested by the Tempter, because they have in them something contrary to the universall effect of a holy life, and are designes to interpose between the end of the journey, and the reception of the crown; and therefore it concernes every man who is in a capacity of receiving the end of his faith, the salvation of his soul, to lay up in the course of his life something against this great day of expence, that he may be better fortified with the armour of the spirit against these last assaults of the Devil, that he may not shipwrack in the haver.

16. *Eschewing evil* is but the one half of our work, we must also *do good*; and now in the few remanent dayes or hours of our life, there are certain exercises of religion, which have a speciall relation to this state, and are therefore of great concernment to be done, that we may make our condition as certain as we can, and our portion of glory greater, and our pardon surer, and our love to increase, and that our former omissions and breaches be repaired with a condition in some measure proportionable to those great hopes which we then are going to possesse. And 1. Let the sick person in the beginning of his sickness, and in every change and great accident of it make acts of resignation to GOD, and intirely submit himself to the divine will, remembering, that sickness may do the work of GOD, and produce the effect of the spirit, and promote the interests of his soul, as well as health, and oftentimes better, as being in it self and by the grace of GOD apt to make us confesse our own impotency and dependencies, and to understand our needs of mercy and the continuall influences and supports of heaven; to withdraw our appetites from things below; to correct the vanities and insolencies of an impertinent spirit: to abate the extravagancies of the flesh; to put our carnall lusts into fetters and disability, to remember

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is of our state of pilgrimage, that this is our *way* and our stage of trouble and banishment, and that Heaven is our *country*; for so, sickness is the trial of our patience, a fire to purge us, an instructer to teach us, a bridle to restrain us, and a state inferring great necessities of union and adhæsions unto GOD. And as upon these grounds we have the same reason to accept sickness at the hands of GOD, as to receive physick from a Physician; so it is an argument of excellent grace to give GOD hearty thanks in our disease, and to accept it cheerfully, and with spiritual joy.

17. Some persons create to themselves excuses of discontent, and quarrel not with the pain, but the ill consequents of sickness, it makes them troublesome to their friends, and consider not that their friends are bound to accept the trouble, as themselves to accept the sickness; that to tend the sick is at that time allotted for the portion of their work, and that charity receives it as a duty, and makes that duty to be a pleasure: and however, if our friends account us a burden, let us also accept that circumstance of affliction to our selves with the same resignation and indifferency, as we entertain its occasion, the sickness it self; and pray to GOD to enkindle a flame of charity in their breasts, and to make them compensation for the charge and trouble we put them to, and then the care is at an end. But others excuse their discontent with a more religious colour, and call the disease their trouble and affliction, because it impedes their other parts of duty, they cannot preach or study or do exteriour assistances of charity and almes, or acts of repentance and mortification. But it were well, if we could let GOD proportion out our work, and set our task; let him choose what vertues we shall specially exercise; and when the will of GOD determines us, it is more excellent to endure afflictions with patience, equanimity, and thankfulness, then to do actions of the most pompous religion and laborious or expensive charity; not onely because there is a deliciousness in actions of religion and choice, which is more agreeable to our spirit, then the toleration of sickness can be, which hath great reward, but no present pleasure; but also because our suffering and our imployment is consecrated to us, when GOD chooses it, and there is then no mixtures of imperfection, or secular interest, as there may be in other actions even of an excellent religion, when our selves are the choosers. And let us also remember, that GOD hath not so much need of thy works, as thou hast of patience, humility, and resignation. *S. Paul* was far a more considerable person then thou canst be, and yet it pleased GOD to shut him in prison for two yeers, and in that interval, GOD secured and promoted the work of the Gospel: and although *Epaphroditus* was an excellent Minister, yet GOD laid a great sickness upon him, and even in his disease gave him work enough to do, though not of his own choosing; and therefore fear it not, but the ends of religion or duty will well enough proceed without thy health; and thy own eternal interest, when GOD so pleases, shall better be served by sickness and the vertues which it occasions, then by the opportunities of health, and an ambulatory active charity.

18. When thou art resigned to GOD, use fair and appointed means for thy recovery; trust not in thy spirit upon any instrument of health; as thou art willing to be disposed by GOD, so look not for any event upon the stock of any other cause or principle; be ruled by the Physician and the people appointed to tend thee, that thou neither become troublesome to

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them, nor give any signe of impatience or a peevish spirit. But this advice onely meanes, that thou do not disobey them out of any evil principle; and yet if reason be thy guide to choose any other aide, or follow any other counsel, use it temperately, prudently and charitably. It is not intended for a duty, that thou shouldest drink oyl instead of wine, if thy Minister reach it to thee, as did Saint *Bernard*; nor that thou shouldest accept a cake tempered with Linseed oil instead of oil of Olives, as did F. *Stephen*, mentioned by *Ruffinus*; but that thou tolerate the defects of thy servants, and accept the evil accidents of thy disease, or the unsuccessefulnesse of thy Physicians care, as descending on thee from
2 *Chro.* 16. 12. the hands of GOD. *Asa* was noted in Scripture, that in his sickness he sought not to the *LORD*, but to the *Physicians*. *Lewis* the 11. of France, was then the miserablest person in his Kingdom, when he made himself their servant, courting them with great pensions and rewards, attending to their rules as Oracles, and from their mouthes waited for the
" sentence of life or death: we are in these great accidents, especially to
" look upon GOD as the disposer of the events, which he very often dispo-
" ses contrary to the expectation we may have of probable causes; and some-
" times without physick we recover, and with physick and excellent appli-
" cations we grow worse and worse; and GOD it is, that makes the reme-
dies unprosperous; in all these and all other accidents if wee take care that the sickness of the body derive not it self into the soul, nor the pains of one procure impatience of the other, we shall alleviate the burden and make it supportable and profitable: and certain it is, if Men knew well to bear their sicknesses, humbly towards GOD, charitably towards our Ministers and cheerfully in themselves, there were no greater advantage in the world to be received then upon a sick bed; and that alone hath in it the benefis of a Church, of a religious Assembly, of the works of charity and labour. And since our souls eternal well-being depends upon the charities and providence and veracity of GOD, and we have nothing to shew for it but his word and goodnesse, and that is infinitely enough, it is but reason we be not more nice and scrupulous about the usage and accommodation of our body; if we accept at GODS hand sadnesse and dryness of affection and spirituall desertion patiently and with indifferency, it is unhandsome to expresse our selves lesse satisfied in the accidents about our body.

Νόσος δ' ἀναγκαῖα καὶ θνητὸς φύσις. *Sophocl. Phædr.*

19. Νομίζω μὲν γὰρ ἐγὼ καὶ ἐνθάδε βίον ὡς ἂν εἰκαίως κυρῆσαι τῷ· καὶ ὃ θάνατον γένοιτο εἰς ἃ ὄντως εἶσιν ἡμῖν ἃ ὠφελήματα τοῖς φιλοσοφήσασι *Strabo. l.* 15.

But if the sickness proceed to death, it is a new charge upon our spirits, and GOD calls for a final and intire resignation into his hands; and to a person who was of humble affections, and in his life time of a mortified spirit, accustomed to bear the yoke of the LORD, this is easie, because he lookes upon death not onely as the certaine condition of nature, but as a necessary transition to a state of blessednesse, as the determination of his sickness, the period of humane infelicities, the last change of condition, the beginning of a new, strange, and excellent life, a security against sin, a freedom from the importunities of a tempter, from the tyranny of an imperious lust, from the rebellion of Concupiscence, from the disturbances and tempests of the irascible faculty, and from the fondnesse and childishnesse of the concupiscible; and (Saint *Ambrose* sayes well) *the trouble of this life and the dangers are so many, that in respect of them death is a remedy*, and a fair proper ob-

Pero Nate, sulpice cælum: Non enim tibi vita scriptur, sed mutatur in melius, dixit mater Symphoriani apud Ambros. in vita Symphor. prem. in c. 7. Jobi.

ject

ject of desires. And we finde that many Saints have prayed for death, that they might not see the persecutions and great miseries incumbent upon the Church, and if the desire be not out of impatience, but of charity, and with resignation, there is no reason to reprove it. *Elias* prayed that GOD would take his life, that he might not see the evils of *Ahab* and *Iezebel*, and their vexations intendments against the Prophets of the 'LORD. And S. *Austin* upon the incursion of the Vandals into Africa, 'called his Clergy together, and at their *chapter* told them, he had 'prayed to GOD either to deliver his people from the present calamity, 'or grant them patience to bear it, or that he would take him out of the 'world, that he might not see the miseries of his Diocese; adding 'that GOD had granted him the last; and he presently fell sick, and dyed in the siege of his own *Hippo*. And if death in many cases be desireable, and for many reasons, it is alwaies to be submitted to, when GOD calls. And as it is alwaies a misery to fear death, so it is very often a sin, or the effect of sin. If our love to the world hath fastened our affections here, it is a direct sin; and this by the son of *Sirach* noted to be the case of rich and great personages. *How bitter ô death is thy remembrance to a man, that is at rest in his possessions!* But if it be a fear to perish in the ruins of eternity, they are not too blame for fearing, but that their own ill lives hath procured the fear. And yet there are persons in the state of grace, but because they are in great imperfection, have such lawfull fears of death and of entring upon an uncertain sentence, which must stand eternally irreversible, be it good or bad; that they may with piety and care enough pray *Davids* prayer, *O spare me a little that I may recover my strength, before I go hence and be no more seen.* But in this and in all other cases, death must be accepted *without murmure*, though *without fear* it cannot. A man may pray to be delivered from it, and yet if GOD will not grant it, he must not go as one hal'd to execution, but if with all his imperfect fears he shall throw himself upon GOD, and accept his sentence as righteous, whether it speak life or death, it is an act of so great excellency, that it may equall the good actions of many succeeding and surviving dayes; and peradventure a longer life will be yet more imperfect, and that GOD therefore puts a period to it, that thou mayest be taken into a condition more certain, though lesse eminent. However, let not the fears of nature or the fear of reason or the fears of humility become accidentally criminall by a murmure or a pertinacious contesting against the event, which we cannot hinder, but ought to accept by an election secondary, rationall and pious, and upon supposition, that GOD will not alter the sentence passed upon thy temporall life; alwaies remembring that in Christian philosophy, death hath in it an excellency, of which the Angels are not capable. For by the necessity of our nature we are made capable of dying for the holy JESUS: and next to the priviledge of that act, is our willingnesse to die at his command, which turns necessity into vertue, and nature into grace, and grace to glory.

Hoc homo morte lucratur ne malum immortale esset. Naz. --χρειττον γὰρ εἰς ἅπαξ θανεῖν ἢ τοὺς ἀπάντας ἡμέρας πάσχειν κακῶς.. *Eschyl. Prometh.* 1 *Kings* 19. 4. *In vita S. Aug.* c. 16.

Fortem posce animum mortis terrore carentem
Qui spatium vitæ extremum inter munera ponat,
Naturæ quid ferre queat quemcunq; laboret;
Nesciat irasci, cupiat nihil.-- Juven.

Ecclus. 41. 1.

When the sick person is thus disposed, let him begin to trim his wedding garment, and dresse his lamp with the repetition of acts of repentance, perpetually praying to GOD for pardon of his sins, representing to him-

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himself the horror of them, the multitude, the obliquity, being helped by arguments apt to excite contrition, by repetition of penitential Psalmes and holy Prayers; and he may by accepting and humbly receiving his sickneſſe at GODS hand, transmit it into the condition of an act or effect of repentance, acknowledging himself by sin to have deserved and procured it, & praying that the punishment of his crimes may be here, and not reserved for the state of separation, and for ever; but above all single acts of this exercise, we are concerned to see that nothing of other Mens goods stick to us, but let us shake it off as we would a burning coal from our flesh; for it will destroy us, it will carry a curse with us, and leave a curse behinde us. Those who by thy meanes or importunity have become * vitious, exhort to repentance and Holy life; those whom thou hast cozened into crimes restore to a right understanding; those who are by violence and interest lead captive by thee to any undecency, restore to their liberty, and encourage to the prosecution of holinesse; discover and confesse thy fraud and unlawfull arts, cease thy violence and give as many advantages to vertue as thou hast done to vitiousnesse. Make recompence for bodily wrongs, such as are wounds, dismembrings, and other disabilities; restore every man as much as thou canst to that good condition from which thou hast removed him, restore his fame, give back his goods, return the pawn, release forfeitures, and take off all injust invasions or surprizes of his estate, pay debts, satisfy for thy fraud and injustice as far as thou canst, and as thou canst, and as soon, or this alone is weight enough, no lesse then a milstone about thy necke. But if the dying man be *of God*, and in the state of grace, that is, if he have lived a holy life, repented seasonably, and have lead a just sober and religious conversation in any acceptable degree, it is to be supposed he hath no great account to make for unrepented injuries and unjust detentions: for if he had detained the goods of his neighbour fraudulently or violently without amends, when it is in his power and opportunity to restore, he is not the man we suppose him in this present question; and although in all cases he is bound to restore according to his ability, yet the act is lesse excellent, when it is compelled, and so it seemes to be, if he have continued the injustice, till he is forced to quit the purchase. However, if it be not done till then, let it be provided for then; and that I presse this duty to pious persons at this time, is only to oblige them to a diligent scrutiny concerning the lesser omissions of this duty in the matter of fame, or lesser debts, or spirituall restitution; or that those unevenesses of account, which were but of late transaction may now be regulated, and that whatsoever is undone in this matter from what principle soever it proceeds, whether of sin, or only of forgetfulnesse, or of imperfection, may now be made as exact as we can, and are obliged, and that those excuses which made it reasonable and lawfull to deferre restitution, as want of opportunity, cleerneſſe of ability, and accidentall inconvenience be now laid aside, and the action be done or provided for in the midst of all objections and inconvenient circumstances, rather then to omit it and hazard to perform it.

* Detestiores sunt qui vitam, moresq; bonorum corrumpunt, his qui substantias et prædia diripiunt. S. Gregor.

21. Hither also I reckon resolutions, and forfeited purposes of emendation, and greater severity, in case God return us to hopes of life; which therefore must be reinforced, that we may serve the ends of God and understand all his purposes, and make use of every opportunity; every sick-

nesse

neſſe laid upon us being with a deſigne of drawing us neerer to God; and even holy purpoſes are good actions of the ſpirit, and principles of Religion; and though alone they cannot do the work of grace or change the ſtate when they are ineffectuall, that is, when either we will not bring them into act, or that God will not let us, yet to a man already in the ſtate of grace they are the additions of ſomething good, and are like blowing of coales, which although it can put no life into a dead coale yet it makes a live coale ſhine brighter, and burne clearer, and addes to it ſome accidentall degrees of heat.

22. Having thus diſpoſed himſelfe to the peace of God, let him make peace with all thoſe in whom he knows or ſuſpects any minutes of anger, or malice, or diſpleaſure towards him, ſubmitting himſelf to them with humility, whom he unworthily hath diſpleaſed, aſking pardon of them who ſay they are diſpleaſed, and offering pardon to them that have diſpleaſed him; and then let him crave the peace of holy Church. For it is all this while to be ſuppoſed that he hath uſed the aſſiſtance and prayers, the counſel and the advices of a ſpiritual Man, and that to this purpoſe he hath opened to him the ſtate of his whole life, and made him to underſtand what emendations of his faults he hath made, what acts of repentance he hath done, how lived after his fall and reparation, and that he hath ſubmitted all that he did or undid, to the diſcerning of a holy Man, whoſe office it is to guide his ſoul in this agony and laſt offices. All Men cannot have the bleſſing of a wiſe and learned Miniſter, and ſome dye, where they can have none at all; yet it were a ſafer courſe to do as much of this as we can; and to a competent perſon if we can; if we cannot, then to the beſt we have, according as we judge it to be of ſpiritual advantage to us; for in this conjuncture of accidents, it concernes us to be ſure, if we may, and not to be deceived, where we can avoid it; becauſe we ſhall never return to life to do this work again; and if after this entercourſe with a ſpiritual guide, we be reconciled by the ſolemn prayer of the Church, the prayer of abſolution, it will be of great advantage to us; we depart with our fathers bleſſing, we dye in the actual communion of the Church, we hear the ſentence of GOD applyed after the manner of Men, and the promiſe of pardon made circumſtantiate, material, preſent, and operative upon our ſpirits, and have our portion of the promiſe, which is recorded by S. *James*, that *if the elders of the Church pray over a ſick perſon* fervently and effectually (adde ſolemnly) *his ſins ſhall be forgiven him* (that is, ſuppoſing him to be in a capacity to receive it) becauſe ſuch prayers of ſuch a Man are very prevalent.

ωφέλιμον δὲ πρὸς τελευτήσαντα ἅγιος καὶ σοφὸς ἀνὴρ ἔχθρος ἢ τις, γένηται φίλος τότε.

23. All this is in a ſpiritual ſenſe, *waſhing the hands in innocency*, and then let him *go to the altar*: let him not for any excuſe leſſe then impoſſibility omit to receive the holy Sacrament; which the Fathers aſſembled in the great Nicene Councel have taught all the Chriſtian world to call *the moſt neceſſary proviſions for our laſt journey*, which is the memory of that death by which we hope for life, which is the ſeed of immortality and the reſurrection of our bodies, which unites our ſpirit to CHRIST, which is a great defenſative againſt the hoſtilities of the Devil, which is the moſt ſolemn prayer of the Church, united and made acceptable by the ſacrifice of CHRIST, which is then repreſented and exhibited to GOD, which is the great inſtrument of ſpiritual increaſe, and the growth of grace, which is duty and reward, food & phyſick, health and pleaſure, deletery and cordial, prayer and thankſgiving,

ὡφεῖ δὲ τῶν ἐξοδιαζόντων ὁ παλαιὸς καὶ καινικὸς νόμος φυλαχθέντας καὶ τὸν τελευτὴν καὶ ἀναστασίμου ἐλπίδος μὴ ἀποστερεῖσθαι. *Conc. Nicen. c.* 13.

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giving an union of mysteries, the marriage of the soul, and the perfection of all the rites of Christianity: Dying with the holy Sacrament in us is a going to GOD with CHRIST in our arms, and interposing him between us and angry sentence; but then we must be sure that we have done all the duty, without which we cannot communicate worthily. For else Satan comes in the place of CHRIST, and it is a horror not lesse then infinite to appear before GODS tribunall, possessed in our souls with the spirit of darknesse. True it is, that by many laws of the Church the Bishop and the minister are bound to give the holy Eucharist to every person, who in the article or apparent danger of death desires it; provided that he hath submitted himself to the imposition and Counsels of the Bishop or Guide of his soul, that in case he recovers he may be brought to the peace of GOD and his Church by such steps and degrees of repentance by which other publike sinners are reconciled. But to this gentlenesse of Discipline, and easinesse of administration those excellent persons who made the *Canons* thought themselves compelled by the rigour of the Novatians; and because they admitted not lapsed persons to the peace of the Church upon any termes, though never so great, so publike, or so penall a repentance, therfore these, not only remitted them to the exercise and station of penitents, but also to the Communion. But the Fathers of the Councel of *Eliberis* denied this favours to persons, who after baptisme were Idolaters; either intending this as a great argument to affright persons from so great a crime, or else believing that it was unpardonable after baptisme, a contradiction to that state, which we entred into by Baptisme, and the Covenant Evangelicall: However, I desire all learned persons to observe it, and the lesse learned also to make use of it, that those *more ancient councels of the Church* which commanded the holy Communion to be given to dying persons, meant onely such, which according to the custome of the Church were under the conditions of repentance, that is, such to whom punishment and Discipline of divers yeers were injoyned, and if it hapned they died in the interuall, before the expiration of their time of reconciliation, then they admitted them to the Communion: which describes to us the doctrine of those ages, when religion was purer and discipline more severe, and holy life secured by rules of excellent government; that those onely were fit to come to that feast, who before their last sickness had finished the repentance of many years, * or at least had undertaken it: and certainly it were great charity to deny the communion to persons, who have lived vitiously till their death; provided it be by competent authority, and done sincerely, prudently and without temporall interest; to other persons who have lived good lives or repented of their bad, though lesse perfectly, it ought not to be denied, and they lesse ought to neglect it.

Concil. Nicen. can. eod. Conc. Ancyr. c. 6.

Conc. Aurelian. 2. c. 12.

Conc. Elibe. c. 1.

Μετὰ δοκιμασίας ὁπόσον ὅπου δίπτω. Concil. Nicen. c. 13.

Τότοις ὅτι ἔδοξε δεχθῆναι. Conc. Ancy. c. 6.

De his qui in penitentia positi vita excesserũt, placuit nullum communione vacuum debere dimitti. Conc. Aurel. 2. c. 12.

* *Vide Concil. Eliber. c. 46. & cap. 69.*

But as every man must put himselfe, so also he must put his house in order, make his will, if he have an estate to dispose of; and in that he must be carefull to do justice to every man, and charity to the poor, according as GOD hath enabled him: and though charity is then very late, if it begins not earlyer, yet if this be but an act of an ancient habite it is still more perfect, as it succeedes in time, and superaddes to the former stock; and among other acts of duty let it be remembred that it is excellent charity to leave our *will* and desires clear, plain, and determinate, that contention and law-

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law-suites may be prevented by the explicate declaration of the legacies. At last and in all instances and periods of our following dayes let the former good acts be renewed; let GOD be praised for all his graces and blessings of our life, let him be intreated for pardon of our sins, let acts of love and contrition, of hope, of joy, of humility be the work of every day, which GOD still permits us, alwaies remembring to ask remission for those sins we remember not; and if the condition of our sickness permits it let our last breath expire with an act of love that it may begin the charities of eternity, and like a taper burnt to its lowest base, it may go out with a great emission of light, leaving a sweet smell behinde us to perfume our coffin, and that these lights newly made brighter or trimmed up in our sickness, may shine about our hearse, that they may become arguments of a pious sadness to our friends, (as the charitable coats, which *Dorcas* made were to the widows) and exemplar to all those, who observed, or shall hear of our holy life and religious death. But if it shall happen, that the disease be productive of evil accidents, as a disturbed phansie, a weakned understanding, wilde discourses, or any deprivation of the use of reason, it concerns the sick persons in the happy intervalls of a quiet untroubled spirit to pray earnestly to God that nothing may passe from him in the rages of a feaver or worse distemper, which may lesse become his duty, or give scandal, or cause trouble to the persons in attendance; and if he shall also renounce and disclaime all such evil words, which his disease may speak, not himself, he shall do the duty of a Christian and a prudent person, and after these preparatives, he may with piety and confidence resign his soul into the hands of GOD to be depositted in holy receptacles till the day of restitution of all things. And in the mean time with a quiet spirit descend into that state, which is the lot of *Cæsars* and where all Kings and Conquerors have laid aside their glories.

...Ut se vixisse beatum Dicat, & exacto contentus tempore vitæ Cedat uti conviva satur... Hor. Ser. 1.

THE PRAYER.

O *Eternall and Holy JESUS, who by death hast overcome death, and by thy passion hast taken out its sting, and made it to become one of the gates of heaven, and an entrance to felicity; have mercy upon me now and at the hour of my death; let thy grace accompany me all the dayes of my life, that I may by a holy conversation, and an habituall performance of my duty, waite for the coming of our LORD, and be ready to enter with thee at whatsoever hour thou shalt come. LORD let not my death be in any sense unprovided, nor unruely, nor hasty, but after the common manner of men, having in it nothing extraordinary, but an extraordinary piety, and the manifestation of a great and miraculous mercy. Let my senses and my understanding be preserved entire till the last of my dayes, and grant that I may die the death of the righteous, having first discharged all my obligations of justice, leaving none miserable and unprovided in my departure, but be thou the portion of all*

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all my Friends and relatives, and let thy bleſſing deſcend upon their hea and abide there, till they ſhall meet me in the boſom of our LOR Preſerve me ever in the communion and peace of the Church; and ble my Death-bed with the opportunity of a holy and a ſpirituall Guide, wi the aſſiſtance and guard of Angels, with the perception of the holy Sacr ment, with patience and dereliction of my own deſires, with a ſtrong fai and a firm and humble hope, with juſt meaſures of repentance, and gre treaſures of charity to thee my GOD, and to all the world, that my ſo in the arms of the holy JESUS may be depoſited with ſafety and je there to expect the revelation of thy day, and then to partake the glori of thy kingdom, O eternall and holy JESUS. Amen.

Ad. Sect. 15.

Conſiderations upon the Crucifixion of the holy JESUS.

1. When the ſentence of death pronounced againſt the LOR was to be put in execution, the Souldiers pulled off th robe of mockery, the ſcarlet mantle, which in jeſt the put upon him, and put on his own garments. But as Orig obſerves, the Evangeliſt mentioned not, that they took the crown of thornes; what might ſerve their intereſt they purſue, but no thing of remiſſion or mercy to the afflicted Son of Man; But ſo it becam the King of ſufferings not to lay aſide his imperiall thornes, till they we changed into diademes of glory. But now *Abel* is lead forth by his br ther to be ſlain. A gay ſpectacle to ſatisfie impious eyes, who would not ſt behind, but attended and waited upon the hang-man to ſee the Cataſtroph of this bloody tragedy. But when piety looks on, ſhe beholds a glorio myſtery. Sin laughed to ſee the King of heaven and earth and the gre lover of ſoules inſtead of the ſceptre of his kingdom to bear a tree of cu ſing and ſhame. But piety wept tears of pity, and knew they would me into joy, when ſhe ſhould behold that Croſſe which loaded the ſhoulders her LORD, afterward ſit upon the ſceptres, and be engraved and ſigned u on the foreheads of Kings.

S. Aug. tract. 119. in Johan.

2. It cannot be thought, but the miniſters of Jewiſh malice uſed all the ci cumſtances of affliction which in any caſe were accuſtomed towards mal factors, and perſons to be crucified, and therefore it was that in ſome o figures we ſee our bleſſed LORD deſcribed with a table appendant to th fringe of his garment, ſet full of nailes, and pointed iron; for ſo ſometim they afflicted perſons condemned to that kind of death: and S. *Cyprian* a firm

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firmes that CHRIST did ſtick to the wood, that he carried, being galled with the iron at his heeles, and nailed even before his crucifixion. But this and the other accidents of his journey and their malice ſo cruſhed his wounded, tender, and virginall body, that they were forced to lay the load upon a Cyrenian, fearing that he ſhould die with leſſe ſhame and ſmart, then they intended him: but ſo he was pleaſed to take man unto his aid, not onely to repreſent his own need, and the dolorouſneſſe of his paſſion, but to conſigne the duty unto man, that we muſt entre into a fellowſhip of CHRISTS ſufferings, taking up the Croſſe of Martyrdom, when GOD requires us, enduring affronts, being patient under affliction, loving them that hate us, and being benefactors to our Enemies, abſtaining from ſenſuall and intemperate delight, forbidding to our ſelves lawfull feſtivities and recreations of our wearineſſe, when we have an end of the ſpirit to ſerve upon the ruins of the bodies ſtrength, mortifying our deſires, breaking our own will, not ſeeking our ſelves, being entirely reſigned to GOD; theſe are the croſſe, and the nailes and the ſpear, and the whip, and all the inſtruments of a Chriſtians paſſion. And we may conſider, that every man in this world ſhall in ſome ſenſe or other bear a croſſe, few men eſcape it, and it is not well with them that do; but they onely bear it well that follow CHRIST, and tread in his ſteps, and bear it for his ſake, and walk as he walked; and he that follows his own deſires, when he meetes with a croſſe there, (as it is certain enough he will) bears the croſſe of his concupiſence, and that hath no fellowſhip with the croſſe of CHRIST. By the precept of *bearing the croſſe* we are not tyed to pull evil upon our ſelves, that we may imitate our LORD, in nothing but in being afflicted; or to perſonate the punitive exerciſes of mortification and ſevere abſtinencies, which were eminent in ſome Saints and to which they had ſpeciall aſſiſtances, as others had the gift of chaſtity, and for which they had ſpeciall reaſon, and as they apprehended ſome great neceſſities; but it is required, that *we bear our own croſſe*, ſo ſaid our deereſt LORD; for when croſſe of CHRIST is laid upon us, and we are called to Martyrdom, then it is our own, becauſe GOD made it to be our portion; and when by the neceſſities of our ſpirit, and the rebellion of our body we need exteriour mortifications, and acts of ſelf deniall, then alſo it is our own croſſe, becauſe our needs have made it ſo; and ſo it is, when GOD ſends ſickneſſe or any other calamity; whatever is either an effect of our ghoſtly needs, or the condition of our temporall eſtate, it calls for our ſufferance; and patience and equanimity; for *therefore CHRIST hath ſuffered for us* (ſaith S. Peter) *leaving us an example that we ſhould follow his ſteps*; who bore his Croſſe as long as he could, and when he could no longer, he murmured not, but ſank under it, and then he was content to receive ſuch aid, not which he choſe himſelf, but ſuch as was aſſigned him.

O Carnificinum Cribrum quod credo fore Ita te foratum patibulatum per vias Stimulis, ſi noſter huc reverterit Lener. Plaut. in Mostell.

Tu ipſe patibuli tui bajulus hæres bas ligno quod tuleras, evectionis & paſſionis anxietates ſuſtinens & labores. S. Cypr. de paſſ.

Matth. 16. 24.

1. Peter 2. 21.

3.

JESUS was lead out of the gates of Jeruſalem, that he might become the ſacrifice for perſons without the pale, even for all the world; and the daughters of Jeruſalem followed him with pious tears till they came to Calvary, a place difficult in the aſcent, eminent and apt for the publication of ſhame, full of death and dead bones, polluted and impure, and there *beheld him* all naked, who clothes the field with flowers, and all the world with ſmiles, and the whole globe with the canopy of heaven; and ſo dreſs't, that in every circumſtance was a triumph; by his diſgrace he trampled upon our pride; by his poverty and nakedneſſe he triumphed over our covetouſneſſe

Hebr. 13. 13.

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neſſe and love of riches; and by his pains chaſtiſed the delicacies of our fleſh, and broke in pieces the fetters of concupiſcenſe. For as ſoon as *Adam* was clothed he quitted Paradiſe, and JESUS was made naked, that he might bring us in again. And we alſo muſt be deſpoil'd of all our exteriour adherencies, that we may paſſe through the regions of duty and divine love, to a ſociety of bleſſed ſpirits and a clarified, immortal, and beatified eſtate.

Athanas. de paſſ. & cruce Dom.

4.

There they nailed JESUS with four nails*, fixed his Croſſe in the ground, which with its fall into the place of its ſtation gave infinite torture by ſo violent a concuſſion of the body of our LORD, which reſted upon nothing but four great wounds; where he was deſigned to ſuffer a long and lingering torment. For crucifixion as it was an excellent pain, ſharp and paſſionate, ſo it was *not of quick effect* towards taking away the life. S. *Andrew* was two whole dayes upon the Croſſe; and ſome Martyrs have upon the Croſſe been rather ſtarved and devoured with birds, then killed with the proper torment of the tree. But JESUS took all his paſſion with a voluntary ſuſception, GOD heightning it to great degrees of torment ſupernaturally, and he laid down his life voluntarily, when his Fathers wrath was totally appeaſed towards mankinde.

*---κειθι φοίνιος εἰς ξύλου πίλασπάλυπτος---*Nonn.* Albigenſes primi pinxerunt imaginem Crucifixi uno clavo ſimul utrumq; pedem configente; & virginem Mariam Monoculam; utrumq; in derisionem; led poſtea prior figura retenta eſt, & irrepſit in vulgarem famam. Lucas Tuden l. 2 contr. Albig.

5.

Some have phanſied, that CHRIST was pleaſed to take ſomething from every condition, of which Man ever was, or ſhall be poſſeſſed; taking immunity from ſin, from *Adams* ſtate of innocence, puniſhment and miſery from the ſtate of *Adam* fallen, the fulneſſe of grace from the ſtate of renovation, and perfect contemplation of the Divinity, and beatifick joyes from the ſtate of comprehenſion, and the bleſſedneſſe of Heaven; meaning that the humanity of our bleſſed SAVIOUR did in the ſharpeſt agony of his paſſion behold the face of GOD and communicate in glory. But I conſider, that although the two natures of CHRIST were knit by a myſterious union into one perſon, yet the natures ſtill retain their incommunicable properties. CHRIST as GOD is not ſubject to ſufferings, as a Man he is the ſubject of miſeries; as GOD he is eternal, as Man mortal and commenſurable by time; as GOD, the ſupreme Lawgiver; as Man moſt humble and obedient to the Law; and therefore that the humane nature was united to the Divine, it does not inferre that it muſt in all inſtants partake of the Divine felicities, which in GOD are eſſential, to Man communicated without neceſsity, and by an arbitrary diſpenſation. Adde to this, that ſome vertues and excellencies were in the ſoul of CHRIST, which could not conſiſt with the ſtate of glorified and beatified perſons, ſuch as are humility, poverty of ſpirit, hope, holy deſires, all which having their ſeat in the ſoul, ſuppoſe even in the ſupremeſt faculty a ſtate of pilgrimage; that is, a condition which is imperfect, and in order to ſomething beyond its preſent. For therefore *CHRIST ought to ſuffer* (ſaith our bleſſed LORD himſelf) and *ſo enter into his glory*. And S. *Paul* affirms, that, *we ſee JESUS made a little lower then the Angels for the ſuffering of death crowned with glory and honour*. And again, *CHRIST humbled himſelf, and became obedient unto death, even the death of the Croſſe, wherefore GOD alſo hath highly exalted him, and given him a name above every name*. Thus his preſent life was a ſtate of *merit* and *work*, and as a reward of it he was crowned with *glory* and *immortality*, his Name was exalted, his Kingdom glorified, he was made the LORD of all the Creatures, the firſt-fruits of the Reſurrection, the exemplar of glory, and the Prince

Luke 24. 26. ſecundum vulg. interpr. Hebr. 2. 9 Philip 2. 8 9.

and

and head of the Catholike Church; and becauſe this was his recompenſe and the fruits of his humility and obedience it is certain it was not a neceſſary conſequence and a naturall efflux of the perſonall union of the Godhead with the humanity. This I diſcourſe to this purpoſe, that we may not in our eſteem, leſſen the ſuffering of our deereſt LORD by thinking he had the ſupports of actuall glory in the midſt of all his ſufferings. For there is no one minute or ray of glory, but its fruition does outweigh and make us inſenſible of the greateſt calamities, and the ſpirit of pain, which can be extracted from all the infelicities of this world. True it is, that the greateſt beauties in this world are receptive of an allay of ſorrow, and nothing can have pleaſure in all capacities. The moſt beauteous feathers of the birds of Paradiſe, the *Eſtridge*, or the *Peacock*, if put into our throat are not there ſo pleaſant as to the eye; but the beatifick joys of the leaſt glory of heaven take away all pain, *wipe away all tears from our eyes*; and it is not poſſible, that at the ſame inſtant, the ſoul of JESUS ſhould be raviſhed with glory, and yet abated with pains, grievous and afflictive. On the other ſide ſome ſay, that the ſoul of JESUS upon the croſſe ſuffered the pains of hell, and all the torments of the damned, and that without ſuch ſufferings it is not imaginable he ſhould pay the price, which GODS wrath ſhould demand of us: But the ſame that reproves the one does alſo reprehend the other; for the hope that was the ſupport of the ſoul of JESUS, as it excludes the deſpaire, that is, the torments of accurſed ſouls, ſo it confeſſes an imperfection, that is not conſiſtent with the ſtate of glory. Our deereſt LORD ſuffered the whole condition of humanity, ſin onely excepted, and freed us from hell with ſuffering thoſe ſad pains, and merited heaven for his own humanity, as the head, and all faithfull people as the members of his myſticall body. And therefore his life here was onely a ſtate of pilgrimage, not at all trimmed with beatifick glories. Much leſſe was he ever in the ſtate of Hell, or upon the Croſſe felt the formal miſery and ſpirit of torment, which is the portion of damned ſpirits; becauſe it was impoſſible CHRIST ſhould deſpair, and without deſpair it is impoſsible there ſhould be a Hell. But this is highly probable, that in the intenſion of degrees and preſent anguiſh the ſoul of our LORD might feel a greater load of wrath then is incumbent in every inſtant upon periſhing ſouls. For all the ſadneſſe, which may be imagined to be in Hell conſiſts in acts produced from principles, that cannot ſurpaſſe the force of humane or Angelical nature; but the pain which our bleſſed LORD endured for the expiation of our ſins was an iſſue of an united and concentred anger, was received into the heart of *GOD* and *Man*, and was commenſurate to the whole latitude of the grace, patience, and charity of the word incarnate.

And now behold the Prieſt and the Sacrifice of all the world laid upon the altar of the Croſſe, bleeding, and tortured, and dying to reconcile his Father to us; and he was arrayed with ornaments more glorious then the robes of *Aaron*. The Crown of Thorns was his Miter, the Croſſe his paſtoral ſtaff, the Nails piercing his hands were inſtead of rings, the ancient ornament of Prieſts, and his fleſh, rac'd and checkerd with blew and blood, inſtead of the particoloured robe. But as this object calls for our devotion, our love and Euchariſt to our deereſt LORD, ſo it muſt needs *irreconcile* us to ſin, which in the eye of all the World brought ſo great ſhame, and

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pain, and amazement upon the Son of GOD, when he only became engaged by a charitable substitution of himself in our place; and therefore we are assured, by the demonstration of sense and experience it will bring death and all imaginable miseries as the just expresses of GODS indignation & hatred; for to this we may apply the words of our LORD in the prediction of miseries to Jerusalem, *if this be done in the green tree, what shall be done in the dry?* For it is certain, CHRIST infinitely pleased his Father even by becoming the person made guilty in estimate of law; and yet so great charity of our LORD, and the so great love and pleasure of his Father exempted him not from suffering pains intolerable; and much lesse shall those escape who provoke and displease GOD, and despise so great salvation, which the holy JESUS hath wrought with the expence of blood, and so precious a life.

7. But here we see a great representation and testimony of the Divine justice, who was so angry with Sin, who had so severely threatned it, who does so essentially hate it, that he would not spare his onely Sonne, when he became a conjunct person, relative to the guilt by undertaking the charges of our nature. For although GOD hath set down in holy Scripture the order of his justice, and the manner of its manifestation, that one soul shall not perish for the sinnes of another, yet this is meant for justice and for mercy too, that is, he will not curse the Sonne for the Fathers fault, or in any relation whatsoever substitute one person for another to make him involuntarily guilty; but when this shall be desired by a person that cannot finally perish, and does a mercy to the exempt persons, and is a voluntary act of the suscipient, and shall in the event also redound to an infinite good, it is no deflexion from the Divine Justice to excuse many by the affliction of one, who also for that very suffering shall have infinite compensation. We see that for the sinne of *Cham* all his posterity were accursed; the Subjects of *David* dyed with the plague, because their Prince numbred the people: Idolatry is punished in the children of the fourth generation. *Sauls* seven sons were hang'd for breaking the league of *Gibeon*, and *Ahabs* sin was punished in his posterity, he escaping, and the evil was brought upon his house in his sons dayes. In all these cases the evil descended upon persons in neer relation to the sinner, and was a punishment to him and a misery to these, and were either chastisements also of their own sinnes, or if they were not, they served other ends of providence, and lead the afflicted innocent to a condition of recompence accidentally procured by that infliction. But if for such relations sake and Oeconomical and political conjunction as between Prince and People, the evil may be transmitted from one to another, much rather is it just, when by contract a competent and conjunct person undertakes to quit his relative. Thus when the hand steals, the back is whipt, and an evil eye is punished with a hungry belly. Treason causes the whole Family to be miserable, and a sacrilegious Grandfather hath sent a Locust to devour the increase of the Nephews.

Deut. 24.16. *Ezek.* 18.2,3, 4,5. &c.

8. But in our case it is a voluntary contract, and therefore no injustice; all parties are voluntary; GOD is the supreme LORD, and his actions are the measure of justice; we who had deserved the punishment had great reason to desire a Redeemer; and yet CHRIST who was to pay the ransome was more desirous of it then wee were, for wee asked it not before

before it was promiſed and undertaken. But thus we ſee that ſureties pay the obligation of the Principall Debtor, and the pledges of contracts have been by the beſt and wiſeſt nations ſlain when the articles have been broken. The *Theſſalians* ſlew 250 pledges; the *Romans* 300 of the *Volſci*, and threw the *Tarentines* from the *Tarpeian* rock; and that it may appear CHRIST was a perſon in all ſenſes competent to do this for us, himſelfe teſtifies that he had *power over his own life to take it up or lay it down*; and therefore as there can be nothing againſt the moſt exact juſtice and reaſon of laws and puniſhments; ſo it magnifies the Divine mercy, who removes the puniſhment from us, who of neceſſity muſt have ſunk under it, and yet makes us to adore his ſeverity, who would not forgive us without puniſhing his Son for us; to conſign unto us his perfect hatred againſt ſin, to conſerve the ſacredneſſe of his laws, and to imprint upon us great characters of fear and love. The famous *Locrian Zaleucus* made a law, that all adulterers ſhould looſe both their eyes, his ſon was firſt unhappily ſurpriſed in the crime, and his Father to keep a temper between the piety and ſoft ſpirit of a parent and the juſtice and ſeverity of a judge put out one of his own eyes, and one of his Sons. So GOD did with us, he made ſome abatement, that is, as to the perſon with whom he was angry, but inflicted his anger upon our Redeemer whom he eſſentially loved, to ſecure the dignity of his ſanction and the ſacredneſſe of obedience; ſo marrying juſtice and mercy by the intervening of a commutation. Thus David eſcaped by the death of his SON, GOD chooſing that penalty for the expiation; and *Cimon* offered himſelf to priſon to purchaſe the liberty of his Father *Miltiades*; it was a filiall duty in *Cimon*, and yet the law was ſatisfied, and both theſe concurred in our great Redeemer; For GOD, who was the ſole arbitrator, ſo diſpoſed it, and the eternall ſon of GOD ſubmited to this way of expiating our crimes; and *became an argument of faith and belief* of the great article of *remiſſion of ſins*, and other its appendant cauſes and effects, and adjuncts; it being wrought by a viſible and notorious paſſion; *it was made an encouragement of hope*; for he that ſpared not his own ſon to reconcile us *will with him give all things elſe* to us ſo reconciled; and *a great endearment of our duty* and love, as it was a demonſtration of his. And in all the changes and traverſes of our life he is made to us a great example of all excellent actions and all patient ſufferings.

Livius vide l. ſi quis rerum D de cuſtod. & exhib. reorum. l. ſi a reo. D. de fideiuſſoribus.

John 10. 18.

Apud Diodorum Sicul. & Ælian. ἵνα μὲν ὁ πάππος & τυφλωθῇ πλέως καὶ ἵνα μὴ διαφθαρῇ τὸ ἄπαξ κεκριμένον.

In the midſt of two theeves three long hours the holy JESUS hung clothed with pain, agony and diſhonour, all of them ſo eminent and vaſt, that he who could not but hope, whoſe ſoul was enchaſed with Divinity, and dwelt in the boſome of GOD, and in the cabinet of the myſterious Trinity, yet had a cloud of miſery ſo thick and black drawn before him, that he complained as if GOD had forſaken him; but this was the pillar of cloud, which conducted Iſrael into Canaan: and as GOD behind the cloud ſupported the holy JESUS and ſtood ready to receive him into the union of his glories, ſo his ſoul in that great deſertion had internall comforts proceeding from conſideration of all thoſe excellent perſons which ſhould be adopted into the fellowſhip of his ſufferings, which ſhould imitate his graces, which ſhould communicate his glories; and we follow this cloud to our country having CHRIST for our guide; and

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though he trod the way, leaning upon the Crosse, which like the staffe of Egypt pierced his hands, yet it is to us a comfort and support, pleasant to our spirits as the sweetest Canes, strong as the pillars of the earth, and made apt for our use by having been born and made smooth by the hands of our elder brother.

10. In the midst of all his torments JESUS onely made one prayer of sorrow to represent his sad condition to his Father; but no accent of murmure, no syllable of anger against his enemies: Instead of that he sent up a holy, charitable, and effective prayer for their forgivenesse, and by that prayer obtained of GOD that within 55. dayes 8000. of his enemies were converted; so potent is the prayer of charity, that it prevailes above the malice of Men, turning the arts of Satan into the designes of GOD, and when malice occasions the prayer, the prayer becomes an antidote to malice: and by this instance our blessed LORD consigned that duty to us, which in his Sermons he had preached, that we should forgive our enemies and pray for them; and by so doing, our selves are freed from the stings of anger, and the stormes of a revengeful spirit, and oftentimes procures servants to GOD, friends to our selves, and heirs to the Kingdom of Heaven.

11. Of the two * Theeves, that were crucified together with our LORD, the one blaspheмed, the other had at that time the greatest piety in the World, except that of the blessed Virgin, and particularly had such a faith, * that all the ages of the Church could never shew the like. For when he saw CHRIST in the same condemnation with himself, crucified by the Romanes, accused and scorned by the Jewes, forsaken by his own Apostles, a dying distressed Man, doing at that time no miracles to attest his Divinity or innocence; yet then he confesses him to be a *LORD and a King, and his SAVIOUR*: He confessed his own shame and unworthinesse, he submitted to the death of the Crosse, and by his voluntary acceptation and tacite volition of it, made it equivalent to as great a punishment of his own susception: He shewed an incomparable modesty, begging but for a remembrance onely, he knew himself so sinful, hee durst ask no more; hee reproved the other Thief for blasphemy; he confessed the World to come, and owned CHRIST publickly, he prayed to him, he hoped in him, and pitied him, shewing an excellent patience in this sad condition. And in this I consider, that besides the excellency of some of these acts, and the goodnesse of all the like occasion for so exemplar faith never can occurre; and until all these things shall in these circumstances meet in any one Man, hee must not hope for so safe an exit after an evil life upon the confidence of this example. But now CHRIST had the key of Paradise in his hand, and GOD blessed the good Thief with this opportunity of letting him in, who at another time might have waited longer, and been tyed to harder conditions. And indeed it is very probable, that hee was much advantaged by the intervening accident of dying at the same time with CHRIST; there being a natural compassion produced in us towards the partners of our miseries. For CHRIST was not void of humane passions, though he had in them no imperfection or irregularity, and therefore might bee invited by the society of misery, the rather to admit him to participate his joyes; and Saint *Paul* proves him

* Latro] non semper Prædonem aut Grassatorem denotat, sed [Militem] qui fortassis ob zelum Judæorum aliquid contra leges Romanas fecerat: alioqui vir fuit non omnino malus.

* Titubaverunt qui viderunt Christum morsuos suscitantem; credidit ille quem videbat secum in ligno pendentem. Recolamus fidem latronis quam non invenit Christus post resurrectionem in Discipulis suis. S. Aug. serm. 144. de tempore.

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to be a *merciful High Priest*, because *he was touched with a feeling of our infirmities*; the first expression of which was to this Blessed Thief; CHRIST and he together, sate at the Supper of bitter herbs, and CHRIST payed his symbole, promising that he should that day be together with him in Paradise.

12. By the Crosse of CHRIST stood the holy Virgin Mother, upon whom old *Simeons* prophesie was now verified. For now she felt a sword passing thorow her very soul; she stood without clamour and womanish noises, sad, silent, and with a modest grief, deep as the waters of the abysse, but smooth as the face of a Pool, full of love, and patience, and sorrow, and hope. Now she was put to it to make use of all those excellent discourses, her holy Son had used to build up her spirit and fortifie it against this day. Now she felt the blessings and strengths of Faith, and she passed from the griefs of the Passion to the expectation of the Resurrection, and she rested in this death as in a sad remedy; for she knew, it reconciled GOD with all the World. But her hope drew a veil before her sorrow, and though her greif was great enough to swallow her up, yet her love was greater and did swallow up her grief. But the sun also had a vail upon his face, and taught us to draw a curtain before the passion, which would be the most artificiall expression of its greatnesse, whilest by silence and wonder we confesse it great, beyond our expression, or which is all one, great as the burden and baseneſse of our sins; and with this veil drawn before the face of JESUS let us suppose him at the gates of Paradise, calling with his last words in a loud voice to have them opened; *That the King of glory might come in.* *S. Ambr. l. 10. in Luc.*

The Prayer.

O Holy JESUS, who for our sakes didst suffer incomparable anguish and paines commensurate to thy love and our miseries, which were infinite, that thou mightest purchase for us blessings upon Earth, and an inheritance in Heaven; dispose us by love, thankfulnesse, humility, and obedience to receive all the benefit of thy passion, granting unto us and thy whole Church remission of all our sinnes, integrity of minde, health of body, competent maintenance, peace in our dayes, a temperate air, fruitfulnesse of the earth, unity and integrity of faith, extirpation of Heresies, reconcilement of Schismes, destruction of all wicked counsels intended against us; and binde the hands of rapine and sacriledge, that they may not destroy the vintage and root up the Vine it self. Multiply thy blessings upon us sweetest JESUS, increase in us true religion, sincere and actual devotion in our prayers, patience in troubles, and whatsoever is necessary to our soules health, or conducing to thy glory. Amen.

2.

O Deereſt SAVIOUR, I adore thy mercies and thy incomparable love expreſſed in thy ſo voluntary ſuſception and affectionate ſuffering ſuch horrid and ſad tortures, which cannot be remembred without a ſad compaſſion; the waters of bitterneſſe entred into thy ſoul, and the ſtorms of death and thy Fathers anger broke thee all in pieces; and what ſhall I do, who by my ſinnes have ſo tormented my deereſt LORD? what contrition can bee great enough, what tears ſufficiently expreſſive, what hatred and deteſtation of my crimes can be equal and commenſurate to thoſe ſad accidents, which they have produced? Pity me O LORD, pity mee deereſt GOD, turn thoſe thy merciful eyes towards me, O moſt merciful Redeemer, for my ſinnes are great, like unto thy paſſion, full of ſorrow and ſhame, and a burden too great for me to bear. LORD, who haſt done ſo much for me, now onely ſpeak the word and thy ſervant ſhall be whole; let thy wounds heal me, thy vertues amend me, thy death quicken me, that I in this life ſuffering the croſſe of a ſad and ſalutary repentance, in the union and merits of thy Croſſe and Paſſion, may dye with thee and reſt with thee, and riſe again with thee, and live with thee for ever in the poſſeſſion of thy glories O Deereſt SAVIOUR JESUS. Amen.

Sect. 16.

Of the Reſurrection and Aſcenſion of JESUS.

WHile it was yet early in the morning, upon the firſt day of of the week *Mary Magdalen*, and *Mary* the Mother of *James* and *Salome* brought ſweet ſpices to the ſepulchre, that they might again embalme the Holy Body; for the rites of embalming among the Hebrews uſed to laſt fourty dayes, and their love was not ſatisfied with what *Joſeph* had done; they therefore haſtned to the grave, and after they had expended their money, and bought the ſpices, then begin to conſider, who ſhall remove the ſtone; but yet they ſtill go on, and their love anſwers the objection, not knowing how it ſhould be done, but yet reſolving to go through all the difficulties; but never remember or take care to paſſe the guards of Souldiers. But when they came to the Sepulchre they found the guard affrighted and removed, and the ſtone rolled away, for there had a little before their arrival been

Gen. 50. Tacit. annal. l. 21.

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been a great Earthquake, and an Angel descending from Heaven, rolled away the stone and sate upon it, and for fear of him the guards about the tomb became astonished with fear and were like dead men, and some of them ran to the high Priest and told them what hapned: But they now resolving to make their iniquity safe and unquestionable by a new crime, hire the Souldiers to tell an incredible and a weak fable, that his Disciples came by night and stole him away: Against which accident the wit of Man could give no more security, then themselves had made. The Women entred into the Sepulchre, and missing the body of JESUS, *Mary Magdalen* ran to the eleven Apostles, complaining that the body of our LORD was not to be found: Then *Peter* and *John* ran as fast as they could to see; for the unexpectednesse of the relation, the wonder of the story, and the sadnesse of the person moved some affections in them, which were kindled by the first principles and sparks of faith, but were not made actual and definite, because the faith was not raised to a flame; they looked into the sepulchre, and finding not the body there, they returned. By this time *Mary Magdalen* was come back, and the Women who stayed weeping for their LORDS body saw two Angels sitting in white, the one at the head, the other at the feet, at which unexpected sight they trembled, and bowed themselves; but an Angel bid them not to fear, telling them, that JESUS of Nazareth, who was crucified, was also risen, and was not there, and called to minde, what JESUS had told them in Galilee concerning his crucifixion and resurrection the third day.

Aurora lucis rutilat
Cœlum laudibus intonat
Mundus exultans jubilat,
Gemens infernus ululat.
Cum Rex ille fortissimus
Mortis confractis viribus
Pede conculcans Tartara
Solvit a pœna miseros.
Ille qui clausus lapide
Custoditur sub milite
Triumphans pompa nobili
Victor surgit de funere.
Hymn. Paschal.

And *Mary Magdalen* turned her self back and saw JESUS, but *supposing him to be the Gardiner*, to him she said, *Sir, if thou have born him hence tell me where thou hast laid him, and I will take him away. But JESUS said unto her, Mary*, then she knew his voice, and with extasie of joy and wonder was ready to have crushed his feet with her embraces; but he commanded her not to touch him, but go to his Brethren, and say, *I ascend unto my Father, and to your Father, to my GOD and your GOD. Mary* departed with satisfaction beyond the joyes of a victory or a full vintage, and told these things to the Apostles; but the narration seem'd to them as talk of abused and phantastick persons. About the same time JESUS also appeared unto *Simon Peter*. Towards the declining of the day, two of his Disciples going to Emmaus sad and discourfing of the late occurrences, JESUS puts himself into their company, and upbraids their incredulity, and expounds the Scriptures, *that CHRIST ought to suffer and rise again the third day*, and in the breaking of bread disappeared, and so was known to them by vanishing away, whom present they knew not: And instantly they hasten to Jerusalem, and told the Apostles what had hapned. 2.

And while they were there, that is, the same day at evening, when the Apostles were assembled all, save *Thomas*, secretly for fear of the Jews, the doors being shut, JESUS came and stood in the midst of them. They were exceedingly troubled, supposing it had been a Spirit, but JESUS confuted them by the Philosophy of their senses, by feeling his flesh and bones, which Spirits have not. For he gave them his benediction, shewing them his hands and his feet. At which sight they rejoyced with exceeding joy, and began to be restored to their indefinite hopes of some future felicity by the returns of their LORD to life, and there he first breathed on them, giving them the holy Ghost, and performing the promise twice made before 3.

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his death, the promise of the keyes, or of binding and loosing, saying [*whose soever sins ye remit, they are remitted to them, and whose soever sins ye retain they are retained,*] and that was the second part of Clericall power, with which JESUS instructed his Disciples in order to their great commission of preaching, and government Ecclesiasticall. These things were told to *Thomas*, but he believed not and resolved against the beleef of it unlesse he might put his finger into his hands and his hand into his side. JESUS therefore on the octaves of his Resurrection appeared again to the Apostles met together, and makes demonstration to *Thomas* in conviction and reproof of his unbelief, promising a speciall benediction to all succeeding ages of the Church; for they are such who saw not, and yet have beleeved.

4. But JESUS at his early appearing had sent an order by the women, that the Disciples should go into *Galilee*, and they did so after a few dayes. And *Simon Peter* being there went a fishing, and six other of the Apostles with him to the sea of *Tiberias*, where they laboured all night and caught nothing. Towards the morning JESUS appeared to them, and bade them cast the net on the right side of the ship, which they did and inclosed an hundred fifty three great fishes; by which prodigious draught *John* the beloved Disciple perceived, it was the LORD, at which instance *Peter* threw himself into the Sea, and went to JESUS; and when the rest were come to shore, they din'd with broiled fish. After dinner JESUS taking care for those scattered sheep, which were dispersed over the face of the earth, that he might gather them into one sheepfold under one shepheard, asked Peter, *Simon son of Jonas loveſt thou me more than these?* Peter *answered, yea LORD thou that knoweſt all things knoweſt that I love thee. Then JESUS said unto him feed my lambs.* And JESUS asked him the same question, and gave him the same precept the second time, and the third time, for it was a considerable and a weighty imployment, upon which JESUS was willing to spend all his endeerments and stock of affections that Peter owed him, even upon the care of his little flock; and after the intrusting of this charge to him he told him, that the reward he should have in this world should be a sharp and an honourable Martyrdome, and withall checkes at *Peters* curiosity in busying himself about the temporall accidents of other men, and enquiring what should become of *John* the beloved Disciple? JESUS answered his Question with some sharpnesse of reprehension, and no satisfaction; *If I will, that he tarry till I come, what is that to thee?* Then they phansied, that he should not die; But they were mistaken, for the intimation was expounded and verified by S. *Johns* surviving the destruction of Jerusalem; for after the attempts of persecutors and the miraculous escape of prepared torments he died a naturall death in a good old age.

5. After this, JESUS having appointed a solemne meeting, for all the Brethren, that could be collected from the dispersion, and named a certain mountain in Galilee, appeared to five hundred brethren at once, and this was his most publick and solemne manifestation; and while some

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ſome doubted, JESUS came according to the deſignation, and ſpake to the eleven, ſent them to preach to all the World, *repentance and remiſſion of ſinnes in his Name, promiſing to be with them to the end of the World.* He appeared alſo unto *James*, but at what time is uncertain. Laſt of all, when the Apoſtles were at dinner, he appeared to them, upbraiding their incredulity; and then he opened their underſtanding, that they might diſcern the ſenſe of Scripture, and again commanded them to preach the Goſpel to all the World, giving them power *to do miracles, to caſt out Devils, to cure diſeaſes*; and inſtituted the Sacrament of Baptiſme, which he commanded ſhould together with the Sermons of the Goſpel be adminiſtred to all Nations *in the Name of the Father, and of the Son, and of the holy Ghoſt.* Then he led them into Judea, and they came to Bethany, and from thence to the mount Olivet, and commanded them to *ſtay in Jeruſalem, till the holy Ghoſt, the promiſe of the Father, ſhould deſcend upon them*, which ſhould be accompliſhed in few dayes; and then they ſhould know the times, and the ſeaſons, and all things neceſſary for their miniſtration and ſervice, and propagation of the Goſpel. And while he diſcourſed many things concerning the Kingdom, behold a Cloud came and parted JESUS from them, and carried him in their ſight, up into Heaven; where he ſits at the right hand of GOD bleſſed for ever. Amen.

6. While his Apoſtles ſtood gazing up to Heaven two Angels appeared to them, and told them, that JESUS ſhould come in like manner as he was taken away, *viz.* with glory and majeſty, and in the clouds, and with the miniſtery of Angels. Amen. *Come LORD JESUS, Come quickly.*

Ad Sect.

Ad Sect. 16.

Considerations of the accidents happening in the interuall after the death of the holy JESUS:

And of his Resurrection.

1

THE holy JESUS promised to the Blessed Thief, that he should that day be with him in paradise, which therefore was certainly *a place* or *state of blessedness*; because it was a promise; and in the society of JESUS, whose penall and afflictive part of his work of redemption was finished upon the Crosse. Our blessed LORD did not promise he should that day be with him in his *kingdom*, for that day it was not opened, and the everlasting doors of those interiour receſses were to be shut till after the resurrection, that himself was to ascend thither, and make way for all his servants to entre, in the same method, in which he went before us. Our blessed LORD *descended into hell*, saith the Creed * of the Apostles, from the sermon of S. *Peter*, as he from the words of *David*, that is into the state of separation and common receptacle of spirits, according to the stile of Scripture. But the name of [*hell*] is no where in Scripture an appellative of the kingdom of CHRIST, of the place of finall and supreme glory. But concerning the verification of our LORDS promise to the beatified thief, and his own state of separation we must take what light we can from Scripture, and what we can from the doctrine of the Primitive Church. S. *Paul* had two great revelations. He was *rapt up into Paradise*, and he *was rapt up into the third heaven*; and these he calls *visions and revelations*, not one, but divers: for *Paradise* is distinguished from *the heaven of the Blessed*, being it self a receptacle of holy souls, made illustrious with visitation of Angels, and happy by being a repository for such spirits, who at the day of judgement shall go forth into eternall glory. In the interim CHRIST hath trod all the paths before us and this also we must passe thorough to arrive at the courts of heaven. *Justin Martyr* said it was the doctrine of hereticall persons to say that the souls of the Blessed, instantly upon the separation from their bodies enter into the highest heaven. And [a] *Irenæus* makes heaven and the intermediate receptacle of souls to be distinct places: both blessed, but hugely differing in degrees: [b] *Tertullian* is dogmaticall in the assertion, that till

* Symbolum Aquileiense, & ex eo Romanum hodiernum. ——Ubi duas magnas revelationes sibi obtigisse dixit (Paulus) bisque in sublime se raptum; semel ad cælum tertium, semel ad paradisum Methodius cont. Origen. apud Epiphan. Idem ait Moses Barcaphas l. de Paradiso p. 4. c. 7 Dial. adv. Tryph. a l. 5. c. 3 b l. de anima: & de præscrip: idem sentiunt: scriptor resp. ad Orthod. q. 76. S. Greg. Naz. orat. 10. S. Chryso. homil. 25. in Matt S. Amb in Michea. Cyrilli Liturg. Epipha epi. apud S. Hieron. Theodoretus, Theophylactus & vett passim.

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till the voice of the great Archangel be heard, and as long as CHRIST sits at the right hand of his Father, making intercession for the Church, so long, Blessed souls must expect the assembling of their brethren, the great congregation of the Church, that they may all passe from their outer courts into the inward tabernacle, the Holy of holies, to the throne of GOD. And as it is certain, that no soul could enter into glory, before our LORD entred, by whom we hope to have accesse: so it is most agreeable to the proportion of the mysteries of our Redemption, that we believe the entrance into glory to have been made by our LORD at his glorious ascension, and that his soul went not thither before then, to come back again, to be contracted into the span of humanity and dwell fourty dayes in his body upon earth. But that he should return from Paradise, that is, from the common receptacles of departed Spirits, who dyed in the love of GOD, to earth again, had in it no lessening of his condition, since himself in mercy called back *Lazarus* from thence, and some others also returned to live a life of grace, which in all senses is lesse then the least of glories. Sufficient it is to us that al holy souls departing, go into the hands that is, into the custody of our Lord, that *they rest from their labours*, that *their works shall follow them*, and overtake them too, at the day of judgement, that they are happy presently, that they are visited by Angels, * that GOD sends as he pleases, excellent irradiations and types of glory to entertain them in their mansions: that their condition is secured: but *the crown of righteousnesse* is laid up against the great day of judgement, and then to be produced and given to S. *Paul*, and *to all that love the coming of our LORD*; that is, to all who either here in duty, or in their receptacles with joy and certain hope long for the revelation of that day. At the day of judgement Christ will *send the Angels, and they shall gather together the elect from the four winds*; and all the refuse of men, evil persons, they shall *throw into everlasting burning*. Then our blessed LORD shall call to the elect to enter into the kingdom, and reject the cursed into the portion of Devils: for whom the fire is but now *prepared* in the intervall. For *we must all appeare before the judgment seat of Christ* (saith S. *Paul*) *that every man may receive in his body according as he hath done, whether it be good or evil.* Out of the body the reception of the reward is not. And therefore S. *Peter* affirmes, that God hath delivered *the evil Angels into chaines of darknesse to be reserved unto judgement.* And S. *Jude* saith, that *the Angels which kept not their first faith, but left their first habitation he hath reserved in everlasting chains under darknesse unto the judgement of the great day.* And therefore the Devils expostulated with our blessed Saviour: *Art thou come to torment us before the time?* And the same also he does to evil men, *reserving the unjust unto the day of judgement to be punished.* For since the actions, which are to be judged are actions of the whole man, so also must be the judicature: And our blessed Saviour intimated this to his Apostles: *In my Fathers house are many mansions: but I go to prepare a place for you.* And *if I go away I will come again, and take you unto me, that where I am, there ye may be also.* At CHRISTS second coming this is to be performed. Many outer courts, many different *places*, or different *states*; and yet there is a place, whither holy souls shall arrive at last which was not then ready for us, and was not to be entred into, ntill the entrance of our LORD had made the *preparation*, and that is, certainly *the highest heaven*, called by S. *Paul*, *the third heaven*; because the other

Revel. 14.13.

* Just. in Mart. 75 inter quæst. Gentiles ait bonos statim ducta morte ad Paradisum, ubi consuetudo & aspectus est Angelorum, & visus Christi Servatoris

2. *Tim.* 4.8.

Matth. 13.41. 25.24.

2. *Cor.* 5.10.

τὰ κομισόμενος ἕκαστος τὰ ἴδια τῷ σώματος. *Sic quidam Codd.* τὰ διὰ τοῦ σώματος *Sic communiter, & rectius.*

2 *Pet.* 2.4.

Jude. 6.

Matth. 8.29.

2. *Pet.* 2.4.

Lactan. l. 7. *c.* 21 Nec tamen quilquam putet animas post mortem protinus Judicari. Nam omnes in una communiq; custodia detinentur, donec tempus adveniat atq; Maximus Judex meritorum faciat examen

John. 14.2.

3.

Satiabor cum apparuerit *Psal.* 17.15.

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other receptacles were ready, and full of holy souls, Patriarks and Prophets, and holy men of GOD; concerning whom S. *Paul* affirms expressly, that *the Fathers received not the promises, GOD having provided some better thing for us, that they without us should not be made perfect:* Therefore certain it is, that their condition was a state of imperfection, and yet they were placed in Paradise, in *Abrahams bosom*, and thither CHRIST went, and the blessed Thief attended him. And then it was, that CHRIST made their condition better; for though still it be a place of relation in order to something beyond it, yet the terme and object of their hope is changed; they sate in the regions of darkness, expecting that great promise made to *Adam*, and to the Patriarks, the promise of the *Messias*. But when he that was promised came, he *preached to the spirits in prison*, he communicated to them the mysteries of the Gospell, the secrets of the kingdome, the things hidden from eternall ages, and taught them to look up to the glories purchased by his Passion; and made the terme of their expectation be *his second coming*, and the objects of their hope, the glories of the beatifick vision. And although the state of separation is sometimes in Scripture called [*heaven,*] and sometimes [*hell,*] (for these words in Scripture are of large significations) yet it is never called *the third heaven*, nor *the hell of the damned*; for although concerning it nothing is cleerly revealed, or what is their portion till the day of judgement, yet it is intimated in a parable, that between good and evil spirits even in the state of separation there is distance of place; certain it is, there is great distance of condition; and as their holy souls in their regions of light are full of love, joy, hope, and longing for the coming of the great day, so the accursed do expect it with an insupportable amazement, and are *presently* tormented with apprehensions of the *future*. Happy are they that through paradise passe into the kingdom, who from their highest hope passe to the greatest charity, from the state of a blessed separation to the mercies and gentle sentence *of the day of judgement*, which S. *Paul* prayed to GOD to grant to *Onesiphorus*; and more explicitely for the Thessalonians; *that their whole spirit and soul and body be preserved blameless unto the coming of our LORD JESUS*, and I pray GOD to grant the same to me, and all faithfull people whatsoever.

Heb. 11. 40. *Irenæ. l. 5. adv. hæres. ad fin. Origen. homil. 7 in Levit. Chrys. hom. 39 in 1. Cor. Theodoret Theophilact Oecumenius in Hebr. xi. S. Aug. l. 1. retract. c. 14. Victorin. Mart. in c. 6. Apocal. Ambros. de bono mortis. c. 10. & 11.*

2. *Tim.* 1. 18. 1. *Thess.* 5. 23. *Vide Irenæum in hunc locum. lib. 5. c. 6. adv. heres. ubi probat absq; unione corporis, animæ, & spiritus, hominem non esse.*

2.

As soon as the LORD had given up his spirit into the hands of GOD, *the veil of the Temple was rent*, the Angels Guardians of the place deserted it, the rites of *Moses* were laid open, and the inclosures of the Tabernacle were disparkd, the earth trembled, the graves were opened, and all the old world, and the old religion were so shaken towards their first Chaos, that if GOD had not supported the one, and reserved the other for an honourable buriall, the earth had left to support her children, and the synagogue had been thrown out to an inglorious exposition and contempt. But yet in these symboles they were changed from their first condition, and passed into a new dominion, *all old things passed away, and all things became new*, the *earth and the heavens* were reckoned as *a new creation*, they passed into another kingdom, under CHRIST their LORD: and as before, the creatures were servants of humane necessities they now become servants of election, and in order to the ends of grace, as before of nature: CHRIST having now the power to dispose of them in order to his kingdom, and by the administration of his own wisdom. And at the instant of these

theſe accidents, GOD ſo determined the perſwaſions of men that they referred theſe prodigies to the honour of CHRIST, and took them as teſtimonies of that truth, for the affirmation of which the High Prieſt had condemned our deereſt LORD; and although the heart of the Prieſt rent not, even then when rocks did tear in pieces, yet the people, who ſaw the Paſſion, *ſmote their breaſts and returned and confeſſed CHRIST.* S. Ambroſ. l. 10. in Lucam. 3.

The graves of the dead were opened at the death, but the dead bodies of the Saints that ſlept, aroſe not till the reſurrection of our LORD; for he was *the firſt fruits*, and they followed him as inſtant witneſſes, to publiſh the reſurrection of their head, which it is poſſible they declared to thoſe, to whom they appeared in the holy city. And amongſt theſe, the curioſity or pious credulity of ſome have ſuppoſed *Adam and Eve, Abraham, Iſaack and Jacob* who therefore were carefull to be buried in the land of promiſe, as having ſome intimation or hope, that they might be partakers of the earlieſt glories of the *Meſſias*, in whoſe faith and diſtant expectation they lived and died; and this calling up of company from their graves did publiſh to all the world, not onely that the LORD himſelf was riſen according to his ſo frequent and repeated predictions, but that he meant to raiſe up all * his ſervants, and that all who believe in him, ſhould be partakers of the reſurrection. Euſeb. Emiſſ. ho. 6. de paſch. —— tumuloq; inferna refringens Regna, reſurgentes ſecum jubet ire ſepultos. Prudent. apoth. * Ἐλυτρώθη πολλοὺς τῶν δικαίων, ἐς κλίσεις ὁ θεὸς ἀνάγει. S. Cyr. Catech & Chryſ. hom 88. in 27. Matth. 4.

When the ſouldiers obſerved that JESUS was dead, out of ſpite and impotent ineffective malice, one of them pierced his holy ſide with a ſpeare; and the rocke being ſmitten it guſhed out *with water and blood*, ſtreaming forth two Sacraments to refreſh the Church; and opening a gate that all his brethren might enter in, and dwell in the heart of GOD. And ſo great a love had our Lord, that he ſuffered his heart to be opened, to ſhew it, that as Eve was formed from the ſide of Adam, ſo was the Church to be from the ſide of her LORD, receiving from thence life, and ſpiritual nutriment; which he miniſtred in ſo great aboundance, and ſuffered himſelfe to be pierced, that all his blood did ſtreame over us, untill he made the fountain dry, and reſerved nothing of that, by which he knew, his Church was *to live and move and have her being.* Thus the *ſtreame of blood* iſſued out to become a fountain for *the ſacrament of the chalice*, and *water* guſhed out to fill *the fonts of baptiſm and repentance.* The blood being the teſtimony of the Divine love, calls upon us to dye for his love, when he requires it, and the noiſe of the water calls upon us to purify our ſpirits, and preſent our conſcience to CHRIST *holy and pure without ſpot or wrinkle*; the blood running upon us makes us to be of the cognation and family of GOD; aud the water quenches the flames of hell, and the fires of concupiſcence.

The freinds and Diſciples of the H. JESUS having devoutly compoſed his body to buriall, anointed it, waſhed it, and condited it with ſpices and perfumes, laid it in a ſepulchre hewen from a rocke in a garden, which (ſayes *Euthymius*) was therefore done, to repreſent, that we were by this death returned to paradiſe, and the gardens of pleaſures and divine favours, from whence by the prevarication of *Adam* man was expelled. Here he finiſhed the worke of his paſſion as he had begun it in a garden, and the place of ſepulchre being a rock, ſerves the ends of pious, ſucceeding ages; for the place remaines in all changes of government, of warres, of earth-quakes, and under accidents to this day, as a memoriall of the ſepulchre of our deereſt LORD, as a ſenſible and proper confirmation of the perſuaſions of ſome 5.

persons, and as an entertainment of their pious phansy and religious affections.

6. But now it was that in the darke and undiscernd mansions, there was a scene of the greatest joy and the greatest horrour represented, which yet was known since the first falling of the morning starres. Those holy soules, whom the Prophet *Zechary* calls, *prisoners of hope lying in the lake where there is no water*, that is, no constant streame of joy to refresh their present condition: but they were supported with certain showres and gracious visitations from GOD, and illuminations of their hope; and now that they saw their Redeemer come to change their condition, and to improve it into the neighbourhoods of glory and cleerer revelations, must needs have the joy of intelligent and beatified understandings of redeemed captives, of men forgiven after the sentence of death, of men satisfied after a tedious expectation, enjoying and seeing their LORD, whom for so many ages they had expected. But the accursed spirits seeing the darkness of their prison shine with a new light, and their Empire invaded, and their retirements of horror discovered, wondered how a man durst venture thither, or if he were a GOD, how he should come to dye. But the H. JESUS was like that body of light, receiving into himself the reflexion of all the lesser rayes of joy, which the Patriarks felt, and being united to his fountain of felicity, apprehended it yet more glorious. He now felt the effects of his bitter passion to return upon him in comforts; every houre of which was aboundant recompence for three houres passion upon the Crosse; and became to us a great precedent to invite us to a toleration of the acts of repentance, mortification, and Martyrdome and that in the times of suffering wee live upon the stock and expence of faith, as remembering that these few moments of infelicity are infinitely paid with every minute of glory, and yet that the glory, which is certainly consequent, is so lasting and perpetuall, that it were enough in a lower joy to make amends by its continuation of eternity. And let us but call to minde, what thoughts we shall have, when we dye, or are dead, how we shall then without preiudice consider, that if we had done our duty, the trouble and the affliction would now be past, and nothing remain but pleasure and felicities eternall, and how infinitely happy we shall then be, if we have done our duty, and how miserable, if not; all the pleasures of sinne disappearing, and nothing surviving, but a certain and everlasting torment. Let us carry alway the same thoughts with us, which must certainly then intervene, and we shall meet the H. JESUS, and partake of his joyes, which overflowed his holy soule, when he first entered into the possession of those excellent fruits and effects of his passion.

Zech. 9. 11, 12

Ἀπὸ πρόσεχε μὴ πόνος κλύσῃ, ὁ μὲν πόνος ὀλίγος, τὸ δὲ κλύσῃ μένει· ὅπου ποτὲ σώζῃ μὴ ἡδονῆς, τὸ μὲν ἡδὺ διέχεται, τὸ δὲ σώζῃ μένει. *Musonius apud A. Gellium. l. 16. c. 1.*

7. When the third day was come, the soul of JESUS returned from Paradise, and the visitation of separate spirits and reentred into his holy body, which he by his divine power did redintegrate, filling his vaines with blood, healing all the wounds, excepting those five of his hands feet and side, which he reserved as *trophies* of his victory, and argument of his passion; and as he had comforted the soules of the Fathers with the presence of his spirit, so now he saw it to be time to bring comfort to his holy Mother, to reestablish the tottering faith of his Disciples, to verify his promise, to make demonstration of his Divinity, to lay some superstructures of his Church upon the foundation of his former sermons, to instruct them in the

the mysteries of his kingdome, to prepare them for the reception of the holy Ghost, and as he had in his state of separation triumphed over hell, so in his resurrection he set his foot upon death, and brought it under his dominion; so that although it was not yet destroyed, yet it is made his subject, it hath as yet the condition of the Gibeonites, who were not banished out of the land, but they were made drawers of water, and hewers of wood; so is death made instrumental to CHRISTS kingdom, but it abides still, and shall till the day of judgement; but shall serve the ends of our LORD, and promote the interests of eternity, and do benefit to the Church.

8. And it is considerable, that our blessed LORD having told them that after three dayes he would rise again, yet he shortned the time as much as was possible, that he might verifie his own prediction, and yet make his absence the lesse troublesome; he rises *early in the morning the first day of the week*; for so our dearest LORD abbreviates the dayes of our sorrow, and lengthens the years of our consolation; for he knows that a day of sorrow seems a year, and a year of joy passes like a day, and therefore GOD lessens the one and lengthens the other, to make this perceived and that supportable. Now the Temple which the Jews destroyed, GOD raised up in six and thirty hours; but *this second temple* was more glorious then the first; for now it was clothed with robes of glory, with *clarity, agility, and immortality*, and though like *Moses* descending from the mount he wore a veil, that the greatnesse of his splendour might not render him unapt for conversation with his servants; yet the holy Scripture affirms, that he was now *no more to see corruption*; meaning that now he was separate from the passibility and affections of humane bodies, and could suffer S. *Thomas* to thrust his hand into the wound of his side, and his finger into the holes of his hands without any grief or smart.

9. But although the graciousnesse and care of the LORD, had prevented all diligence and satisfied all desires, returning to life before the most forward faith could expect him; yet there were three *Maries* went to the grave so early that they prevented the rising of the Sun, and though with great obedience they stayed till the end of the Sabbath, yet assoon as that was done, they had other parts of duty and affection, which called with great importunity to be speedily satisfied. And if obedience had not bound the feet of love, they had gone the day before, but they became to us admirable patterns of obedience to the Divine commandments. For though love were *stronger then death*, yet obedience was stronger then love, and made a rare dispute in the spirits of those holy women; in which the flesh and the spirit were not the litigants, but the spirit and the spirit, and they resisted each other as the Angel Guardian of the Jews resisted the tutelar Angel of Persia, each striving who should with most love and zeal perform their charge, and GOD determined. And so he did here too. For the law of the Sabbath was then a Divine Commandment, and although piety to the dead, and to such a dead, was ready to force their choice to do violence to their will, bearing them upon wings of desire, to the grave of the LORD, yet at last they reconciled love with obedience. For they had been taught that love is best expressed in keeping of the Divine Commandments. But now they were at liberty; and sure enough they made use of its first minute; and going so early to seek CHRIST, they were sure they should finde him.

The

Part III. The Angels descended Guardians of the sepulchre; for GOD sent his guards too, and they affrighted the watch appointed by *Pilate* and the Priests; but when the women came they spake like comforters, full of sweetnesse and consolation, laying aside their affrighting glories, as knowing it is the will of their LORD, that they should minister good to them that love him. But a conversation with Angels could not satisfie them, who came to look for the LORD of the Angels, and found him not; and when the LORD was pleased to appear to *Mary Magdalen* she was so swallowed up with love and sorrow, that she entred into her joy and perceived it not; she saw the LORD and knew him not. For so, from the closets of darknesse they that immediately stare upon the sun, perceive not the beauties of the light, and feel nothing but amazement. But the voice of the LORD opened her eyes, and she knew him, and worshipped him, but was denyed to touch him, and commanded to tell the Apostles; for therefore GOD ministers to us comforts and revelations, not that we dwell in the sensible fruition of them our selves alone, but that we communicate the grace to others. But when the other women were returned, and saw the LORD, then they were all together admitted to the embracement, and to kisse the feet of JESUS. For GOD hath his opportunities and periods, which at another time he denyes, and we must then rejoyce in it, when he vouchsafes it, and submit to his Divine will, when he denyes it.

11. These good women had the first fruits of the apparition: For their forward love, and the passion of their religion made greater haste to entertain a grace, and was a greater endearment of their persons to our LORD, then a more sober, reserved and lesse active spirit. This is more safe, but that is religious: this goes to GOD by the way of understanding, that by the will: this is supported by discourse, that by passions: this is the sobriety of the Apostles, the other was the zeal of the holy women; and because a strong phansy and an earnest passion fixed upon holy objects are the most active and forward instruments of devotion, as devotion is of love, therefore we finde, GOD hath made great expressions of his acceptance of such dispositions. And women lesse knowing persons, and tender dispositions and pliant natures will make up a greater number in heaven, then the severe and wary, and enquiring people, who sometimes love because they believe, and believe because they can demonstrate, but never believe, because they love. When a great understanding, and a great affection meet together it makes a saint, great like an Apostle; but they do not well who make abatement of their religious passions by the severity of their understanding. It is no matter by which we are brought to CHRIST, so we love him, and obey him, but if the production admit of degrees, that instrument is the most excellent, which produces the greatest love: and although discourse and a sober spirit be in it self the best, yet we do not alwayes suffer that to be a parent of as great religion as the good women make their fansy, their softnesse and their passion.

12. Our blessed LORD appeared next to *Simon*, and though he and *John* ran forth together, and S. *John* outran *Simon*, although *Simon Peter* had denyed and forsworn his LORD, and S. *John* never did, and followed him to his passion and his death, yet *Peter* had the favour of seeing JESUS first; which some spirituall persons understand as a testimony, that penitent sinners have accidentall eminencies and priviledges sometimes indulged to them

them beyond the temporall graces of the juſt and innocent; as being ſuch, who not onely need defenſatives againſt the remanent and inherent evils even of repented ſins, and their aptneſſes to relapſe: but alſo becauſe thoſe, who are true penitents, who underſtand the infiniteneſſe of the divine mercy, and that for a ſinner to paſſe from death to life, from the ſtate of ſin into pardon and the ſtate of grace, is a greater gift, and a more excellent and improbable mutation, then for a juſt man to be taken into glory; out of gratitude to GOD, and endeerment for ſo great a change, added to a fear of returning to ſuch danger and miſery will reenforce all their induſtry and double their ſtudy, and obſerve more diligently, and watch more carefully, and *redeem the time*, and make amends for their omiſſions, and oppoſe a good to the former evils, beſide the duties of the preſent imployment; and then, commonly the life of a holy penitent is more holy, active, zealous and impatient of vice, and more rapacious of vertue and holy actions, and ariſes to greater degrees of ſanctity then the even and moderate affections of juſt perſons, who (as our B. Saviours expreſſion is) need no repentance, that is, no change of ſtate, nothing but a perſeverance, and an improvement of degrees. *There is more joy in heaven before the Angels of GOD over one ſinner that repenteth, than over ninety nine juſt perſons, that need it not*; for *where ſin hath abounded there doth grace ſuperabound*; and that makes joy in heaven.

Majus eſt, peccatorem ex peccato in gratiam migrare, quam ex hoc mundo in cælum. S. Auguſt.

Luc. 15. 7.

13. The holy JESUS having received the affections of his moſt paſſionate Diſciples, the women and S. *Peter*, puts himſelf upon the way into the company of two good men going to *Emmaus*, with troubled ſpirits and a reeling faith, ſhaking all its upper building, but leaving ſome of its foundation firm; to them the LORD diſcourſes of the neceſſity of the death and reſurrection of the Meſſias, and taught them not to take eſtimate of the counſels of GOD by the deſignes and proportions of man: for GOD, by waies contrary to humane judgement brings to paſſe the purpoſes of his eternall providence. The glories of CHRIST were not made pompous by humane circumſtances, his kingdom was ſpirituall, he was to enter into felicities through the gates of death; he refuſed to do miracles before *Herod*, and yet did them before *the people*, he confuted his accuſers by ſilence, and did not deſcend from the Croſſe, when they offered to believe in him, if he would; but left them to be perſuaded by greater arguments of his power, the miraculous circumſtances of his death, and the glories of his reſurrection; and by walking in the ſecret paths of divine election hath commanded us to adore his footſteps, to admire and revere his wiſdom, to be ſatisfied with all the events of providence, and to rejoyce in him, if by afflictions he makes us holy, if by perſecutions he ſupports and enlarges his Church, if by death he brings us to life; ſo we arrive at the communion of his felicities we muſt let him chooſe the way, it being ſufficient, that he is our guide, and our ſupport, and our exceeding great reward. For therefore CHRIST preached to the two Diſciples going to *Emmaus*, the way of the croſſe, and the neceſſity of that paſſage, that the wiſdom of GOD might be glorified, and the conjectures of man aſhamed. But whileſt his diſcourſe laſted, they knew him not, but in the breaking of bread he diſcovered himſelf. For he turned their meal into a Sacrament, and their darkneſſe to light, and having to his Sermon added the Sacrament, opened all

Part III. their discerning faculties, the eyes of their body, and their understanding too, to represent to us that when we are blessed with the opportunities of both those instruments, we want no exteriour assistance to guide us in the way, to the knowing and enjoying of our LORD.

14. But the apparitions, which JESUS made were all upon the designe of laying the foundation of all Christian graces; for the begetting and establishing faith, and an active confidence in their persons, and building them upon the great fundamentals of the religion. And therfore he appointed a general meeting on a mountain in Galilee, that the number of witnesses might not only disseminate the fame, but establish the article of the resurrection; for upon that, are built all the hopes of a Christian; and *if the dead rise not, then are we of all men most miserable*, in quitting the present possessions, and entertaining injuries and affronts without hopes of reparation. But we lay two gages in severall repositories; the body in the bosome of the earth, the soul in the bosome of GOD; and as we here live by faith, and lay them down with hope, so the resurrection is a restitution of them both, and a state of reunion; and therefore although the glory of our spirits, without the body were joy great enough to make compensation for more then the troubles of all the world: yet because one shall not be glorified without the other, they being of themselves incompleat substances and GOD having revealed nothing cleerely concerning actuall and compleat felicities till the day of judgement, when it is promised our bodies shall rise, therefore it is that the resurrection is the great article, upon which we relie, and which CHRIST took so much care to prove and ascertain to so many persons, because if that should be disbelieved, with which all our felicities are to be received, we have nothing to establish our faith, or entertain our hope, or satisfie our desires, or make retribution for that state of secular inconveniences, in which by the necessities of our nature, and the humility and patience of our religion we are engaged.

15. But I consider that holy Scripture onely instructs us concerning *the life of this world*, and *the life of the resurrection*, *the life of grace* and *the life glory*; both in the body; that is, a life of the whole man; and whatsoever is spoken of the soul, considers it as an essentiall part of man, relating to his whole constitution; not as it is of it self an intellectuall and separate substance: for all its actions, which are separate and removed from the body are relative and incompleat. Now because the soul is an incomplete substance, and created in relation to the body, and is but a part of the whole man, if the body were as eternall and incorruptible as the soul, yet the separation of the one from the other would be as now it is; that, which we call *naturall death*; and supposing that GOD should preserve the body for ever, or restore it at the day of judgement to its full substance and perfect organs, yet the man would be dead for ever, if the soul for ever should continue separate from the body. So that the other life; that is, the state of resurrection, is a reuniting soul and body: and although in a philosophicall sense the resurrection is of the body, that is, a restitution of our flesh and blood and bones, and is called *resurrection* as the entrance into the state of resurrection may have the denomination of the whole, yet in the sense of Scripture the resurrection is the restitution of our life, the renova-

Part III.

renovation of the whole man, the state of *reunion*; and until that be, the man is not, but he is dead, and onely his essentiall parts are depositted and laid up in trust; and therefore whatsoever the soul does or perceives in its incomplete condition, is but to it as embalming and honourable funerals to the body, and a safe monument to preserve it in order to a living again; and the felicities of the intervall are wholly in order to the next life; and therefore if there were to be no resurrection, as these intermediall joyes should not be at all: so as they are, they are but relative and incomplete: and therefore all our hopes, all our felicities depend upon the resurrection: without it we should never be *persons*, men or women, and then the state of separation could be nothing but a phantasme, trees ever in blossome, never bearing fruit, corn for ever in the blade, egges alwaies in the shell, a hope eternall, never to passe into fruition, that is, for ever to be deluded, for ever to be miserable. And therefore it was an elegant expression of Saint *Paul*; *Our life is hid with CHRIST in GOD*; that is, our life is passed into custody, the dust of our body is numbred and the Spirit is refreshed, visited and preserved in cœlestiall mansions; but it is not properly called a life; for all this while the man is dead, and shall then live when CHRIST produces this hidden life at the great day of restitution: But our faith of all this article is well wrapt up in the words of S. *John*: *Beloved now we are the Sonnes of GOD, and it doth not yet appear what we shall be, but we know, that when he shall appear, we shall be like him, for we shall see him as he is.* The middle state is not it which Scripture hath propounded to our faith, or to our hope: the reward is then when CHRIST shall appear; but in the mean time, the soul can converse with GOD, and with Angels just as the holy Prophets did in their dreams, * in which they received great degrees of favour and revelation. But this is not to be reckoned any more then an entrance or a waiting for the state of our felicity. And since the glories of heaven is the great fruit of election, we may consider that the body is not predestinate, nor the soul alone, but the whole man; and untill the parts embrace again in an essential complexion, it cannot be expected, either of them should receive the portion of *the predestinate*. But the article and the event of future things is rarely set in order by S. *Paul*; *but ye are come into the Mount Sion; and to the city of the living GOD, the heavenly Jerusalem, and to an innumerable company of Angels, to the generall assembly and Church of the first born, which are written in heaven, and to GOD the judge of all* (and then follows) after this generall assembly, after the Judge of all appears [*to the spirits of just men made perfect*] that is, reunited to their bodies and entring into glory. The beginning of the contrary opinion brought some new practises and appendant perswasions into the Church, or at least promoted them much. For those Doctors, who receding from the primitive belief of this article, taught, that the glories of heaven are fully communicated to the souls before the day of judgement, did also upon that stock teach the invocation of Saints, whom they believed to be received into glory, and insensibly also brought in the opinion of purgatory, that the lesse perfect souls might be glorified in the time that they assigned them. But the safer opinion and more agreable to piety is, that which I have now described from Scripture and the purest ages of the Church.

Coloss. 3. 3.

1 John. 3. 2.

* Ὅταν δὲ τὸ ἀσώματον, καθ' ἑαυτὸ γένηται ἡ ψυχὴ, τότε τῶν ἴδιον ἀπολαύσεται φύσιν, θεωρητεύσεσι καὶ θεσπεσίοις ἐνδυομένη τὰ μέλλοντα· τοιαύτη γὰρ ἐστὶ καὶ ἡ κατὰ τὸν ὕπνον χαριζομένη τῷ σώματι. *Arist. apud Sextum Empiric.*

Hebr. 12. 22.

When

The Prayer.

O Holy and eternal JESUS, who haſt overcome Death, and triumphed over all the powers of Hell, Darkneſſe, Sinne, and the Grave, manifeſting the truth of thy promiſes, the power of thy Divinity, the Majeſty of thy perſon, the rewards of thy glory, and the mercies and excellent deſignes of thy Evangelical kingdom by thy glorious and powerful Reſurrection; preſerve my ſoul from eternal death, and make me to riſe from the death of ſin, and to live in the life of grace, loving thy perfections, adoring thy mercy, purſuing the intereſt of thy kingdom, being united to the Church under thee our Head, conforming to thy holy lawes, eſtabliſhed in faith, entertained and confirmed with a modeſt, humble, and a certain hope, and ſanctified by charity, that I engraving thee in my heart, and ſubmitting to thee in my ſpirit, and imitating thee in thy glorious example may be partaker of thy Reſurrection; which is my hope and my deſire, the ſupport of my faith, the object of my joy, and the ſtrength of my confidence. In thee holy JESUS do I truſt: I confeſſe thy faith, I believe all that thou haſt taught; I deſire to perform all thy injunctions and my own undertaking: my ſoul is in thy hand, do thou ſupport and guide it, and pity my infirmities; and when thou ſhalt reveal thy great day, ſhew to me the mercies and effects of thy advocation, and interceſſion and redemption; Thou ſhalt anſwer for me O LORD my GOD, *for* in thee have I truſted, let me never be confounded. *Thou art juſt, thou art merciful, thou art gracious, and compaſſionate, thou haſt done miracles and prodigies of favour to me, and all the world. Let not thoſe great actions and ſufferings be ineffective, but make me capable and receptive of thy mercies, and then I am certain to receive them. I am thine, O ſave me, thou art mine O holy JESUS, O dwell with me for ever, and let me dwell with thee, adoring and praiſing the eternal glories of GOD the Father, Son, and holy Ghoſt.* Amen.

The End.

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